

The Living Church.

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

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THE BENEDICTION OF THE CHOIR.*

The white-robed choir moves up the aisle
In ordered step, with joyous song,
The Rector's heart beats high the while,
As memories dear upon him throng.
He thinks that in that self-same day
Almost a score of years long past,
His soul before the altar lay
In white array—a holocaust.
It was his ordination hour,
When at the altar steps he knelt
In conscious fear, yet holy power,
That day, and all since then, are felt.
He thinks of all his priestly toil,
He thinks of hopes deferred, how long!
He thinks of joys without assail,
Made yet more near by holy song.
With thoughtful, thankful soul he reads
The church's aisle behind the choir;
Dispelled is gloom, availed all dread,
In victor tones all hearts aspire;
With trembling voice, with hands which bless,
He prays for all, both men and boys,
With brimming heart of tenderness
He asks for them eternal joys.
His heart throbs fast in loving trust
That ever onward, ever higher,
The Church may go, till with the just
We all may join the Angel Choir.

J. H. KNOWLES.

Cathedral SS. Peter and Paul, Chicago.

*At Christ Church, Indianapolis, occurring, by a curious coincidence, on the anniversary of the ordination of the Rector, the Rev. E. A. Bradley.

News and Notes.

It is ratification of the change by the Diocesan and not by the General Convention that is needed, before the diocese of Illinois can become the diocese of Chicago. Next May will see a misnomer done away with.

READERS of the Secular and Sectarian press must be a little surfeited with Martin Luther and all his works. Mark Twain's indignant shout to the cicerone who showed him a mummy several thousand years old, seems quite applicable: "If you have a real, live corpse, trot him out."

The Bishop of Norwich has been presented by the clergy of his diocese with his portrait by Mr. Oulless, R. A., as a recognition of the courtesy and consideration with which, for a quarter of a century, he has administered the diocese. Bishop Pelham, who is an "Honorable" by birth, being a son of the late Earl of Chichester, is a good specimen of the Whig divine of the old school, who takes things easily, and yet cannot be said to shirk his duties.

THE "cheap papers" have carried the day in New York; the newsdealers who refused to accept the reduction have been utterly routed. When a great reduction in price brings a much greater increase in circulation, there is every reason that a paper should improve in every way, for the net receipts will be greater. The LIVING CHURCH can fairly claim to be an instance in point. Since the inauguration of the dollar rate, its circulation has nearly doubled. Has its quality deteriorated? It is now out and pasted more money than ever before is expended on contributions, and the steady aim of the proprietors is to make it still better.

OCTOBER is the great month in England for Diocesan Conferences. At that of the Ripon diocese, held at Leeds, under the presidency of Bishop Ryan, Mr. Thomas Collins, M. P., offered a very strong protest against the Deceased Wife's Sister Bill, and was loudly applauded by the majority of his audience. The Conference at Manchester was marked by a really able and liberal-toned debate on infidelity, in which Professor Gamgee, of Owens College, boldly declared that the great cause of scepticism among the educated classes was the prominence given to the doctrine of the verbal inspiration of Holy Scripture; and the Bishop of Manchester, in

closing the debate, expressed his general approval of Professor Gamgee's speech.

SO FAR Dr. Jackson has not taken any formal steps toward carrying out his contemplated resignation of the See of London, and under no circumstances would he quit the diocese till after his Christmas ordination; so that the question of his successor is not likely to be seriously considered for at least six weeks to come. It is a matter on which the Queen will probably have an opinion of her own. The Bishop of Exeter, whose name has been mentioned, is not a favorite at Court, and in any case the premature publication of irresponsible statements that he has been "selected" for the see would be fatal to his chance. If only merit were considered in the matter, the Bishop of Bedford would succeed Dr. Jackson.

THE statistics of the Universal Postal Union for 1881, which have just been published, are really worth summarizing in this column. The intelligence of a country may be well gauged by its correspondence. In the number of post-offices the United States ranks first, with 45,512 offices, and Great Britain next, with 14,918 offices. Japan is far in advance of Russia, British India, Australia, Italy and Spain in the number of her post-offices, having 5,094. Switzerland ranks first in the relative proportion between the number of post-offices and the population, having an average of 985 inhabitants to each post-office; the United States has 1,126, Norway 2,054, and Great Britain 2,362 inhabitants for each office. In the number of letters conveyed by mail Great Britain ranks first, with 1,229,354,800; the United States next, with 1,046,107,348; then Germany, with 563,225,700; and France, with 535,541,373. The Argentine Republic stands at the bottom of the list. The United States conveyed more postal-cards than any other country, Germany came next, followed by Great Britain and Austria. In respect to the number of letters and postal-cards to each inhabitant, the countries ranked as follows: Great Britain, 38.7; the United States 27.3; Switzerland, 19.9; Germany, 15.8. The United States had 91,571 miles of railroad; Germany had 20,575; France, 16,822; and Russia, 14,439 miles. In number of newspapers conveyed in domestic mails, the United States ranks first, with 852,180,702; Germany second, with 439,689,000; France third, with 320,188,636; and Great Britain fourth, with 140,789,100. In respect to the amount of gross postal revenue, Germany takes the lead with 205,324,215 francs; the United States next, with 194,630,444 francs; Great Britain third, with 175,690,000 francs, and France fourth, with 152,968,569 francs. Great Britain, Germany, and France had a net revenue in 1881 ranging from 68,525,100 francs to 19,900,430 francs, but the United States, Russia, and Japan had a deficiency in revenue in the same year, ranging from 148,41,075 to 1,320,847 francs.

Maryland.

Memorial Service.—The Vacant Episcopate.

(From a Correspondent.)

Yesterday, impressive services were held in memory of the late Bishop Pinkney, in the Church of the Ascension, of which the Bishop was Rector, although, of course, almost the entire charge of the parish devolved upon his able and popular assistant, Dr. S. J. H. Elliott. The chancel was heavily draped with purple and black, and within the rails were seated the Bishops of Minnesota, Pennsylvania, North Carolina, and the assistant Bishop of Virginia. There was a very large attendance of clergy from all parts of the diocese, but principally from Baltimore and the vicinity of Washington. The attendance would, no doubt, have been still larger, but for a fact which, though not pleasant to mention, it is idle to conceal. What is not known cannot be realized; what is not realized is sure not to be remedied. The simple fact is, that not a few Maryland clergy, both in city and country, owing to the meagreness of their incomes, have to think more than twice before they spend three or four dollars on any railway journey not absolutely necessary.

Bishop Whipple was the preacher, and his discourse was marked by all that tenderness and sympathetic feeling, which Churchmen (and especially you in the West) know so well to be his characteristic. Most truly did he say that we should miss Bishop Pinkney, that is just the word. He is now, and (no matter who may succeed him) long will be, greatly missed throughout the diocese; and this is a good record for a Bishop to leave. "You will miss him," said Bishop Whipple, "when the world goes well and when the world goes ill; and you will miss him at your altar and your hearth-stones."

Bishop Pinkney's heart was brimful of sympathy, and he felt most keenly the privations of his clergy. Out of his moderate salary of \$4,000, (he had generously given up the Episcopal residence to the widow of the late Bishop) he was giving, right and left, and all the time. Now that the good man is gone, the Mission Committee immediately feels his loss and finds it harder than ever to raise the money for the inadequate stipends of the diocesan missionaries and clergy. Who is likely to succeed to the honorable chair

of Whittingham and Pinkney? Churchmen, of course, are thinking, talking, and let us hope, praying, and all 'is quiet as yet. So far as is known, there are no partisan movements on foot. What difficulties may arise, on this occasion, as on others, from the singular provision of our constitution, which requires a two-thirds majority of each order, it is impossible at present to say. The *American Literary Churchman* expressed, no doubt, the prevalent feeling last summer in pronouncing for the Rev. Dr. Leeds, or, if his health should render him not available, at least for "such a man as Dr. Leeds"—this, I think, was the expression in the article—"one as pure, as devoted, as free from self-seeking, and withal learned, able, courteous and dignified."

Others have been mentioned, of whom (passing by mere improbable conjectures, for every clergyman, you know, has his favorite, and knows just the man who ought to be chosen) the following may be named: the missionary Bishop of Western Texas, the Rev. Dr. Henry A. Coit, of Concord, N. H., the Rev. Dr. Huntington, of Worcester, Mass., and the Rev. Dr. T. F. Davies, of Philadelphia. No man will deny that these are all good names, and Dr. W. K. Huntington is really becoming one of our most noted presbyters. It is very questionable, however, whether a two-thirds majority of both orders in Maryland, would agree to call a missionary Bishop from the field which the Church solemnly assigned to him for his life's work. There were exceptional reasons, at the close of the war, which made, or seem to make, this course desirable in the case of Bishop Lay. It was thought that a man with his peculiar gifts would be more useful to the Church in the new diocese of Easton, than he could be in Arkansas as it then was. But it need not be denied that many Churchmen think such a translation wrong in principle. That Bishop Elliott is an excellent man and an admirable Bishop, is a good reason for not withdrawing him from the work he is doing so well.

The other clergy named, are all believed to be moderate high Churchmen of learning and capacity, with breadth and charity enough to suit Maryland, and without extreme partisan views. No extreme man can possibly obtain a two-thirds majority of either order in Maryland. Maryland has been a 'High Church' diocese for forty years or more. But her Churchmanship certainly dislikes any thing 'extreme,' especially in the shape of Ritualism. I am merely mentioning facts that have a bearing on the pending Episcopal election. I am speaking of what is, not of what ought or ought not to be. I learn that Dr. Coit was born in the South, and was resident at one time in Maryland at St. James' College—points which Marylanders are apt to consider, and some say to consider rather too much. He is widely known in the Church as a man of remarkable administration and organizing talents, qualities which are very desirable in a Bishop, and he is said, moreover, to be an admirable preacher. Dr. W. R. Huntington and Dr. Davies are also well known for varied acquirements, and indeed every one of these gentlemen has that largeness of mind, and devoted spiritual tone, which are indispensable qualifications for the holy office. Whether any one of them could be drawn from the honorable positions which they now fill with so much distinction, is another question. When the time comes to vote, it we may judge by past experience, the choice of the diocese may very likely be some one who has not yet been named at all, but the general opinion here is that if it be not Dr. Leeds, it will not be any of the present Maryland clergy.

There were recently two vacancies on the Standing Committee, caused by the death of Dr. Gordon, and the elevation of Dr. Alfred M. Randolph to the House of Bishops. These vacancies have been filled by the Rev. Dr. Hutton and the Rev. Dr. W. W. Williams—two admirable selections, who are sure to take a conservative line. We need not fear any of the old senseless, everlasting fighting with ritualism, against which the LIVING CHURCH has frequently protested, and which, by the way, has proved in Maryland, as everywhere else, a thoroughly unsuccessful policy. Of this, more another time. **

The Origin of the Ministry.*

BY THE BISHOP OF CONNECTICUT.

As they were gathered in the upper room where Passover and Eucharist met in such wondrous union, the Lord had taught the apostles, by rendering to them a menial service, the true dignity and grandeur of the humblest ministrations in his Church; He had promised to them the abiding presence of the eternal Comforter; He had spoken to them of the many mansions of His Father's house; He had left with them His peace; He had given them the new commandment of fraternal love. And then, before He went on to speak of the coming struggle, trial, tribulation, and the final conquest, He said, "Ye have not chosen Me, but I have chosen you,

*From the sermon preached at the Consecration of the Assistant-Bishop of New York, in Grace Church, New York, Saturday, October 20th, 1883. Text, St. John xv: 16.

and ordained you, that ye should go and bring forth fruit, and that your fruit should remain." Great words! How full of meaning! How full of teaching bearing directly on the purpose that gathers us here to-day!

"Ye have not chosen Me, but I have chosen you." This declaration of the Lord scatters to the winds all theories of the origin of the ministry and the Church of God which make the one an after-thought, and find the beginnings of the other in human attempts to meet the surrounding necessities of a given age. Some men are saying of the Church to-day that it was a man-made organization to provide for the manifold ills and sufferings that the grinding poverty of the period in which it appears carried in its train, and that it thus takes its place as one of the many "guilds of the Roman Empire," which came into being at the time. The same men are saying that the ministry in the Church grew up out of the necessary appointment, at first of some persons, and then of more, to distribute the alms by which members of this "guild" endeavored to meet the wants of their destitute and starving brethren. There is just enough of truth in these statements to catch the unwary and float the mass of error they contain. There was poverty, deep poverty in the world then, and the Church did come into contact with it, to relieve it, just as she was intended to come into contact with all human woes and wants. The ministry in the Church were the almoners to the poor, as they have always been. But to twist those undisputed facts into the theory that we find in them the origin of Church and ministry is a process as unhistorical as is contrary to right reason and the teaching of the Word of God. When we seek the foundation of that New Jerusalem, which is from above, and the mother of us all, we find it only in "the Christ, the Son of the living God." When we seek the origin of the ministry in the Church, we pass down the long vista of the ages, until we stand beneath the right hand of Him Who walks among the candlesticks, and holds in that right hand the stars which are the angels of the churches. As we stand there, the discordant janglings of discordant theories are for the moment hushed, and on the silence breaks the calm, clear voice of the Incarnate God: "Ye have not chosen Me, but I have chosen you."

St. Luke's Hospital.

PASTORAL.

To the Clergy and Laity of the Diocese of Illinois:

Your attention is called to the necessity of continued remembrance of our great Christian work in St. Luke's Hospital. So steady a demand for means wherewith to minister to the sick and wounded who are gathered there, requires a never-failing supply, which can only come as Christian people feel the necessity of patient continuance in well-doing.

The Sunday next before Advent (November, 25,) is hereby designated as "Hospital Sunday," on which occasion, I trust that the Reverend Clergy will incite the people of their charges to remember this important work and that the laity will give as the Lord hath prospered them. That all may the better discharge their duty intelligently, it is urged that special efforts shall be put forth to secure general attendance at the Annual meeting to be held at St. James' Church, on the afternoon of Sunday, November 18, at four o'clock.

Commending you, my beloved brethren, to the favor of Him Who went about doing good and Who has made it our holy duty to walk in His beloved steps,

I remain Affectionately Your Bishop,
WILLIAM EDWARD MCLAREN.

Cathedral SS. Peter & Paul,

November 10, A. D. 1883.

A correspondent of *Church Bells* remarks with truth that the passage of the Public Worship Regulation Act was a turning-point in the history of the Church of England. "It was the last effort to govern the Church on Erastian principles. It is only fair to the memory of the late Archbishop to state that he was not the author of the unhappy provisions which were fatal to the success of the system set up by the Act. The story goes that the Primate, passing to the division on Lord Shaftesbury's Amendments, whispered to a brother prelate, 'This is most unfortunate, but we have no alternative,' and accepted the amendments to save the Bill." The Bill was passed, and became law, and its operation has led to a thorough examination of the principles underlying the relations of Church and State; with the result, not merely of condemning the measure in question as unconstitutional, but of reconstructing on its ancient basis the whole edifice of Church judicature."

The Federate Council of the Province of Illinois is assembled in Chicago as we go to press. Nearly all the delegates from the three dioceses are present, and the re-union has been most heartily appreciated by all. A report of the proceedings will be given in our next issue.

If there were no other gain but the renewal of old associations, the meetings of the Council would be justified.

A Parody of Baptism.

London Daily Telegraph.

Time will show whether "General" Booth is slowly or rapidly traveling on the road traversed by the Brownists, the Muggletonians, the Behmenists, the Fifth Monarchy Men, and the Brugglenians of yore, or whether the semi-military theocracy which he has established will come some day to bear a curious likeness—in its organization at least—to a certain company whose founder and first "General" was a Spanish cavalier born at Guiporeca in 1491. One man in his time, the poet has told us, plays many parts. Mr. Booth is a very clever and a very versatile gentleman; and he seems a little uncertain just now as to whether he shall assume the attributes of the Prophet Mahomet or of Eli the priest in Shiloh. But Hannah only "lent" the infant Samuel for sanctified purposes. Mr. Booth goes farther. In language which we may be permitted to refrain in this place from quoting textually, the head of the Salvation Army, at Exeter Hall, on Monday evening, solemnly "presented" Catherine Booth, his infant grandchild, to the Being of Whom he professes to know so much. Mr. Booth's hearers were then exhorted to pray that little Miss Catherine Booth might become a true saint, a real servant, and a courageous soldier in the Salvation Army. Mr. Booth's aspirations are as benevolent as those expressed by Lord Macaulay in his pretty valentine addressed to Lady Stanhope's daughter; but they do not equal in pathos Sir William Jones's translation of the excellent quatrain addressed to a new-born infant. Even that "colorless amalgamation of nothing," undenominational Christianity, may be permitted to entertain feelings of sincere sympathy for the small child "presented" on the platform last Monday. "A child," wrote Bishop Earle, "is but a man in small letter, yet the best copy of Adam before he tasted the apple. His soul is yet a white paper, unscrubbed with observations of the world, wherewith it becomes at length a blurred note-book." At present Miss Catherine Booth is a woman in only small letter indeed; yet she is, doubtless, a very fair copy of Eve, as our common mother was before that unfortunate transaction with the Serpent. Miss Katie's small mind is now as the whitest of Bath post paper. Let us hope that it may never be blotted by the tears of anguish, nor smirched with the records of misery, remorse and despair.

For the rest, the "presentation" scene on the platform may be advantageously studied without any reference to the theological tenets of Mr. Booth and his followers, and the noisy manner in which they make those tenets known. The student of civilization will ponder with interest on Mr. Booth's formula for "raising," as the Americans put it, a perfect child to develop, of course, into a perfect woman, from the Salvationist point of view. "Are you willing, my dear girl," asked Mr. Booth of his daughter-in-law, and in language which we can quote without impropriety; "that your child should be consecrated after the fashion I have described, and will you join with your dear husband in keeping it from everything in the shape of strong drink, or tobacco, or finery, or wealth, or hurtful reading, or dangerous acquaintances, or any other thing that would be likely to interfere with the effect of such training and education?" Miss Katie's mamma at once expressed her willingness that her young daughter should be trained up in the way indicated. The educational programme prescribed for the tiny Babe of Grace is certainly, with the exception of one omission, sufficiently comprehensive. The omission of which we speak is that of any reference to stage plays as prohibited things. Can it be that his tenancy of the Grecian Theatre has made Mr. Booth tolerant on the subject of dramatic performances? Or can it be that he has been reading and has profited by the anecdote of Mrs. Jordan, the dissenting minister, and the washerwoman? It is related of the charming actress in question that once when she was performing at Chester her laundress was arrested for a debt of forty shillings, which, with costs, a pettifogging attorney had run up to eight pounds. The enchanting Nell in "The Devil to Pay," who was as compassionate as she was accomplished, at once paid the debt and costs for which the laundress had been cast into prison. Enlarged from gaol, the poor woman, with her three poor children, sought her benefactress all over the city, and found her at last taking her afternoon walk on the Walls. The grateful woman threw herself at her deliverer's feet, and embraced her knees, as she sobbed forth her gratitude; and the kind-hearted actress, after thrusting a one-pound note into the washerwoman's hand, was fain to run away from the objects of her bounty. A shower of rain coming on, however, she sought shelter under an archway close by, where she was accosted by a tall and spare individual, who, from his garb and mien, she at once guessed to be a Dissenting minister. He had witnessed all that had just occurred, and, holding out his hand to the actress, he said with a sigh, "Would to the Lord the world were all like thee!" But sturdy Mrs. Jordan made answer "No; I won't shake hands with you, because I know you are a Methodist preacher, and when you know who I am you'll send me to

the deuce." Further pressed by the reverend gentleman, she told him that she was a player, and that her name was Mrs. Jordan. After a brief pause the minister again extended his hand, and, with a complaisant expression of countenance, said, "The Lord bless thee, whoever thou art; and, as for thy calling, if thy soul upbraid thee not, the Lord forbid that I should!" Perhaps Mr. Booth would have acted similarly under the like circumstances; indeed, it may not be too venturesome to assume that he would have gone further by forthwith enlisting the fascinating actress as a full private in the Salvation Army. On the other hand, if Mr. Booth does really think that theatrical entertainments are wicked, and that the infant "Hallelujah Lass" should be trained up in pious horror of the drama and its professors, the contingency is covered by the enumeration, after the special things to be avoided, of "any other thing." "Any other thing" has a meaning of amazing width: As a piece of casuistry it is almost equal to the last of the famous rhythmical reasons for drinking. "Good wine, or when a friend is by; Or lest you should be dry and die; Or lest you should be, by and by; Or any other reason why." With respect to the prohibition imposed on strong drink and tobacco, we should not too hastily assume that to forbid the consumption of such articles to a young lady is altogether superfluous. It may be at some future period the duty of Miss Catherine Booth to travel into distant lands, and to track the Grand Turk into the fragrant seclusion of his harem, or the Russian moujik into the malodorous recesses of his log cabin. It may be her lot to discover that "muckle" wives of the Grand Turk—like most other Turkish ladies—smoke cigarettes from morning until night; and that the peasant wife of Ivan Ivanovich is very fond of a pipe of "mahorka," and is not at all averse from a glass of "vodka" when she can get it. Indeed, the courageous Salvation soldier of the future may have to cross the Atlantic, travel far down South, and she might find that among the "poor white trash" of the Carolinas and Georgias the pernicious custom of "snuff-dipping," or rubbing tobacco with a piece of wood into the gums, had not yet entirely died out. It will be for little Miss Booth, when she grows up, to prove to her benighted flock how incompatible cigarettes and snuff-dipping are with salvation.

The hardest conditions laid upon the parents of this interesting young lady, and ultimately on herself, are that she is to abjure "finery" and "wealth." It is easy enough to warn off the neophyte from hurtful reading and dangerous acquaintances. Even parents who have not yet joined the Salvation Army usually do their best to prevent their children from reading objectionable books or from forming improper friendships. But how, in this age of dress, will the parents of little Miss Booth be able wholly to exclude the love of tasteful costume from the mind of their juvenile charge? "Myra" and "Sylvia" the "Follet" and the "Ladies' Gazette of Fashion" would, of course, be placed in the domestic "Index Expurgatorius;" and from Boothia Felix would equally be banished the monthly engravings of feminine costume in "The Girls' Own Paper." But, alas! the shop-windows are full of fashion plates and illustrated newspapers and periodicals. Alack! multitudes of gaily-dressed ladies are gathered in the public resorts where the courageous Soldier that is to be will thwack the pious tambourine and shriek the stimulating hymn to popular tunes. Little Miss Booth cannot be expected to go forth blindfold to the battle. In such a case she would have to be led; and it will be her ambition it is to be hoped, to become a leader. It may be urged that the female members of the Salvation Army have already abandoned personal finery, and that the Hallelujah Lassies of the day are content in the cause of holiness to make themselves "guys." Will the lassies that are to come, however, be content with coalscuttle bonnets and exiguous tippets? The damsels of Quakerdom are as comely and as meek as of yore; but their sweet straw or dove-colored bonnets, their snowy pinnars, their three-pointed shawls, their flounceless frocks are becoming rarer in our midst every year. A growing fondness for "killings," "yokes," "dress improvers," "illusion waists," and violet powder is tempting the maidens of Mormondom to elope with Gentile swains; and the love of dress is even penetrating into the seraglios of the Elders of Utah. The Salvationists boldly proclaim their purpose to convert all nations. Will the womanhood of all nations accept coalscuttle bonnets and "skimpy" tippets? Little Miss Booth will, it is scarcely necessary to say, be trained without difficulty in the uncompromising dislike and contempt for wealth. All around her she will see only examples of poverty and self-denial and abstinence. As a child she will be taught to draw up, periodically, her own little balance-sheets. But she is dedicated to the Church Militant. She is bound not only to be poor herself, but to inculcate the virtue of poverty in others. She must persuade Croesus to resign his moneybags and take up a concertina instead. She must convince Mammon that it is better to read the "War Cry" than a banker's book. The only inconvenience that might arise from Miss Catherine Booth Booth's potential success in abolishing wealth might eventually be that that nobody would have any money to send "General" Booth in order to "roll the Old Chariot along;" and, the General and his family being all, obviously, themselves as poor as Joe, some difficulty might be found in keeping up the supply of barracks, tambourines, and concertinas. And that would be a sad thing indeed.

The sermon preached at the consecration of the Church of the Ascension, New Haven, Conn., by the Rev. E. E. Beardsley, D.D., LL.D., President of the House of Deputies, has been printed in a neat pamphlet, under the title of "From Rephidim to Horeb."

Calendar.

November, 1883.

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|--------------------------------|--------|
| 1. All Saints. | White. |
| 4. 24th Sunday after Trinity. | Green. |
| 11. 25th Sunday after Trinity. | Green. |
| 18. 26th Sunday after Trinity. | Green. |
| 25. Sunday next before Advent. | Green. |
| 30. St. Andrew. | Red. |

A PRAYER FOR HUMANITY.

By E. M.

Father Almighty, Lord of all,
On whom both men and angels call!
O listen, from Thy throne on high,
Our eager prayer, our earnest cry.
Remember not our evil days,
Forgive our erring deeds and ways.
Thou knowest that we are but dust,
Thou knowest our weakness—Thou art just.
Thou hast made all things fair and good;
Man only hath Thy grace withstood,
Man only hath forsaken Thee,
And Thy true law of Liberty.
But Thou hast not forsaken Him;
Nor depths of guilt art dshame can dim,
Nor ages of distress disprove,
That Thou art still a God of love.
O make Thy home in every heart,
Thy gift of righteousness impart,
So that from every clime and tongue
May rise the glad and glorious song—
To God, the Father, Lord of all,
To God, our Saviour from the Fall,
To God, the Holy Ghost, we raise
Tributes of love, and faith, and praise.

An Old Parish Register.

Church Times.

In the course of a ramble in North Cornwall, I have come across one of these interesting old records which, for the quaintness of many of the entries, and the interest attaching to others, I have thought might be useful to fill a spare corner in the *Church Times*.

It is the church-wardens' account of the parish of Stratton, and the special interest attaching to it consists in its being a record of Reformation (ann Deformation) changes, and also testifying to the persistence of some ritual practices, at a time when one might have imagined they had died out.

It dates from 1512 to 1577. Amongst the quaint entries is one of this first date:—

"Paid for a gallon of wyne to Geve my lord boshopp, iijd." Concerning which, one is at a loss which most to admire, the liberal ideas of the parish on the subject of liquid entertainment for his lordship, or the Bishop's enterprise in drinking it at the price.

In 1514, there is mention made of "vii. pottyles of syder, ix d." probably for church ales.

In 1517, paid for expenses of the soper when they came home with ye lime, vd."

Also, the very incomprehensible item paid to Wyll for schering of the church hog, ijd."

Perhaps some of your antiquarian readers may enlighten us as to what was the ecclesiastical status of the "church hog," and why it was deemed necessary to perform on him the somewhat unusual operation of "shering."

These will suffice as specimens of the quaint, but there are others, marking the persistence of some old Catholic customs, either with the content of the law, or in the teeth of it.

In 1549, the year after the enforcement of the prayer-book in English, "paid for taking down of ye rode and ye pagentes yn ye rode-loft, and setting up ye rode agen."

This marks the Devonshire rebellion of 10th June, when the rood was restored after being taken down.

1551. "Received for stonnes of the awters, iiiijs. iiiiij" (date of substitution of tables and promulgation of the 40 Articles).

Then in 1553, Accession of Queen Mary, we find "paid for ye makyng of ye Taperas, jd., unto Master Tull for ye synging brede, ix d."

1555. "Paid for lyn-cloth for mendyng ye vestementes; paid for candelas at Crysmas for the quiere; paid for makyng off a clapare to the leche bell."

Note.—This word "leche" still survives in lyobgate. It is Anglo-Saxon "for dead body," and the word, curiously enough, is also heard to this day in the common expression of the Cornish "dead as a lick!"

1556.—Mention is made in this year of "pascall taper," "clothe to cover ye Rode" (a Lenten novying), "holy-water bokytte;" also "paid for makyng yppe the high Auler."

1558.—"A nyew ymnor" (hymnal), "peutyn of Synt Andrew," "palm crosse," "a nawter cloth," "frankyn sens," "taperes be fore ye rowde," "three racchytes" (query, rochetts?), "banner of sylke."

k559 (Accession of Elizabeth; died 1603).—"Pascall taper," ij. li. and a halfe to barne before the rode;" "maken of the sepulker," "processional bokets."

1562.—"Howerselen bred," "a mynister to help play and sing," "for makyn of awnsur (?) for ye Rodloff."

1566.—"Petres fethinges" (Peter's farthings)

1568.—"Menden off ye vestementes," "housell brede."

1573.—"Menden off ye clerkes serpelles."

1576.—"Synging bred" (for the Holy Communion).

The inventory (undated) of "Church stuffe," is in the handwriting of the person who kept the account in 1553—and contains its usual "chales," "coppes," "a per of vestementes of red velvet," "lwkes (lucca) gold vestmentes," also of "whyte damask" "yollo silke,"—(the prominence of red as a color for vestments being evidence of the Sarum sequence, which survives to this day in old country churches, where the altar cloth is always red),—also "chersabell of blue sylk," "a per of candell stykes" (evidence against the modern Roman use of many more than two on the table.) And here it may be noted, by the way, that the oil of the east window in Cornish churches usually comes very low down, forbidding much elevation of the altar,

indeed it seems as if the churches in Cornwall and Devon were much more influenced by Eastern than Western ideas, in the arrangement of altar and screen, and that the dignity of the chancel was indicated rather by an elaboration of the latter, than any great raising of the former. I remember noticing in an Armenian church at Smyrna that the altar was a simple table, with cross and pair of candlesticks, only seen on the occasional opening of the holy doors of the lofty and highly enriched iconostasis. This by its way—though Stratton once had its enriched rood-screen, as shown by its record, and part of it, indeed, may be seen to this day worked up into a large reading pew, constructed to carry inside a parson and Prayer Book of the largest size.

I could never quite understand the construction and intention of the rood lofts in the olden time. In every Cornish Church, one finds, sometimes in the north wall, as at St. Kew, sometimes in the south, as at Stratton, a solid stone staircase, leading up to a square opening high up in the wall, and delivering on to that part of the screen which enclosed the south chapel; at St. Kew, there were square openings, too small to admit a man, just over the chancel part of the rood-screen, in south and north chancel walls; but it is not evident how a priest could walk all along the top from south to north, or vice versa. Can any one inform us of this?

Were it not for making this paper too long and discursive, I might say much on the curious old customs still lingering amongst the old Cornish churches. In one church, Whitestone, near Rude, within living memory, the old women always turned round and "courtesied" to the altar before leaving; in another, Morwenstow, which alone is worth a paper to itself, if only as a tribute to the memory of the late Rev. R. Hawker, the north side of the churchyard is to this day kept gloomy and dark with old trees, and never a grave of Christian man, woman, or child, to break the solitude of the spot, devoted to outer darkness and evil spirits; formerly, too, in furtherance of this idea, it was the custom to open both south and north doors during a baptism, the one for the entry of good, the other for the exit of evil spirits during the Christian rite; then, too, the gossips, as the god-parents were called, anxiously awaited the cry of the child, indicative of the "going out" of the said evil spirit, and the louder the cry the greater the satisfaction—the silence of the infant being considered an exceedingly unlucky omen, and, indeed, pressing its untimely death.

But enough has been said to show how full of interest are many of these old world spots, and happily, too, this interest is not merely of the past; a present day is breaking over the Church in Cornwall, and is showing itself by restored churches, as, e. g., St. Kew, with its beautiful new rood-screen, costing £400; and efforts, great and small, according to opportunity, towards a better state of things all over the country; to which the happy appointments, so far, in the way of Bishops, has largely contributed; efforts directed not alone to restoring material fabrics. But much remains to be done; and we cannot but hope and expect that in the course of time, when the Church has been put before the people in her full beauty and strength, they will see her system is the best; though one cannot fail to admire the work the Cornishmen have done for themselves in the way of keeping up their religious instincts during those unfortunate times of dullness and apathy, now, we will hope, forever passed away.

CHURCH OPINION.

The Church Herald, S. C.

RITUALISM IN CHINA.—The Rev. Geo. H. Appleton writes from St. John's College, Shanghai, China, that ritualism has crept into the services there. Postures are observed which that gentlemen has not been in the habit of assuming; vestments are worn which he has not been accustomed to wear. Evidently he expects nothing short of an earthquake to follow. And he is trying to produce it. Mr. Appleton would be much better employed learning the Chinese language, and trying to convert the heathen, than in stirring up strife over the services, and arousing suspicion in the minds of the generous supporters of our foreign missionary work. Ritualism is not altogether admirable, but the day of danger from it has passed away, and the day of liberality has dawned, and the heathen are yet unconverted.

Standard of the Cross.

SHORTENED SERVICES.—To the suggestion for securing shortened services by providing that only one lesson instead of two might be allowed on certain occasions, a correspondent objects, speaking as if we advocated "curtailing the reading of God's word." This gives opportunity to say again, what has been often said before, that the whole movement for shortened services, flexibility and enrichment, aims not at all to dispense with services which we already have, but to provide for additional services; to make the use of the Prayer Book not less but more frequent; not to curtail the reading of God's word, but to provide, if our suggestion were followed, for the reading of at least one chapter, by rule, where the reading of two is impracticable. What college is there where two lessons are read at both morning and evening prayers? What family follows the lectionary completely at domestic worship? Reverence for the Prayer Book should not involve its reservation exclusively for Sunday use.

Church Times.

PARCELLING OUT THE SERVICE.—We have now accounts of the opening of the Centennial Convention, and must once more protest against the American use which puts up the service—including the Liturgy proper—into as many parts as possible, and assigns a snippet each to as many Bishops and clerks as possible. This is

a flagrant breach both of the rubric—at least it would be of our rubrics—and of propriety in the abstract. The Church knows of but one celebrant, "the priest;" and the only places at which anyone may intervene are these—at the Epistle and Gospel, which should be read by the deacon and sub-deacon; the Confession, which may be read by "one of the ministers," who may be an acolyte; the absolution, which is to be pronounced by the Bishop—not a Bishop, but the Bishop of the diocese—if he is present, and in that case he is always to give the blessing. We sincerely hope that we may never again have to notice a ridiculous affectation which we had supposed to have been abandoned long ago.

Churchman.

SOME RESULTS OF ONE HUNDRED YEARS.—There remains yet a notable lesson in the hopeful resolute attitude of the Church toward modern science and the leadings of modern thought. While the Church and the faith are indestructible and unchangeable, there are recognized larger and growing circumferences for the boundary and illustration of natural law and scientific truth. The spiritual life and world have no concessions to make or ask in these directions. Both worlds and lives are from the same divine Lord and Providence; and their harmonious relations will be disclosed in the Lord's leisure. Churchmen, because they use a wider, stronger vision, walking by faith and not by light, exercise a hopeful charity toward the Positivist and the Agnostic, who grope but feebly in scientific or æsthetic twilight or moonlight for want of the Risen Sun of Righteousness. For the Rising Sun shall give a large light to the rising Church, and to the civilization it contains, until every clean, honest striving for social regeneration, whether it be in work or in dreams, shall come in this clearer light to behold, indeed, the Supreme Light of the Lord Himself.

American Literary Churchman.

REVISION OF THE PRAYER BOOK.—That our representative council should do, what it has not done for one hundred years, spend two or three weeks in calm, patient, painstaking effort to enrich the Book of Common Prayer and adapt it more and more to modern needs, is at once a surprise and a gratification. For this great result it is no more than bare justice to say that we are very largely indebted to the zeal and the perseverance of the Rev. Dr. W. R. Huntington, whose patient courtesy, unflinching readiness and tact, and eminent mastery of the details of ritual (not ritualistic) lore, have been conspicuous throughout the long discussion.

Not there is no lack of love and reverence for the Church in attempting this work. Rather it is an encouraging sign that the Church is waking up to her responsibilities, and the needs of the time. This is not A. D. 1785! And even conservative Virginia does not confine herself to the slow coach of one hundred years ago. "Let us walk in the old paths," said the Bishop of Rhode Island, in his admirable sermon before the Convention, "but let it be with an accelerated pace."

The Church and the Young.

By F. H. KELSEY.

One of the grand and distinguishing characteristics of the Church which the sectarian bodies recognize as one reason for her rapid growth in America, is her care for the little children and the consequent relation she bears to the young. She takes the infant at the font, receives it into the fold of Christ, and upon its unconscious forehead "signs it with the sign of the cross." From this time onward the child is led and taught in her holy ways, until at the proper age, he realizes his relations to God and takes upon himself the vows of consecration to His service. As the years pass on the youth arrives at manhood, and with Catechism and the teachings of Sunday school fresh in his mind, he enters upon the journey of life. And how many men, amid the strifes and conflicts of the world, have had reason to thank Almighty God for the benefits of a childhood spent within the Church's fold! The spirit of prayer, born in the grand old Liturgy; the strength imparted by Baptismal and Confirmation vows; and the continual feeding upon sacramental food, give him a strong Christian manhood and arm him against temptation through all the years of his life.

But although it is easy to understand the debt which the Christian child owes to the Church for all her benefits and blessings, I think we do not realize how much the Church in return is indebted to the courage, the enthusiasm, and the devotion of the young. I doubt not that there may be clergymen who do not know, as well as do many of the young people, especially in New England, how great is the prejudice which exists even among respectable people against the Episcopal Church. The stubborn idea that vestments and other externals mean Romish tendencies, is rooted deep in the New England mind; and the young Churchman, finding himself in the midst of companions representing all the various shades of opinion and belief, is assailed on the one side by the Protestants who hear preaching across the way, and on the other by the Romanists who deny that a Churchman is what he claims to be, a true Catholic. If the matter comes to a fair and open debate, of course he has the stronger side, but his assailants choose rather to use against him senseless ridicule and sneers. It is interesting to reflect how many little battles have been fought and little victories won for the Church, by the zealous boys and girls who have learned to love her holy ways, and whose minds are opening to the great truth of what she is. And who can say how many have been turned from sin and error into the "way of God" by the simple, loving, trustful devotion of children! It is a duty to teach the young to use kindness and charity towards those who differ from them, but it is encouraging to see their boldness and earnestness in contending for the truth and the principles of the Church; for upon them, by and by, will fall the great Apostolic commission to bear her standard onward and to preserve complete and pure her faith.

The Household.

A novel substitute for a tidy is simply a bow of ribbon. This, if of handsome ribbon, looks extremely well on the back of a small sofa, and if this is in two parts, put a bow on each one. The ribbon should be wide, and of good quality. If inclined to decorate, a spray of flowers hand-painted or embroidered would be appropriate and pretty.

A favorite way to cook potatoes now is to boil them in their jackets until they are tender, and then dry them off in a hot oven. Sweet potatoes are excellent also cooked in this way. Of course care must be taken to remove the potatoes from the boiling water as soon as they are tender. There is no vegetable that gains more by being prepared with due attention than the potato, and the difference between a soggy, water-soaked potato, and one that is properly cooked is greater than many women seem to know.

A handsome design for a patchwork cushion is to make a large fan of velvet, plush or satin. It should be so large that it will cover nearly or quite half of the cushion; put velvet or satin over the rest of the cushion; the handle should point toward one corner. Another pretty way is to cover half the cushion with one color; the material may be of silk, satin, or velvet; put this on diagonally. The rest of the cushion should be covered with the crazy patchwork. Plain pieces of satin may be made very ornamental by working some little design on them, or simply by putting a small crescent of some contrasting color with fine button-hole stitch with sewing silk of a bright hue.

There is much more room for choice in the administration of even a small income than one is apt to believe at first thought. It is not the luxuriousness of wealth that is enviable, but the broader and more various outlets and inlets which it offers for life. Every income may be studied with reference to these possibilities, and the result will often be surprising.

An hour's serious consideration of so homely a subject as the uses of money, with last year's expense book beside her, and pencil and notebook in hand would, perhaps, suggest to almost every house-mother some portion of her economy in which she might wisely turn over a new leaf. If she has not a well-kept account-book to refer to, that is the first leaf to turn.

VULGAR HABITS.—Asking questions private and personal is a vulgar habit, and telling your own business, which no one wants to hear, is another. Asking the cost of a present that has been made to you, loud talking in public, hard staring at table, insolent disrespect to husband, wife, sister or brother, showing temper in trifles and making scenes in public, showing an embarrassing amount of fondness and making love in public, covert sneers of which people can see the animus if they do not always understand the drift itself, persistent egotism which talks forever of itself, and cannot take the most passing interest in another; detraction of friends and it may be of relatives, a husband telling of his wife's unpleasantness, a wife complaining of her husband's faults, the bold assumption of superiority and the servile confession of infinite unworthiness—all these are signs and evidences of vulgarity—vulgarity of a far worse type than that which eats its fish with a steel knife, and says, "You was" and "each of the men were."

Who grasps the moment as it flies, he is the real man." There is a good deal of food for thought in this short sentence for every wife and mother who reads this column. To grasp the right moment in our lives is of so much worth to us; to enjoy the privilege of our children even in the midst of daily anxieties and all the hurry of a busy life; to take the time to smile and answer with the kindest words the friends who sometimes interrupt our work, and as we are apt to say, waste our day. How much better to do this now rather than to cry out in later years for the impossible; to say, "Oh, for one hour with my little children!" when they have become men and women, and are beyond our reach, and we are left remembering the many hours in which we were not patient with their little hindering ways, and in which we did not grasp the possibilities of happiness. Then, in very homely ways, to grasp the flying moment is profitable; to care for all the material interests of the household when they should be cared for; to put up the right fruit before it has time to soften; to mend the little holes in stockings, the rips in gloves. If women who have work to do would not waste time in useless fretting about the unchangeable nature of their work, they would gain in time and strength. E. W. B.

A sunny husband makes a merry, beautiful home worth having, worth working in and for. If the man is breezy, cheery, considerate and sympathetic, his wife sings in her heart, over her hours and her mending basket, counts the puddings till he returns at night, and renews her youth in the security she feels of his approbation and admiration. You may think it weak and childish, if you please, but it is the admired wife, the wife who hears words of praise, and receives smiles of commendation, who is capable, discreet, and executive. I have seen a timid, meek, self-distrusting little woman fairly bloom into strong, self-reliant womanhood, under the tonic and the cordial of companionship with a husband who really went out of his way to find occasions for showing her how fully he trusted d her judgment, and how tenderly he deferred to her opinion. In home life there should be no jar, no striving for place, no insisting on prerogatives, no division of interests. The husband and the wife are each the complement of the other, and it is just as much his duty to be cheerful, as it is hers to be patient; his right to bring joy into the door, as it is hers to sweep and garnish the pleasant interior. A family where the daily walk of the father makes life a festival is filled with something like a heavenly benediction.—MRS. BANGSTER.

SICK HEADACHES.—Dr. Howe says in regard to the causes and cure of sick headache:

"Nine times out of ten the cause is in the fact that the stomach is not able to digest the food last introduced into it, either from its having been unsuitable, or excessive in quantity. A diet of bread and butter, with ripe fruits or berries, with moderate, continuous exercise in the open air, sufficient to keep up a gentle perspiration, will often cure it in a short time. One teaspoonful of powdered charcoal in half a glass of water, and drank, sometimes gives relief. And yet the above remedies will not avail in all cases. A sovereign remedy for this disease is not easily found. A correspondent contributes the following:

"Sick headache is periodical, and is the signal of distress which the stomach puts up to inform us that there is an over-alkaline condition of its fluids; that it needs a natural acid to restore the battery to its normal working condition. When the first symptoms of a headache appear, take a teaspoonful of lemon juice clear fifteen minutes before each meal, and the same dose at bedtime. Follow this up until all symptoms are past, taking no other remedies, and you will soon be able to go free from your unwelcome nuisance. Many will object to this, because the remedy is too simple, but I have made many cures in this way."

Stories about the Wonderful Kingdom

And some of its Soldiers and Servants.

BY C. A. JONES.

CHAPTER IX.—THE SIEGE OF THE HOLY CITY.

I must go back a little in my story, dear children, and tell you about the city of Jerusalem, the holy city as it was always called. It was between the reigns of Nero and Domitian that that happened which had been foretold by Moses and the prophets hundreds of years before, and Jerusalem, with all its beautiful buildings and its glorious temple, was destroyed.

There was always a Roman Governor living in Judæa, and in the year 66 there was one named Florus, who made the people pay very heavy taxes, and they rose up in rebellion against him, and the Governor of Syria marched with his army against Jerusalem, but he did not attempt to take it, he had too few soldiers for that. In the meantime Simeon, the Bishop of Jerusalem, the successor of St. James, escaped with the Christians to Pella, a city in the hills, whilst the Jews remained in Jerusalem.

God showed His goodness to His people in thus taking them out of the dreadful scenes that followed their departure. I cannot tell you all the horrors of the siege of Jerusalem; outside the walls the enemy were throwing in large pieces of rock upon the poor Jews; and there was sickness in almost every house, and no food or drink was to be found; the wretched people too were making war upon each other, instead of doing their best to fight against the Romans.

A Roman General, named Vespasian, was sent to Jerusalem, and just at this time the cruel Nero killed himself; Vespasian was soon after made emperor, and went back to Rome, leaving his son Titus outside the walls of Jerusalem.

It was the time of the Passover, and Titus tried to make peace with the Jews; they would not hear of it, and the siege began afresh; the sickness spread, the famine increased, the glorious temple was burned to the ground, and all the people who had taken shelter within its walls were put to death.

Titus had wished to spare the House of God, he was a gentle merciful prince, although he was a heathen.

All the ornaments of the temple, the golden table and the candlesticks were taken to Rome, and carried in the grand procession with which Vespasian and Titus celebrated the great victory they had gained over Jerusalem.

Vespasian was succeeded by his son Titus, and the Christians were allowed to worship God as they pleased during the reigns of both father and son; but when Titus died, his brother Domitian began one of those dreadful persecutions which have made the names of some of the Roman emperors fearful to all times. You have already read in the last chapter how he persecuted St. John. Dear children, when we read as we have read, and shall read in this little book about the sufferings of the soldiers of the Wonderful Kingdom, I think we ought to thank God that He has let us live in times like these, when we can go to Church and say our prayers, and kneel before the holy altar with no fear of fierce lions or raging flames in our minds.

The Christians in those early days had no Churches; underneath the city of Rome there were caves or catacombs, in which they used to hide, and there very early in the morning they used to meet and ask God to help them, and worship Him in His most holy feast. Sometimes if we would think of this, I say, the thought must make us thankful for the mercies and the blessings that God has given us.

CHAPTER XI.—THE SAINT AND THE LIONS.

Did you ever read in the holy gospel, dear children, how our dear Lord once took in His Sacred Arms a little child, and set him in the midst of His apostles when they were disputing which of them should be the greatest, and bade them be meek and humble as one of God's own little ones ought to be? It must have been a great honor to that boy thus to have been taken up in the arms of Jesus and thus to be spoken of by the Lord of all purity. We feel that we should like to hear something more of him, we wonder perhaps sometimes what happened to him when he grew up to be a man.

I am going to tell you this, but I must first tell you that the Emperor Nerva, who you remember recalled St. John from his exile in the island of Patmos, only reigned a very short time, and the next emperor was named Trajan.

He was a very good man, he tried to do his best for his people, but he was not a Christian, he did not believe in God or in Jesus Christ, and although he did not try to find out who were Christians so that he might put them to death as Nero and Domitian had done, directly he was certain that any one had refused to sacrifice to the heathen gods he ordered him at once to be killed.

There was in the City of Antioch, that city of which we read in the Acts of the Holy Apostles, that there the disciples were first called Christians, a bishop, named Ignatius, he had another name besides this, Theophorus, which means "one carried by God." Now can you guess who Ignatius was? he was that same little child

who had been carried long years before in the Arms of the Holy Jesus.

He had been a pupil of St. John, and his life was so good and holy that he converted numbers of heathen to the true faith, and the fame of the bishop and of the Christians of Antioch, reached the ears of Trajan. After a time when he was going to war with the king of some distant country he passed through Antioch, and sent for the bishop to come into his presence.

Ignatius was very glad of this, he was brave and courageous, and he intended seeing the emperor if he could, because he thought he might induce him to leave off persecuting the Christians.

Trajan received him very scornfully and asked him why he was called Theophorus? "Because I bear Christ in my heart," was the answer.

"Are you speaking," said Trajan, "of Him Who was crucified under Pontius Pilate?"

"Of Him," answered Ignatius, "Who crucified my sins, of Jesus Christ the only Son of God, Whose kingdom be my portion."

Then Trajan ordered that the bishop should be bound in chains, and carried by the soldiers to Rome, and there be thrown to the wild beasts for the amusement of the people.

When Ignatius heard this he fell on his knees and thanked God for letting him thus suffer with His own chosen saints.

Then they put him into chains, and carried him to the nearest sea-port, and during his voyage his enemies tortured him in every way they could think of. He was a very old man; you would have thought they would have had some respect for his age and his goodness, but those Roman soldiers were a hard cruel set of men, fearing not God nor man.

They came to a sea-port town called Smyrna, not far from Ephesus, and the old bishop of Ephesus, whose name was Polycarp, and who, like Ignatius, had been a dear friend of St. John, came to see the captive in his chains.

Very precious must have been those few moments when the pupils of St. John talked of the meeting that could not be far off for either of them, the meeting on the other shore with the Master they loved so dearly.

St. Polycarp went back to Ephesus; St. Ignatius pursued the weary journey to Rome. He reached it at last on a dark December day, and five days before the Christmas Feast, he stood in the amphitheatre to die. I have told you before that an amphitheatre was like a great circus, and now it was filled from top to bottom; old and young had come there to see the Christian bishop torn to pieces by savage lions.

There were eager eyes waiting to catch the first glimpse of the fierce beasts, but I don't suppose there was any sorrow or compassion in one heathen heart for that dear old man who stood there so majestic and so calm.

Behind an iron grating the low growls of the lions could be heard; they had not had any food for hours, they were half mad with hunger, the gates were thrown open at last and, with an eager furious yell, the savage animals dart upon their prey, and the voices of men and women, and even little children, join in the hideous chorus: "The Christian to the lions! The Christian to the lions!"

Ah, it was a terrible sight! We can hardly believe that such things could be. Remember, dear children, that these people did not confess the name of Jesus, and love for their brethren had no place in their hearts.

It did not last long; a few minutes more and only a few bones and a little blood showed the place where he who had been "carried of God" as a little child had laid down his saintly life.

The Canoe of the Water Moth.

The gnat builds his egg boat. The water moth, another little creature, puts together a real canoe. It is a very curious thing, made of bits of straw and reeds all matted together. It is just the shape of the caterpillar that lives in it. The insect breathes with gills just like a fish, and yet cannot swim.

So he fastens this straw and grass together, winding them all around with his own silk. The body of the caterpillar is soft and delicate, you know, and might get hurt if it was left exposed. This is the reason why he covers it so carefully, all but his head.

This funny sort of canoe is open at both ends. It is so fixed that when the grub is tired of sailing he can sink down upon the sand. Reaching out of the upper end are his six little feet, with which he drags his small boat after him whenever he wants to get his dinner or put up for the night. After several days he not only creeps out of this strange house, but out of his skin, at the same time taking on moth wings.

Many people call these queer creatures "laddis worms." If you hunt for them with your young eyes, you can find these little nests of stone, and gravel and leaves, made by the grubs, though they are very small. They seem to have great taste in fixing them. You should see the houses they make of fresh leaves, curiously put together. They hang from their shoulders

like so many wings. They are even more like a bud just ready to open.

These pretty cases of leaves are re-glued together, leaving an opening at its top just large enough for the little creatures to put out their head and shoulders when they want to look about for food; others of the same species cut pieces of reed or wood into lengths or strips, and join them together as they go on with their work. They use a certain kind of cement, which is better able to stand water than any ever made by man. And they often finish up the whole by putting a broad piece, longer than all the rest, overhead, to shade the doorway, so that no one shall see them work. Some of these funny grubs break off bits of the stems of rushes, which, you know, grow in the water, and weave them into a sort of round ball. Then they hang them together on the stem of some other water plant, making a little cell in the middle to live in. Some use tiny shells even, with snails and other animals alive in them. They keep these poor things just as if they were in prison, and drag them all about with them.—Our Little Ones.

Strange use for Paper.

Paper car wheels are composed entirely of paper rings pressed under a weight of six tons, and then fastened by means of bolts and steel tires put on them, when they are ready for use. Laid loosely, the rings stack as high as the shoulders of an ordinary man. Under treatment they sink to the thickness required. If the tire should wear or fall off the wheel, or the train from the track, there would be no danger of their breaking, as they are flexible, and would spring. A paper ball can be rendered so solid that nothing but a diamond tool can cause an indentation into it. At the mill is a square block of compressed paper fastened on a turning lathe, and so hard, that if a fine steel chisel is held against it when it is moving, instead of cutting the paper it will break the chisel into a hundred pieces. The strength is astonishing. You can take a £5 note of the Bank of England, twist it into a kind of rope, suspend 330 pounds upon one end of it, and it will not injure it in the slightest degree. Bath-tubs and pots are formed by compressing the paper made of linen fibers annealed—that is, painted over with composition, which becomes a part thereof, and is fire-proof. The tubs last indefinitely, never leak, and, put in the fire, will not burn up. You can beat on them with a hammer and not injure them. Plates compressed and annealed are durable; you can not only wash, but drop them upon the floor and stand upon them. The fork can be used for any particular purpose, and the knife can always be kept sharp. Paper can be substituted for wood, converted into picture frames, and colored like walnut, cherry, and the like.

Bedsteads are fashioned the same as car-wheels, only of long strips instead of rings. They are very beautiful and lasting. Cooking or heating stoves are also annealed, and it is impossible to burn them out. They are less costly than iron. A house can be literally constructed and furnished with every convenience in paper. The printing-press, type, and all the fixtures of the office, could be concocted out of this material, and more cheaply than the ordinary kind. A complete steam engine can be thus manufactured and do all required duty. Clothes and shoes will come in the future. Twenty-nine hours are needed to transfer linen fibre into a car-wheel.—

CANINE INTELLIGENCE.—A remarkable instance of the fidelity and sagacity of the dog lately happened at Milford Haven. Two men named Davies and Taylor were out in a boat, which was swamped. The former of these was the owner of a dog, and while the men were struggling in the water the animal caught hold of Taylor with the object of supporting him; finding, however, that it was not his master to whom he was rendering this assistance, he relinquished his grasp and went to the aid of Davies, his master, supporting him until he was rescued by a passing steamer, the other man being drowned.

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Catarrh At this season of the year everybody has a cold, and some very bad ones. By frequent exposure the membranes of the nose become very sensitive, and catarrh and influenza are epidemic. Relief may be obtained by the use of Hood's Sarsaparilla. For many years in succession, beginning so far back I don't remember when, I had the catarrh in my head. It consisted of an excessive flow from my nose, Ringing and Bursting Noises in my head. Sometimes the hearing in my left ear was affected. Five years ago, about this season of the year, I began to use Hood's Sarsaparilla. I was helped right away, but I continued to use it until I felt myself cured.—Mrs. Eliza H. Caulfield, Lowell, Mass. Jerome Brownell, merchant and extensive miller at Victor, Ontario county, N. Y., writes: "I have used Hood's Sarsaparilla for my catarrh, and it has helped me. I consider Hood's Sarsaparilla one of the best remedies for blood disease to be obtained." 100 Doses One Dollar "I have been troubled with that distressing complaint, Catarrh, and have been using Hood's Sarsaparilla, and find it one of the best remedies I have ever taken. My trouble has lasted ten years, and never could get any relief until I commenced to use Hood's Sarsaparilla."—Martin Shield, Chicago, Ill. Danger from Catarrh Depends upon the amount and extent of the Serofulous infection. Unquestionably many deaths from consumption can be traced to neglected catarrh. There is a violent distress, prostrated and coughing spells, the eyes weep the nose discharges copiously, and the head seems about to split. In such cases Hood's Sarsaparilla corrects the catarrh by its direct action in discharging the poison from the blood through the natural great excretory channels; so that healthy, sound blood re-enters the membranes and is wholesome. Hood's Sarsaparilla Sold by druggists. \$1; six for \$5. Prepared by C. I. HOOD & CO., Apothecaries, Lowell, Mass.

SUBSTITUTES. The public are cautioned against a custom which is growing quite common of late among a certain class of Druggists, for instance, when asked for a bottle of Allen's Lung Balsam, Who are so often afflicted with throat diseases, will find a sure remedy in this Balsam. Lozenges and wafers sometimes give relief; but this Balsam, taken a few times, will insure a permanent cure. Will all those affected with coughs or consumption read the following, and learn the value of ALLEN'S LUNG BALSAM. As an Expectorant it Has No Equal. It is harmless to the most delicate child. It contains no opium in any form. Directions accompany each bottle. CAUTION: Call for ALLEN'S LUNG BALSAM. \$5 to \$20 per day at home. Samples worth \$5 free. Address Stinson & Co., Portland, Maine. Ministers and Public Speakers Who are so often afflicted with throat diseases, will find a sure remedy in this Balsam. Lozenges and wafers sometimes give relief; but this Balsam, taken a few times, will insure a permanent cure. Will all those affected with coughs or consumption read the following, and learn the value of ALLEN'S LUNG BALSAM. As an Expectorant it Has No Equal. It is harmless to the most delicate child. It contains no opium in any form. Directions accompany each bottle. CAUTION: Call for ALLEN'S LUNG BALSAM. \$5 to \$20 per day at home. Samples worth \$5 free. Address Stinson & Co., Portland, Maine.

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The Living Church.

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Rev. C. W. LEFFINGWELL D. D., Editor.

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The Luther Quater-Centenary.

The four-hundredth Anniversary of Luther's birth has been celebrated with enthusiasm by the religious bodies that have substantially adopted his views, and has naturally attracted the attention of many in the Anglican and Roman Communions. Even those who do not regard him as the exponent of their faith or the founder of their religion, must acknowledge some measure of indebtedness to him as the courageous opponent of appalling evils in the Church, which a hundred years of agitation had failed to remove. Even Rome may be thankful for the energetic crusade which was headed by the ex-monk of Wittenburg. The German Reformation undoubtedly had its influence upon the Council of Trent; and though not the only factor, was an important factor in differentiating modern from mediæval Romanism. The Anglican Church owes less than any other branch of the Western Church to the influence of the German reformer. Her reformation would have come, did come without him, and upon lines that he could not comprehend. If we Churchmen do not join with enthusiasm in this celebration, it is not that we fail to admire the majestic figure of the great German, hurling his inksand at the head of the devil and his anathemas at the head of the pope; but because he is not in any way related to our reformation or to our religion. Neither to him nor to the King of England do we attribute the movement in the sixteenth century which resulted in the overthrow of papal usurpation and the restoration of the doctrine, discipline and worship of the primitive Church. It was the work of the great Head of the Church moving the entire body of the Church, bishops, priests and laity. It was a movement not of men but upon men, and no one man or order in the church is to be honored for the result by which the world is blessed today, the Anglican Communion, with its Book of Common Prayer, its Apostolic ministry, and its Catholic Creed. In Germany, however, there were other conditions, and the issue was different. The Church was a house divided against itself. The bishops were not pastors but princes. They led their armies while hirelings attended their flocks. Hildebrand had nobly fought against the secularization of the Episcopate, but all that he had won was lost. Charlemagne's ideal of empire was perverted to the degradation of the Church and proved a barrier to the advancement of truth and liberty. At the apex of the pyramid of the Feudal System on the Continent was the Papacy; below was the Episcopate. To overthrow the former the latter must go down.

Martin Luther was instrumental in this work of demolition. He was man of strong individuality, indomitable will, and tremendous energy. He fought for Fatherland as well as faith. He did as much to liberate Germany from political as from papal dependence. The nation owes much to him, in its language, its literature, its corporate life. He was a great man in a great crisis of the world, and the world does well to remember him. The world cannot forget him if it would.

But it does not therefore follow that all the pure and undefiled religion in this modern world is Lutheran, or that Anglican Churchmen should make much of the Lutheran anniversary. Granting all that Luther was, and regretting that he was not all that he might have been; admiring his bold, impetuous, and genial character, and apologizing for his coarse faults as the reflex of the times in which he lived; admitting the greatness of his public service and remembering the littleness of his theological attainments; sharing with him his hatred of papal corruptions, and palliating

his mistakes, the churchman still must ask, what has he done for the Anglican Church? The English Reformation is not to be attributed to Martin Luther, whatever may be said of the sects which have sprung out of it.

Not only was the Anglican Reformation independent of the movement to which Luther has given his name, but it was upon entirely different principles and led to entirely different results. So far as it was afterwards influenced from the Continent it was influenced for the worse. In the English Church the movement was a return to Catholicity. It was a real reformation because it restored what had been lost while it corrected abuses. The liberty of the church was asserted, but it was liberty under law, the law of the undisputed General Councils. The faith of the Church was freed from superstitions, but it still rested upon authority and held to the Catholic Symbols. Private judgment found its lawful exercise, and the Bible was opened and read in every house, but the Church still remained, as in Apostolic days, the pillar and ground of the truth, the keeper of the Word, the steward of God's holy Mysteries.

On the Continent, however, the movement was revolutionary, at times violent and uncontrollable. Like a cyclone rather than a cleansing storm, it rooted up the wheat with the tares. The vain effort to reform by the Councils of Constance and Basle had discouraged and exasperated Europe, and when the movement came, what wonder that its course was shaped by the personal will and individual opinions of its leaders, rather than by patristic learning and reverence for primitive order.

Attempt at reorganization followed the great crash, but there was no basis for it. Gigantic evils had been overthrown, but along with them were gone all principles of unity and order. The Episcopate was abolished, the old symbols were discarded, new Confessions of Faith were framed, and the Church as an organic reality was ignored. It was a new start, and not a good start. The divided state of Christendom to-day is the result. May the Protestant sects yet come to see that the principles of the Anglican Reformation afford a real and practical basis of unity, and may the day yet dawn when there shall be "one Fold and one Shepherd!"

The mistake in Mexico, if the consecration of Bishop Riley shall prove to be altogether a mistake, was disappointment in the character of the man, not a wrong application of principle. In principle, the case is exactly parallel to that of our own Seabury.—*Standard of the Cross.*

It is an "application of principle," we venture to say, which will not soon occur again. The cases cited are not even similar. The Scottish Bishops gave the Episcopate to a body of Churchmen trained in the faith and worship of the Church; they ordained a priest who had an established character as a prominent citizen and loyal Churchman, and who was vouched for by responsible men; the Scottish Bishops violated no law by their action; they had reasonable guarantee as to the doctrine, discipline, and worship of the Church for which they ordained a bishop; the covenant entered into by the bishop so ordained was promptly and faithfully carried out. In the case of Dr. Riley not one of these facts can be predicated. It is not worth while now to go over the whole history of this discreditable affair. We have had disgrace enough without dwelling upon it. The worst feature of it all has been that while for years Dr. Riley's covenant with the Mexican Commission has been unfulfilled, absolutely ignored, those who were instrumental in making him a bishop have stood by him, using their influence to secure contributions for his work, and denouncing press and people that have questioned the wisdom of their policy. We have no disposition to prolong controversy over this unfortunate mistake, but cannot allow to pass unchallenged the assertion that it was all right in principle. Let the dead bury the dead, and let us now do what we can to push forward our legitimate missionary work.

On next Sunday, November 11, a meeting in aid of St. Luke's Hospital will be held in St. James' church, Chicago, at 4 P. M. Addresses will be made by this Bishop and other persons interested in the noble charity. The following Sunday is the annual "Hospital Sunday" of Chicago.

The Secret of the Saints.

We cannot too often remind ourselves that if we want to commend our holy religion we must set it forth in its true character, that is, in its loving, attractive character. Of course we do want to commend the faith to men. If we believe that we have the truth we must want others to have it as well; if we feel that it has blessed us we must want it to bless them. It ought to be progressive, aggressive, yes proselyting,—not indeed from any mean motive, but from the very highest motive. That motive should be Christian Charity. If that be lacking we may be sure that we shall not commend the Faith to men. Unless they see that it has blessed us, they will be little likely to suppose that it can bless them. Unless it has helped us to a kind, considerate, loving heart, it will not commend itself to thoughtful people. They will say, in their hearts, if not openly, "It may be true but I do not see that it has done you any good; that it has helped you to be a better man, a better friend, a better citizen; it certainly does not appear to have made you actually a follower of the meek and lowly Saviour." If possibly that should be thought of us, need we wonder if we do not succeed in making our holy religion attractive to men. Without love, we may perhaps change their opinions but not their hearts and lives. Without love we may indeed win them to our notions, but we may be sure that we shall not succeed in winning them to Christ. It has ever been the secret power of the Saints. What was it, for example, that gave to James DeKoven such a hold on the hearts of men? What was it that moved young boys, and strangers even, to lay before him the struggles and trials of their inner lives? It was because it was felt that to an eminent degree he had a loving, sympathetic heart; that he could feel for men and had a burning desire to help them. In short, it was Christian Charity that made him the much-loved and so the much-loved man that he was. It has ever, in time past, been the secret power of the Saints, and is now and ever shall be. He serveth best who prayeth best and

"He prayeth best who loveth best
All things both great and small;
For the dear Lord who loveth us
He made and loveth all."

Yes, Charity has ever been the secret of sainthood. And "for this cause," said the Apostle, "I bow my knees unto the Father of our Lord Jesus Christ."

What cause? This, that we "may be able to comprehend with all saints the love of Christ which passeth knowledge," and so in very truth have "that most excellent gift of charity, the very bond of peace and of all virtues, without which whosoever liveth is counted dead before God."

There is nothing half so sweet in life as to do as they do abroad, or at least as we imagine they do abroad. Our society ladies, who are so charmingly ambitious to be *distingue* and all that, can be trusted to catch from afar the fragrance of a courtly fashion or the aroma of a titled name. They are to be excused if they make mistakes, their intentions are so very unimpeachable. Probably several other trips abroad during which they will continue to enjoy the society of the highest circles(?) in Church and State, will render them infallible. It was too bad that they wasted their smiles and dinners on Ocar Wilde. They supposed he was of the most upper cut in all England. It will be a pity if they find that Monsignor is not any better, in his way,—a sort of ecclesiastical Oscar Wilde. A fortnight brings sad disillusion, sometimes. To think that the charming, the genial, the courtly Capel may after all turn out to be only a society man, with a thin wash of priest, who loves dinners and fair dames, and has no mission from his Superiors! Monsignor Capel owes his fame, if fame he have, to two facts: first, the "conversion" to the Roman obedience of a few persons including a stupid young man who had grown more stupid in Presbyterian bondage, but whose stupidity was amply redeemed by the possession of an enormous fortune; and secondly, by his portraiture in the extraordinary burlesque which the late Lord Beaconsfield gave to the world under the title of "Lothair." But that does not argue anything else than that certain society people of standing in England found their way into the Roman Church, *via the salon* and the dinner-table, to the very slight loss of England and less gain of Rome

Capel thinks there are some such in this country and probably he is right.

Nothing is more beautiful than veneration for old age unless it be an old age that commands veneration. This is the principle which has governed the House of Bishops in its selection of one of its number to act as Primate. But it must be acknowledged that as a practical rule it is not expedient. It puts too much work, too vast responsibility, and too delicate administration upon the shoulders of a man who is no longer fully competent. We revere old age not because of what it can do so much as for what it has done.

One of the wisest steps taken by the Bishops, at the recent Convention, was the adoption of a new rule which conserves the dignity of the Bishop who is senior in years, by bestowing upon him the office and title of Presiding Bishop, but which mercifully relieves him of overwork and care, and insures energy and wisdom of administration; by the election of a younger Bishop, who, if not the Presiding Bishop, is the Bishop Presiding. He presides at the sessions of the Apostolic College and performs as assessor (*assessor*—one who sits by another and assists), the duties which devolve upon him. The Church generally approves this change. The only fear about which any anxiety might be experienced is the possibility of a mistake in the selection of the assessor. But the striking wisdom displayed in the first choice argues well for the future. The Church approves the new rule; the Church enthusiastically applauds the new choice. May the years of the Bishop of Connecticut be many!

The Editor of the *Southern Churchman* confesses that he has for a long time had doubts about Dr. Riley's work in Mexico. Now that the General Convention has expressed its doubts, he says, "there is no necessity for silence." That is a queer theory of journalism, that the Church press must wait three years for a meeting of the General Convention, before an editor may venture to express an opinion, even when he knows that the interests of the Church are perilled. We would suggest to our gentle contemporary that a triennial issue would, on this theory, meet the needs of the Church. "Necessity for silence" is, however, something new even to the *Southern Churchman*.

Several readers have asked from whence is taken the *Benedictus* which the Prayer-Book Committee have recommended as an alternative for the *Benedicite* or *Te Deum*. It is from the Song of the Three Children, in the Apocrypha, the passage immediately preceding the long selection we have used so long. "O all ye works of the Lord, bless ye the Lord," etc. Bishop Young, in his admirable papers on Liturgical Enrichment, in the *American Church Review*, notes the use of these verses in the Mozarabic Liturgy and in the Sarum Missal, the latter clause of each verse being sung as a response. It will prove an admirable selection for ordinary days when the alternates are too long.

Brief Mention.

A contemporary wants to know why the sessions of the General Conventions were guarded by policemen. Probably it was a compliment to the Bishops and Deputies from the "far West." It is generally supposed that they all carry revolvers and pick their teeth with bowie-knives. So far as we have heard, however, none were arrested in Philadelphia. Perhaps this accounts for their sounding the praise of the Philadelphians, all along the line from ocean to ocean.—This, from the late Dr. Thomas Guthrie, is the most incisive temperance sermon we have heard; "Whisky is the devil's way to man, and man's way to the devil."—It passeth our comprehension why a Southern Church paper should object to praying for our rulers under their proper titles. Does that journal desire a change of government and seek to encourage it by leaving out of the Prayer Book the title of the powers that be?—The Supreme Court of New Jersey, has decided that a vestry has discretionary power over the pews of a church, that the right to occupation of a particular pew will not arise from its use for any period of time no matter how long, and that the Court will not review the action of vestrymen in

excluding a member from a particular pew.—The Rev. Mr. Carstensen, of Erie, has resigned the management of the *Diocesan Chronicle*. "He relinquishes the charge with few regrets. It has involved a considerable personal loss and taught him some things of which he would rather have remained in ignorance."—The *Chicago Times* has the following: "It is seldom that one sees so versatile a man as Mr. S. Corning Judd, of this city. Only a few days ago he was one of the leading lay delegates to the Episcopal Convention at Philadelphia, where he discussed the most abstruse and complicated Church doctrines and took a conspicuous part in the revision of the Prayer-Book. Yesterday he was a delegate to the Cook county Democratic convention.—The Reformed Episcopal organ speaks of the Deputies who rose to annihilate ritualism, as "a poor solitary delegate," informs him that "there is a gate that stands ajar," and reminds him that "he who fights and runs away may live to fight another day." It might add, as an inducement, that there is still room for one more "bishop" in the R. E. fold.

—A tipsy man got into a tramway car in Glasgow and became very troublesome to the other passengers, but a kind-hearted minister soothed him into good behavior. On leaving the car, after scowling on the others, he shook hands warmly with the minister, and said: "Good day, my friend; I see you ken what it is to be drunk!"—Several correspondents have expressed great satisfaction with Dr. Richey's paper on the Thirty-Nine Articles, in the *October Church Review*. There seems to be a very unanimous approval of the writer's position: "It is, in my judgment, a silly conceit to affect to despise the Articles."

—A correspondent, whose letter will appear soon, urges large appropriations of Church funds for primary education in Church schools. We are doing something, very little, for higher education. What better missionary work can we do than the training of the children? A good parish school might be sustained in almost every hamlet of the land, at a trifling expense above the receipts. Many parents not of our communion would gladly pay something for the good influence and associations of such schools. We have scarcely begun to utilize this means of extending the Church.—We regret to hear that the report from Bishop Whittle does not give hope of speedy and complete restoration of health.—Mr. Miln, the ex-preacher, says he has outgrown the theology of the pulpit. He must be a big man. The Shakespearian drama is not to be despised, but where a man takes to it because he has "outgrown his theology" we doubt if he knows much about either. Mr. Miln discovers the real motive of his change of base, when he says: "Upon reflecting upon the best method of bread-winning which I could pursue, I determined to adopt the drama." There is more money in acting fiction than in preaching truth.—An English paper says a certain country clergyman used to tell a good story of his going to a new parish and asking a parishioner what his occupation was. "I am the village rat-catcher," the man replied, "and what are you?" The clergyman answered that he was the village parson, whereupon the ratcatcher was good enough to observe that he supposed "we must all get a living somehow."—A correspondent of the *Catholic Review* claims that more of Cardinal Newman's books are bought and read by Protestants than by Romanists.—In the *Speaker's Commentary*, in the first Epistle to the Corinthians, the following choice words occur by way of improvement upon the good old Saxon: "A psychic man does not receive what is pneumatic or spiritual" (chap. ii. 14). In his next chapter the word "destroy" is represented by "disintegrate in hell." In the fourth chapter at verse 8, we find words—"The apostle fulminates in irony peal upon peal of cathartic sarcasm." And one more passage in chapter xii. 10: "In the charisma of glossolalia the ecstatic became, so to speak, linguistic!" How very edifying this sort of fine diction will be to plain men!—Prescott Evarts, one of Mr. Evarts's twin sons, is studying for the holy Priesthood.—An anonymous correspondent denies the rumor that Bishop Riley is married, and affirms that he is engaged to a lady of large wealth in this country.—A western clergyman complains that eastern parishes send few good Churchmen to the West. The greater number of those who go west seem to take no interest in church matters beyond the social relations of the parish.

LETTERS TO THE EDITOR.

The Pastoral Letter.

To the Editor of the Living Church:

One always hesitates to say anything which may even appear to be a criticism of our Bishops, first, because he has a natural reverence for both the office and the man; and secondly, because if he does suggest anything he is at once accused of disloyalty. Without any other desire than to make known the needs of the Church, I wish to say a word about the Pastoral Letter of 1883. It is an excellent and helpful letter for the clergy; but it is not written in a language "understood by the people." What the laity long for is some plain, clear, categorical statement regarding life and duty, faith and goodness. The common heart hungers for food. And the most of our people are plain, earnest folks with a good mind and purpose, but unlearned in philosophy and philosophical reasoning and philosophical terms. What congregation could understand the expressions "injurious intermixtures of un-certified miracles," "a concordat of evangelical volunteers," "a mediation without a daysman," "our composite nationality," &c. &c. on a mere hearing? Yet these are only samples of sentences which run all through this letter. What mind unskilled in careful analysis could mark the various matters suggested and the rebukes administered? Dr. Newton's Bible criticisms are met, but so "in a figure" that neither subject nor object is visible. So marriage, and divorce, and worldliness, and education; but the ordinary mind can grasp nothing, and so can take away nothing. It may be—it is—all good for the clergyman (or the "doctrinaire"), but our congregations want plain teaching from the Bishops.

I am sure it need not be thought unfair to place the pastoral issued lately from New York by the Roman Bishops in comparison with this, our Pastoral. The former was clear, concise, simple, and while dealing distinctly with the same topics as the latter, had an evident authority which must have carried it home to the hearers. The latter is an excellent charge to the student, the priest, the high-minded, deep-thinking layman; but for the more than 300,000 communicants it has nothing intelligible to offer. This is no criticism, as such. It is only a plea that the pastorals, if they are meant to be read to the people, may be plain and strong, each point explained, each danger and each need and each advice marked. We can say this the more freely because there can be no personality. We are not told who wrote the pastoral. But if the writer had ever ministered to "the masses," he would certainly have expressed the truth less elegantly perhaps, but more categorically and simply. PRIEST.

"L." on the increase of the Episcopate.

To the Editor of the Living Church.

During my absence at General Convention, there appeared in your paper an article signed "L." One who is not now connected with the diocese under my charge, but always its warm and liberal friend, has called my attention to the statements in this article as to the results of its formation. There can be no doubt that my friend's inference is correct, that "L." writes of Western Michigan.

As the diocese is that "in which the writer resides," and consequently, he is well informed as to its history and condition, I think well to heed the request for response.

The first statement of the writer is: "It started out with 32 clergy. It has now after eight years . . . but 23 all told." The fact is, when the Primary Convention was held, December 2, 1874, the list was 28 clergymen. (Journal p. 13.) The number on the list of the last Convention is correctly stated. This however, should be said, of the 28, seven were in no parochial work; on the present list five are in the same position, so that the numbers stand, so far as effective workers, 21 and 18. And more to the point, just now, as may occur in the "larger dioceses," as well as the "smaller," an unusual number of vacancies exist. There are really to-day 25 clergymen at work in the diocese, with every prospect that at least four will very soon be added.

The next allegation is, "It commenced with 2626 communicants. It has now 3111, an increase of 485 in eight years." The figures are correct, but it should be told that the bishop has ever urged that only bona fide communicants should be reported, and this strict revision has in the period of the diocese dropped 1018 names. If "L." will glance at a table of Church statistics 1881-82, Church Almanac 1883, page 111, he will find that even some of the "larger dioceses" do not always increase their number of communicants in greater proportion.

We will follow up these statements with some figures and facts which it has not occurred to our friend to notice.

Securing the support of the Episcopate on a firm basis, is usually considered a decided Church gain. Now this "small diocese" has in a little more than eight years secured a very respectable Episcopal residence on one of the best streets of its largest city, and besides this has an Episcopal fund that enables it, without any very heavy assessments, to pay its bishop a salary of \$2,500. Some of the "larger dioceses" would be very happy could they do the same. Here is something done once for all; a provision humanly speaking, for a day that probably even "L." will allow, may be in coming time, in which the small has grown into the large Diocese.

We acknowledge as one of the great difficulties of a small diocese, the want of missionary means. How has division affected us here? In the last year of the undivided diocese, the amount pledged by parishes and missions in our bounds was \$1155. At our last Convention the pledge was \$2010. And with this the diocese affords very respectable aid to other diocesan ob-

jects, and objects beyond the diocese, actually as a contributor to the General Board having a place on the list much higher than some of the "larger dioceses."

Leaving figures, as the work of the Church is the evangelization of the land, we may refer to missionary work in which with few exceptions the parochial clergy have taken active part, which has reached to some degree and with some effect, almost every village of any size. And of organization, that unites the clergy in one bond of confidence and zeal.

The feeling the article before us evinces finds no sympathy among the clergy or laity. While in some things we have been disappointed, and we could all wish greater progress; we claim to have done our part, and had our share, in the growth of the Church.

There are certain evidences of growth that may not be tabulated, it is "here a little and there a little." We have known a parish to cipher out that it was at a stand-still or worse, when the rector claimed to see very perceptible progress.

The diocese of Michigan must speak for itself, but we know enough of its affairs to say that should it choose to speak it can tell a tale of very marked progress in eight years.

As to the very confident statement—"Now had there been no division, and had the ratio of increase for the three years preceding continued, there would now have been several thousand more communicants than there are now in both dioceses combined," as the increase in the undivided diocese for the three years preceding division was 332 per annum, and for the nine years since it has been 310, we are unable to see the thousands. As we understand God's work on earth, ordinarily the harvest is according to the number of the reapers, and we should judge that two active husbandmen would be more likely to call in laborers than one.

The writer does not recede at all from the position which he has taken publicly, that there are such grave difficulties connected with the small diocese, that the matter of division should be very gravely considered, and all concerned should act with great caution. But this is very different from placing a diocese in that light, that the faithful services of God's Ministers are made almost fruitless, and God's precious promise, "My word shall not return unto me void," is sadly left of its force. G. D. GILLESPIE, Bishop of Western Michigan, Grand Rapids November 8th, 1883.

A Correction.

To the Editor of the Living Church:

Will you kindly correct the error into which you have fallen in regard to the number of churches which could be put into York Minster, in your notice of Miss Boyd's book. The area of choir, nave, transepts and Lady Chapel is 63,800 feet. Into this space could be put 225 churches of the size you give, 35 feet by 74. But her estimate of fifteen churches built on a ground which York Minster occupies, allowed 4253 feet for each building, which would make them 100 feet by 42. The dimensions of Ely Cathedral are wrongly given in the book by a printers' error which will be corrected. W. C.

Lawlessness.

To the Editor of the Living Church.

In reply to the writer who, in your issue of November 10th, criticised an expression in one of the letters from your correspondent at the General Convention, the author of that expression begs leave to say a word. It was said that if the General Convention should refuse to allow the liberty of omitting the Exhortation on Sunday evenings, "many would take it anyhow." This expression of opinion the writer in your last issue criticises. May I be allowed to point out to him that a very large number of those items of "Enrichment" and "Flexibility," which the bishops and the members of the House of Deputies voted for with such unanimity, are merely things which have been done for some years past by so large a number of the clergy, that it was at least deemed expedient to legalize them, which has been done under the euphonious title of "Flexibility." Flexibility is just what a great many of the clergy have been practicing, although it was illegal, upon a strict and literal construction of the rubrics. For example, all this cry for shortened services, how did it arise? Had the clergy never tried it and experienced the practical benefits of it? or, in asking for this, were they mere theorists? It is well known that the former is the case—"by a large majority." This being true, there is no impropriety in expressing the opinion that such "lawlessness" might, in many places, be continued, should the General Convention refuse to grant what seemed to be really demanded by the necessities of the case. In saying this it was not implied that such a course was to be either recommended or approved. It is certain, however, that many will feel that the rubrics of the Book Annexed do not allow as much liberty in the rendering of the service as would be useful in many cases, and which already exists, "lawless" as it may seem to be. The question, how to make our prayer-book most useful for all occasions of public worship, cannot always be solved by cast iron rubrics. I remember a remark I once heard in an address by one of our South-western missionary bishops, which applies to this matter. Describing a service which he had used in a railroad car, at a station when he was delayed for some hours on a Sunday, when he had "unlimbered" (to use his expression) the morning prayer pretty freely, he said, "I might have been faulted for not obeying the rubrics, but the prayer book can always be taken to pieces beautifully and to edification, when it is done by reverent hands." Let us have reverence and true liberty.

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AN OPEN LETTER ON THE CATHOLIC MOVEMENT

To the Rt. Rev. F. D. HUNTINGTON, D.D., Bishop of Central New York.

By the late Rev. F. C. EWER, S.T.D.

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To the Editor of the Living Church.

What has this association done to justify its existence, and its claims for continued and additional support? An answer is at hand. It has paid in the last fifteen years to the families of its 251 deceased members the sum of \$340,000, being an average to each family of \$1,354. Doubtless the greater number of these families were left with but little of "this world's goods," and the sums which were paid them (not given, but paid as debts justly due,) were much needed. In our diocese, as the writer is informed by a gentleman who knows, there are at least three families whose "homesteads were saved to them" through the agency of the League. E. H. D. Davenport, Nov. 1883.

Personal Mention.

The Rev. J. B. Richmond has become Assistant Minister of Grace Church, Medford, Mass.

The Rev. G. H. Somerville, has resigned the Holy Cross, Keokuk; all mail, etc., to be addressed to him, St. Andrew's Rectory, Bryan, Texas.

The address of the Rev. Lewis Green hereafter will be Greenfield, Mass., he having resigned the rectorship of St. John's, Ashfield, on account of impaired health.

The Rev. Thomas H. Corroft, of St. Phillip's Church, Crompton, R. I., has resigned the same and accepted a call to the Church of the Messiah, Providence, R. I. Address accordingly after Nov. 15th.

Married.

STRONG-STOUT.—In Grace Church, Grand Rapids, November 6th, by the Right Reverend George D. Gillespie, D.D., assisted by the Rev. Alfred A. Butler, the Reverend Charles T. Stout, Rector of St. George's Church, Leadville, Colorado, to Miss Harriet M. Strong, of Kalamazoo, Michigan.

Obituary.

WASHBURN.—On Sunday evening, 28th Oct. A. D. 1883, at the Parsonage of Christ Church, W. Burlington, N. V., of cerebral meningitis, George Herbert, youngest son of the Rev. Daniel Washburn, and grandson of the late Jas. S. Carpenter, M. D., of Fortville, Penn.

Acknowledgements

For the rebuilding of St. Mary's School. J. W. Doane, Chicago, \$100.00. J. I. Boege, Lincoln, Neb., 13.00. Amount previously acknowledged, 5,965.46. Total, \$6,078.46.

C. W. LEFFINGWELL, Rector, Knoxville, Ill.

Appeals.

DR. EWER'S FAMILY. The sudden and unexpected death of the Rev. Dr. Ewer has of course left his family inadequately provided for. He has very bravely laid down his life in his Master's work; how faithfully, conscientiously and nobly he has done that work is too well known by the world at large to render it necessary to speak of it now. His friends are desirous of raising a sum, which will give his family a certainty of support, in a quiet and simple manner. His work was so much outside of his parish, that this appeal can be made with justice to Churchmen at large. The fund raised is to be placed in trust, its income appropriated for the benefit of Mrs. Ewer, and her children, during their life-time. It seems as if this tender care of those whom God has so bereft, is a fitting tribute to one who has comforted, helped and strengthened so many sorrowing hearts, and whose living sympathy was never withheld from any who needed it. Subscriptions may be sent to J. R. Morewood, 71 South St., Senior Warden of St. Ignatius' Parish, New York; or to J. W. Emerson, 66 North St., Vestryman, and Treasurer of a Committee, New York City.

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These volumes give us the matured thought of one who has watched with intelligence the progress of Chinese affairs during the last half century. Dr. Williams was a personal witness of all the important changes which have taken place in the intercourse of China with foreign countries. He knew Canton not only when that city represented the one port at which trade was allowed, but also when foreigners, thinking exclusively of commercial objects, tamely submitted to the exactions of rapacious officials, and to the tyranny of a suspicious government. Since that period not merely has a change come over China herself, but, after passing through many crises, the whole character of her relations with foreign States has been revolutionized.

The contents of these volumes cover so vast a field, that it is difficult, within the limits of our space, to do more than indicate the many interesting and important subjects of which they treat. Four chapters are devoted to the geography of the empire. The remaining ten chapters of the first volume are devoted to the people themselves and their language, literature, religion, and social customs, and this portion of the work affords most excellent reading. The portion, however, that will undoubtedly receive the greatest amount of attention is the closing chapters describing the growth of foreign intercourse from the earliest period. Dr. Williams summarizes the charming sketches in which Colonel Yule has related the various attempts to reach China during the middle ages, and which have made his "Marco Polo" and "Cathay and the Way Thither," more widely read, perhaps, than any other Asiatic works in our language.

Dr. Williams holds as strongly as any one that the Chinese are a people who must play an important part in the future history of the world. Although her progress has been hindered by superstition and by excessive arrogance, China has already taken her place among the great governments of the world, and "against a few errors may be balanced a multitude of genuine successes." Dr. Williams shows over again how much has been accomplished towards removing old prejudices and towards establishing, on a firmer basis than ever, the natural strength of the country.

The very handsome manner in which these volumes have been brought out by the publishers, claims commendation, and, no doubt, the general reader will eagerly turn to this work to glean some of the mass of highly important and often original information which it contains. We conclude our review by quoting the well considered sentences in which Dr. Williams casts the horoscope of the Chinese people's future:

"Another ground for hope—and these words are as pertinent to-day as when written 35 years ago—lies in the matter of fact habits of the Chinese, their want of enthusiasm and dislike of change, which are rather favorable than otherwise to their development as a great community. The presentation and reception of the highest truths and motives the human mind can realize always excite thought and action; the chiefest fear must be that of going too fast in schemes of reform and correction, and demolishing the fabric before its elements are ready for reconstruction. The non-existence of caste, the weakness of a priesthood which cannot bear its persecuting arm with the power of the State, the scanty influence religion has over the popular mind, the simplicity of ancestral worship, the absence of the allurements of gorgeous temples, splendid ritual, seductive music, gay processions, and, above all, sanctified licentiousness, to uphold and render enticing to defraud human nature, the popular origin of all government holidays, and lastly, the degree of industry, loyalty and respect for life and property—these are characteristics which furnish some grounds for trusting that the regeneration of China will be accomplished, like the operation of leaven in meal, without shivering the vessel."

AN AUTOBIOGRAPHY BY ANTHONY TROLLOPE. New York: Harper & Brothers; Chicago: Jansen, McClurg & Co. Price \$1.25.

For realistic pictures of English home life—the life of those middle classes which form the bone and sinew of the land—we must turn to the voluminous series of Trollope's novels. Nowhere else can we find so life-like "interiors," drawn with all the phlegmatic skill of a Dutch artist. Dickens and Thackeray are greater masters of the art, but each either caricatures or idealizes. Trollope does neither. His characters are every day people; neither villains of melodrama, nor heroes of virtue. Bishops, deans, squires, members of Parliament, lawyers, are true to life, and because they are true to life, are a little common-place. To hold the mirror up to nature, this is the true secret of success in fiction, and success Trollope certainly achieved. Perhaps no writer of the present age has had more readers, and more admirers, although all of his admirers were not willing to profess themselves such. His autobiography has been received with enthusiasm. Already a second edition is announced in London, and an enormous number of copies will undoubtedly be disposed of in America. It is an interesting, even a fascinating book, for the same reasons that gained popularity for the author's novels. The story of his life is told in plain, simple language, with no affectation of being better or worse than other men. The softness of his heart comes out in bold relief, as does also his modesty. He conceals nothing; neither the depths of his early poverty, nor the brilliancy of his late success. It is useless to attempt to analyze the book. The hundreds of thousands who have read the works, will read the autobiography, and will then probably read the works over again.

ICE CREAM AND CAKES. By an American; New York: Charles Scribner's Sons.

"A new collection of standard, fresh and original receipts for household and commercial use." The author has herein given us directions for preparing all sorts of creams and ices, and over three hundred receipts for cakes. That all are toothsome, there can be no doubt, but we think that many are too expensive for ordinary use. Full directions are given in regard to utensils needed, and a reading of the book tempts one, with time and means, to try her skill in this department of the culinary art.

NOTES ON THE LATE REVISION OF THE NEW TESTAMENT VERSION. By the Rev. Daniel R. Goodwin, D. D. New York: Thomas Whittaker, 1883, pp 212 Price \$2.00.

Preparatory to forming any decided judgment on the merits of the late revision, it were well to read and weigh carefully these critical strictures made upon the changes in the English text, by one of America's foremost scholars. Dr. Goodwin informs us in the Introduction, however, that his notes have only a subordinate and restricted view, being not intended as a thorough review, or as the basis of a final judgment. While he fully and freely admits that the revisers have made important corrections and many improvements, yet he has not set himself the task of pointing out the merits of the new text, but only some of its faults. Dr. Goodwin sets aside, also, all references to changes in the Greek text, and the consequent changes in the English version; freely admitting that in most of these alterations and in some of the most important, the revisers are right. Passing this question entirely, he only disputes the accuracy or propriety of their translation in itself considered; and yet more frequently he calls in question the necessity or importance of the changes, under the rule by which they professed to be guided, viz., "to introduce as few alterations as possible into the text of the authorized version consistently with faithfulness." Hence, the underlying motive of most of Prof. Goodwin's strictures is, not alone whether it be a correct translation, or even in some critical sense or degree an improvement upon the A. V. but, "Is it required by faithfulness?"

In what he has to say upon the subject the professor deprecates the notion that he would assume any exemption from oversight on his own part, and reminds us that he has "not had the aid of twenty others to revise and correct his solitary work."

We may add that the book is well bound, has full margins and handsome pages, and the Greek text bears evidence of wonderful accuracy in the proof reading.

UNDERGROUND RUSSIA. Revolutionary Profiles and Sketches from Life. By Stepiak; with a preface by Peter Lavroff. Translated from the Italian; New York: Charles Scribner's Sons; Chicago: Jansen, McClurg & Co. Page 272. Price \$1.25.

The author, formerly editor of "Land and Liberty," a leading Nihilist paper, has written this book in defence of Nihilism. While there are thrilling accounts of the courage of many of the leaders and foremost Revolutionists, yet the book does not appear to give a clear idea or statement of the principles which actuate these persons. Through the agency of secret societies many deeds of darkness are committed, but none of them advance the cause of liberty. Though the "Gospel of Socialism" attracts enthusiastic men, its advocates and defenders fail to define any good system of government in the place of the one they seek to destroy. As a contribution to the literature of a lost cause, this book has some interest.

SHAKESPEARIANA. New York: Leonard Scott Publishing Co., 41 Barclay St. A Monthly Magazine. Price \$1.50 a year.

This journal is designed to furnish a recognized medium for the interchange of ideas among Shakespearean scholars, and to afford the student the fullest information relative to Shakespeare's art, life and works. It aims to stimulate a wider, popular appreciation of Shakespeare, to extend the use of his works as an educational force, and to bring under consideration the best methods for teaching the riches of our literature. The most diversified themes are treated in its pages by eminent Shakespearean scholars.

Stall's Lutheran Year Book for 1884 gives complete statistics of the Lutheran body throughout the world. Price 25 cents.

The Christmas number of Harper's Magazine promises to bring together the most remarkable gathering of authors and artists ever grouped under one (paper) roof. The former include, among others, George William Curtis, John G. Whittier, Miss Thackeray, (Mrs. Ritchie), E. P. Roe, William Black, W. D. Howells, George H. Boughton, Austin Dobson, Charles Reade, Edward Everett Hale, and Charles Dudley Warner; while among the artists are E. A. Abbey, James C. Beard, George H. Boughton, F. S. Church, Frederic Dielman, Alfred Fredericks, A. B. Frost, W. Hamilton Gibson, Alfred Parsons, Howard Pyle, C. S. Reinhart, W. L. Sheppard, and Jessie Curtis Shepherd. There will also be illustrations from paintings by G. F. Watts, R. A., and from unpublished sketches by Thackeray, Frederick Walker, and Dante Gabriel Rossetti. The number will include four plate-paper pages in addition to the usual size of the Magazine.

The November number of the new English Illustrated Magazine contains, amongst other interesting and timely articles, one entitled "The little Schoolmaster Mark" by J. H. Shorthouse, author of Jean Inglerant.

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ST. HILDA'S SCHOOL, Morristown, N. J. A Boarding School for girls. Under the charge of the Sisters of St. John Baptist. For terms, etc., address THE SISTER IN CHARGE.

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THE YOUTH'S COMPANION FOR 1884.

THE COMPANION presents below the Announcement of its Fifty-Seventh Volume. Its unusual character, both in the range of its topics, and its remarkably brilliant list of Contributors, will, we trust, be accepted as a grateful recognition of the favor with which the paper has been received by more than 300,000 subscribers.

Illustrated Serial Stories.

- A Story of English Rustic Life, by Thomas Hardy. The Foundling of Paris, by Alphonse Daudet. A Boys' Story, by J. T. Trowbridge. The Covenanters' Daughter, by Mrs. Oliphant. A Story of Adventure, by C. A. Stephens. My School at Orange Grove, a Story of the South, by Marie B. Williams.

Science and Natural History.

- Eccentricities of Insanity, by Dr. W. A. Butler. Common Adulterations of Food, by Dr. J. C. Draper. The Home Life of Oysters, and Other Natural History Papers, by Arabella B. Buckley. Wonders in Ourselves; or the Curiosities of the Human Body, by Dr. Austin Flint, Jr. Insect Enemies of the Garden, the Orchard and the Wheat-Field, by A. S. Packard, Jr. Demons of the Air and Water. A fascinating Series of Papers on Sanitary Science, by R. Ogden Doremus. The Youth of the Brain, "Speech in Man," "Animal Poisons and their Effects," and Other Papers, by Dr. W. A. Hammond. Strange Ways of Curing People. A Description of Curious Sanitaria,—the Peat, Mud, Sand, Whey, and Grape Cures, by William H. Rideing.

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- Hints for Poor Farmers, by C. E. Winder. The Failures of Great Men, by James Parton. A Dietary for Nervous People, by Dr. W. A. Hammond. Hints for Country House-Builders, by Calvert Vaux. The Gift of Memory, and Other Papers, giving Instances of Self-Help, by Samuel Smiles. A New Profession for Young Men. The Opportunities for Young Men as Electrical Engineers, by Thomas A. Edison. Thrift Lessons Learned from the European Peasantry. Novel Papers on Household Economics, by Helen S. Conant. At the Age of Twenty-One. A Series of Papers showing what Great Men had accomplished, and what they proposed doing, at that period of their lives, by Edwin P. Whipple.

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Reminiscences and Anecdotes.

- Stage-Driver Stories, by Rose Terry Cooke. Stories of Saddle-Bag Preachers, by H. L. Winkley. The Last Days of Women of Fashion, by James Parton. My First Visit to a Newspaper Office, by Murat Hæstead. Banker Peers. Stories of the English nobility, by Edward Walford. Nights at the Boston Club. Reminiscences, by Dr. Charles Mackay. Queen Victoria's Household and Drawing-Rooms, by H. W. Lucy. Child Friendships of Charles Dickens, by his Daughter, Mamie Dickens. Our Herbariums; Adventures in Collecting Them, by A Young Lady. My Pine-Apple Farm, with Incidents of Florida Life, by C. H. Pattee. Bigwigs of the English Bench and Bar, by a London Barrister, W. L. Woodroffe. At School with Sir Garnet Wolseley, and the Life of a Page of Honor in the Vice-Royal Court of Dublin, by Nugent Robinson. Student Waiters. Some Humorous Incidents of a Summer Vacation in the White Mountains, by Child McPherson.

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St. John's School. Founded by the Rev. Theodore Irving, LL.D. Eleventh year.—Oct. 3, 1883—21 and 23 West 32nd St. New York City, between Broadway and Fifth Ave. Boarding and Day School for Young Ladies and Children. Mrs. THEODORE IRVING. Miss L. I. HOWE.

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and of academic character will be opened in DeLand, Florida, on the first Monday in November by the Rev. J. H. GRIFFITH, D.D., of Troy N. Y., to prepare either for COLLEGE, TEACHING, or PRACTICAL LIFE. THE MILDNESS OF THE CLIMATE, THE REMARKABLE SALUBRITY OF THE PLACE, AND THE INTELLIGENCE, MORALITY AND SOCIAL CULTURE OF THE COMMUNITY, COMBINE TO RENDER THIS AN INVITING AND ADVANTAGEOUS PLACE FOR EDUCATIONAL PURPOSES. Write for descriptive circulars.

Canadian Church Affairs.

From our Special Correspondent.

A very aged and deeply venerated clergyman of the diocese of Nova Scotia, has lately passed away, viz.: the Rev. Dr. Moody, of Yarmouth. He was ordained in 1829, and was therefore 54 years in orders, having held his last parish for 37 years. He was born in Halifax in 1803, and was educated at King's College.

It is rumored that Dr. Wilson, of the Cathedral at Kingston, will succeed Dean Baldwin in Montreal. This gentleman, who has rendered himself somewhat notorious by his very active co-operation with the Salvation Army, is an able man and used to have the reputation of being a good Churchman. It is possible that his influence has had a beneficial effect upon the "army" in Kingston, as they seem in this apparently isolated case to have done some real good in the city. Such is the testimony of the press at least. During a very bitter fracas among the "officers," the other day, he mediated successfully and induced them to compromise peaceably. He is a man of undoubted earnestness and sincerity, and would probably be a worthy successor of Dr. Baldwin, barring his little eccentricity in this particular respect.

The diocese of Huron has now over one hundred bishops, each clergyman exercising Episcopal jurisdiction in his own parish, and like the Israelites of old under similar circumstances, "doing what is right in his own eyes." As the bishop elect cannot leave Montreal much before the new year, this state of things is likely to continue for at least two months longer. Everything is therefore at a stand still, as there is not even the shadow of authority in the shape of a commissary, Canon Innes, the nominee of the late bishop having relinquished his office of necessity when Bishop Hellmuth's resignation was accepted by the House of Bishops in September. Meanwhile there are no Confirmations, no consecrations, no appointments, and the diocese is, for the time being, perforce Presbyterian. What makes the present state of affairs so serious is the length of its duration, the diocese having been without a bishop since Dr. Hellmuth's departure for England last July, a space of nearly six months. Such a condition of things is probably unprecedented in any but the most remote and inaccessible missionary diocese. So much for red tape.

As might naturally have been expected the Puritan organ in Toronto has been very jubilant over the result of the Huron election, and regards Dr. Baldwin's success as a great "Evangelical" triumph. I am inclined, in common with many other "high" Churchmen, to doubt that this is the case, at least in the offensive and sectarian sense in which the term "Evangelical" is employed by the paper in question. Dean Baldwin is represented on all sides as being a man of broad sympathies and warm Catholicity, and it is by no means probable that he will be anything else as a ruler, and allow himself to be hounded on to attempt to tyrannize over good, loyal Churchmen. Such a policy would be shortsighted and disastrous in the extreme, and would not be tolerated for a day in Huron where the High Church party among the clergy is now strong enough to assert itself most unmistakably, and, if necessary, to hold the balance of power. But I am probably doing the Dean an injustice by even surmising the possibility of such a course of procedure on his part, as the influence of the organ, outside of a very "select" circle, is purely and simply nil.

The annual report of the missionary diocese of Algoma has just been issued, and a very interesting and satisfactory document it is. From it we gather that there are now sixteen clergymen with the Bishop, two paid catechists, and a large number of faithful volunteer lay readers, who are doing a noble work in aiding the overburdened clergy. No less than seven Divinity students assisted the clergy as lay readers during the summer vacation, of whom one was from Wycliffe College, two from Huron, and four from Trinity. There are two vacant missions, and three new ones requiring clergy. Some idea of the laborious nature of the work performed by these clergy, may be gathered from the fact that there is an average of about eight stations to each man, one Rev. W. Crompton having no less than thirteen. The Bishop who, by the way, is the author of the report, bitterly bewails the inadequate number of clergymen, and appeals for at least six at once. He has chiefly on this account gone to England. His Lordship attributes the reluctance of Canadian clergymen to enter Algoma to the fact that there is as yet no Widows and Orphans' Fund, while in every other diocese there is such provision, and so a clergyman in coming to Algoma forfeits his claim, and does his family a grave injustice. Vigorous measures are however being taken to remedy this, and the nucleus of a fund has already been started. The Bishop also speaks most hopefully of the diocesan Indian work. There are three flourishing missions, and the House at Sault Ste. Marie, is under the supervision of Rev. E. F. Wilson, now attaining a position of solid and permanent success. The general financial report is encouraging and full of hope. The receipts from the Canadian dioceses show a substantial increase over last year, and aggregate, including the Episcopal stipend of \$4,000, \$21,751. The English societies contribute about \$5,000. All the funds necessary for the purchase of the steam yacht have now come to hand. There is a balance in hand of over \$7,000, which the Bishop, with great candor explains, is not so much, owing to the increased offerings as to the limited number of clergymen. During the year two were ordained deacons, and three advanced to the priesthood, and two clergy were received and two removed—a net gain of two.

Ontario, Nov. 12, 1883.

Explorations in Egypt.

BY THE REV. W. C. WINSLOW.

The Egyptian Exploration Fund Society of England is known to some of your readers. Last winter it successfully engaged in an important undertaking in the Delta, under the direction of M. Naville, the eminent Egyptologist, namely, the excavation of the biblical city of Pithom, built by the Hebrews during their servitude. I have just received a letter from Miss Amelia B. Edwards, honorary secretary of the society, enclosing a brief prospectus, issued this fall, which summarizes the results at Pithom, and states what the society proposes to do this ensuing winter at Zoan, if the needed funds are forthcoming. R. S. Poole, LL.D., of the British Museum, is co-secretary of the society. A recent letter to me from Sir Erasmus Wilson, LL.D., F. R. S., speaks of the accomplished authoress as "by far the most advanced authority on Egyptian research in this country" (England).

The satisfactory results of the excavation at Pithom have been briefly referred to in some of the newspapers of this country. Let me, however, epitomize some of the results at Pithom; the absolute identification of the place as Pithom, the "store city," built for Pharaoh under the oppression; so identifying the first camping place of the Israelites as they went up out of the land of Egypt; and proof that Pithom was the religious name, and Succoth the civil name of the city. Further, it was proved that the founder of Pithom was Rameses II, and that this Pharaoh, as has been generally accepted by recent Egyptologists, was the great oppressor of the Hebrews; that the Greek and Roman names of the place were derived from the Egyptian appellation for "storehouse," that it was the capital of the "nome" or province which bore the Egyptian name of An; that the temple of Rameses II., rebuilt by the Bubastite kings of Shishak's line, was still extant under the Ptolemies, and in the Roman age became a fortified camp. Among the statues and fragments was found what has been named the Stele of Pithom, "a document of the same class as the Rosetta Stone, but with only a hieroglyphic text, recording the foundation of the city of Arsinoe, and giving details of work performed on the canal leading from the Nile to the Red Sea. Among other geographical indications, this tablet gives us for the first time the original Egyptian name of a locality called Pikeheret, probably Pihahiroth, near which the Israelites crossed the Red sea." The vast store chambers are unlike any other constructions yet discovered in Egypt, and the sun-dried bricks are made some with and some without straw. The prospectus states that above 580,000 cubic feet of sand and soil were removed, and goes on to say: "Thus, in a short campaign of only six or seven weeks, and at a comparatively small cost, the fund has for the first time secured the exhaustive excavation of an Egyptian mound by a scholar thoroughly qualified for the task."

The society now proposes to excavate San, the Zoan of the Bible and Tanis of the Greeks. It is where the traditional Pharaoh of Joseph lived, and was restored by Rameses II, whose son, Mineptah, the Pharaoh of the Exodus, made it "a favorite residence." Zoan is where to look for documents bearing on the history of the Hebrews during their long sojourn in Egypt, and where monuments and interments of the Hebrews in their prosperity are likely to be found. Here is where lies buried the lost history of the Shepherd Kings—during a period of about five hundred years—and where Mariette found "those remarkable monuments now in the Boolak museum, which have revealed to us the artistic style of those foreign rulers, portrayed their peculiar type of dress, and given us a glimpse of their historic reality." Zoan may be expected to disclose also proof as to whether the Priest Kings, whose tomb contained the recent valuable *trouvaile* of royal mummies, belonged to a Tanite dynasty, a matter concerning Solomon's marriage and alliance and the rise of the famous Shishak.

Any one tolerably read in Egyptian history must cordially assent to the statements of the society that "no sight in Egypt, or in the whole east, is known to be so rich in buried monuments, numbers of which just show themselves on the surface of the mounds. None is richer in historical promise." As if by prophetic instinct, the writer emphasized the imperative need of excavating Zoan in the *American Church Review* for August, and gave a brief note of the city in the days of the great oppression as Panbesa, a scribe, then described its attractions. The mounds of this chief city of the Delta for two or three thousand years of Egyptian history are as yet scarcely touched by the spade of the explorer.

A sum of £4,000 to £5,000 will be required for this great enterprise. Although the Egyptian Exploration Fund Society appeals "for the liberal co-operation of archaeologists, Egyptologists and Hebraists, as well as of all students of the Bible and of primitive history, particularly in Great Britain, there is every reason, it seems to me, for Americans interested in the undertaking gladly and freely to contribute toward the proposed excavation of Zoan. I observe that Mr. Fowler, M. P., offers to be one of 20 to donate £50, and it may be added that subscribers of £1 will receive a copy of M. Naville's "Memoirs on the Discovery of Pithom," soon to be published. I will willingly receive donations for the above object, promptly forward them to the honorary secretary of the society, Miss Edwards, and duly acknowledge them by mail and in this paper.

On the Holderness coast, between Flamborough Head and Spurn Point, the sea is gaining on the land at the rate of seven feet and a half every year. Villages have been swallowed up, such as Ravenspurn, Auburn, Hartburn, and others. The waves wash over their ruined

churches and long forgotten dead. The destruction of the foreshores in various parts of our island is severely commented on as wanton mischief. Huge accumulations of sand and shingle, forming the natural rampart against the ever-beating tides of the sea, are carted away, and sent to London or elsewhere for building purposes. A resident at Walton-on-the-Naze says: "Many years ago, where are now the West rocks, the village of Oswell stood, and were we to go far enough back, we could trace the coast of England to where the Gunfleet Sands, seven miles away, are now the terror of mariners." As a balance against loss of land, it has been said lately, at the British Association, that fifty to sixty thousands of acres of good land may be reclaimed from the sea in Morecambe Bay.

Church Work.

Quincy.—On Sunday last the first administration of Holy Communion since the rector's return from Europe was made in Grace Church, Oaco. A large number of the faithful ones partook of the sacred elements. An unusual interest on the part of the young men is evidencing the work done in this parish. Truly the Holy Church is strengthening her stakes here. Her Catholicity gives a reason for her strength.

Bishop Burgess is to preach one of a course of sermons for the Industrial University at Champaign, Ill., on Dec. 9th.

Three new churches are nearly ready for consecration—one at Monmouth, one at Griggsville, and one at Henry.

Beginning with Nov. 21st, there will be a series of services held in Trinity Church, Geneseo, a number of clergy assisting. During last week two of the most valuable helpers in this parish, devoted women, were called to their rest. The Rector, Rev. Wm. H. Sparling, has won the hearts of the people by his faithful work and earnest preaching.

The new church building of Trinity church, Monmouth, will be consecrated by the Bishop on Thursday morning, November 22nd, at 11:15 A. M. A cordial invitation is extended to the clergy and laity to be present. Please notify Mr. V. H. Webb, Monmouth, of your intention to be present.

Texas.—A most successful mission was commenced on Sunday Oct. 21st, in St. Bartholomew's Church, Hempstead, and continued through the week, closing on Sunday, October 28th. The Rev. J. J. Clemens, Rector of Christ Church, Houston, was, at the request of the Rector of the parish and the congregation, the missionary.

The Revs. C. M. Parkman, of Galveston, T. B. Lee, of Austin, A. G. E. Jenner, of Bastrop, and Edwin Wickens, Rector of the parish, were present, and assisted in the good work.

No exciting or burning appeals were made, as is usual at revivals, but the Church and her services were plainly and distinctly put before the people. Large congregations were present at the services, and much interest manifested. The addresses at the morning services were delivered by the Rev. C. M. Parkman, whose instructions were highly appreciated by both the clergy and people present. Mr. Parkman is a new and highly valued addition to the diocese.

The Holy Communion was celebrated each Sunday, and on Thursday morning (October 25th) by the rector. As a result of the mission, many have expressed a desire to be further instructed in the Church and her holy ways. This parish possesses a church, a plain, frame building, erected some years ago, excessively ugly and sadly out of repair; also a parsonage which needs a considerable sum of money spent on it to make it comfortable; hopes are entertained that both may be repaired in the near future. The parish have recently bought a new organ. The Sunday School numbering fifty children, grows in interest under the care of Dr. S. P. Clarke, Supt.

It is to be lamented that partly through the poverty and seeming indifference of the people, Church services can only be held in this parish once a month; another cause may be the scarcity of clergy in Texas; were more men found willing to cast in their lot in this growing State, places like Hempstead would soon grow into strong parishes and be great centres to push forward the work.

Illinois.—The children of the little church, Millard Avenue, Chicago, are real earnest workers. The boys and girls combined to give a bazaar and a little play—they worked very hard for a long time, and last Tuesday they saw the result of their efforts in a hall crowded with sympathizing friends. Financially and morally it was a great success. Financially, because the children realized nearly \$100—morally, because the whole religious community by attending showed their approbation of the work the Church is engaged in. The Bazaar was conducted under the auspices of the "Guild of Sowers and Reapers," composed entirely of children.

Central New York.—In East Syracuse the corner stone of a new church edifice, to be known as Emmanuel church, was laid on November 8, by the Bishop of the diocese. There were present of the local clergy the Revs. Dr. Clarke, H. R. Lockwood, J. A. Stanton, T. E. Pattison, F. N. Westcott, of Syracuse, and F. A. D. Launt, of Auburn. Several students from St. Andrew's Divinity School were also in attendance. The Rev. Dr. Clark delivered the address, taking for his subject "Christ the cornerstone of the Church and of Human Society."

East Syracuse is the seat of the shops of the New York Central Railroad, its population being largely made up of railroad men and their families. The missionary in charge is the Rev. W. C. Nesbitt, who has had the care of the work since June of the present year.

November 7 was a day of great joy to those persons in Roanoke, Seneca County, who are interested in St. Stephen's church, whose corner-stone was laid at 11 A. M.

Bishop Huntington celebrated Holy Communion in St. Andrew's church, Dey's Landing, at 7 A. M. when special intercessions were offered for the new church at Romulus. The Bishop was assisted by the Rev. W. E. Allen (priest in charge) and the Rev. M. Berry, of Trumansburgh. The morning sky had been dark and lowering, but before 11 o'clock the clouds dispersed, and the day became bright and lovely.

The people all assembled in the Town Hall, where the order of procession was arranged. When they reached the foundation, the procession, headed by the Bishop and nine priests, passed around the walls, reciting responsively, Psalm 122. After the stone was duly laid in the name of the Blessed Trinity, "The Church's one Foundation" was sung.

The Bishop's address was about the Holy Church, old yet ever new. He glorious unchanging creed, which gives to man the positive assurance of that after which he instinctively yearns. The protecting love of God the Father, Regeneration, through the Incarnation of God the Son, and Sanctification through God the Holy Ghost. The Rev. Dr. Gibson, of Utica, whose boyhood was passed near Romulus, said a few words of congratulation to the

people, rejoicing with them, that the Catholic and Apostolic Church was established in their midst. Which being Inclusive, and not Exclusive contains every truth held by the different Christian denominations, and has withal a true priesthood, commissioned by our blessed Lord, he said that if he were not perfectly sure of the validity of his own orders, tracing them back to the Holy Apostles, he would never venture to preach again. While the offerings were received, the choir sang "Rise crowned with light, Imperial Salem rise!" After the benediction, the people all repaired to the Hall where the most delicious refreshments of every kind were provided by the hospitable inhabitants of Romulus, in lavish profusion. After the feast an hour or two was spent in social converse.

Much praise is due to the lovely and gracious ladies of Romulus, whose thoughtful courtesy made everything so pleasant.

Massachusetts. The anniversary of the Free Church Association occurred on Nov. 5th. On Sunday the 4th inst. Rt. Rev. E. R. Welles, D. D., of Wisconsin, delivered the annual sermon in St. Mark's church, Boston, the Revs. L. B. Baldwin, and Sumner U. Shearman reading the service. The bishop addressed a large congregation upon "The House of God a Home for All," from Isaiah lii: 2, his argument being very strong, and practical application of the subject most effective. The annual meeting was held on Nov. 5th, at the church rooms, there being forty clergy present with the laity. Dr. George C. Shattuck presided, and after prayer by the Rev. Dr. Coolidge, the secretary, the Rev. William C. Winslow, presented the annual report of the Executive Committee. I. Wells Clarke, the treasurer, stated that the receipts for the year had been \$223.73, and the expenditures \$156.50, with a balance of \$67.23. Hon. Joseph Burnett was appointed auditor. The secretary read some correspondence and Rev. R. H. Howe, for the committee, brought up the proposed amendments to the constitution, which were adopted. A committee of nomination, the Rev. Messrs. John T. Magrath and James F. Spalding, and Mr. Grant Walker, presented the following list of officers, who were there upon elected.

President, Geo. C. Shattuck, M. D.; Vice-President, the Rev. George G. Prescott; Secretary, the Rev. William C. Winslow; Treasurer, I. Wells Clarke; Directors, Joseph Burnett, the Rev. Reginald H. Howe, J. D. W. French, A. J. C. Sowdon, the Rev. Sumner U. Shearman.

Remarks upon matters which came up were made by the Revs. G. S. Bennett, A. Gray, and the secretary, and Dr. Shattuck and Mr. Sowdon. Bishop Welles addressed the meeting.

During the week before All Saints, a mission was held in St. James' church, South Groveland, (the Rev. A. E. George, rector). It was ably conducted by that earnest, Christian priest, the Rev. Belno A. Brown, of Methuen, who, with the rector, are members of the "Brotherhood of the Way of the Cross." The order of daily services on this occasion was as follows:

7 A. M., Holy Communion; 3:30 P. M., women's meeting with instructions on the "Religious Home Life"; 4:15 P. M., children's meeting with instruction; 7:30 P. M., mission preaching; 8 P. M., prayer meeting; 8:40 P. M., inquiry meeting. All these services were well attended and appreciated. May the seed now sown soon spring up, and deepen the spiritual life of the members and attendants of this parish, that they may never forget the precious lessons of that mission, and recall it often hereafter to feel the love and mercy of their Divine Master.

Wyoming On Sunday November 4, the rector of St. Matthew's church, Laramie City, the Rev. Geo. H. Cornell, preached his second anniversary sermon as rector of the parish. In his remarks he referred first to the remarkable growth of the Church during the last century, as evidenced by her representative body of clergy and laity which met as the thirty-third Triennial Council in Philadelphia, October last. From a human standpoint the strength of the Church must be estimated by the vine of her activities, her schools and colleges, her homes for the aged and infirm, for the friendless and destitute, her Houses of Mercy, her midnight missions for saving the lost, her charities as boundless as the needs of the human race, her missionary zeal—these are the signatures of her divine commission. While the Church is Divine her energies must flow through human agencies, and as a consequence, are not always directed into the most profitable channels. But Christ has promised to be with His church unto the end, and He will supply all our deficiencies and will one day make the Church Militant the Church Triumphant.

The Church adopts no novelties in its methods of work. It appeals to the intelligence as well as to the consciences of men. It is conservative because it would preserve the faith once for all delivered to the saints. It is progressive because it would grow with the needs of mankind, but it does not believe that the needs of mankind demand to-day a different Gospel than that which Christ delivered to the fishermen of Galilee, or to the poor, the halt, the maimed and the blind of the towns of Judea. God is unchangeable, so is His Word, and those men who talk so much of the need of a "reconstruction of the Faith" are but pandering to the infidelity of the times. What we need is not a reconstruction of the faith but a return to the faith. Christendom has been long enough divided into jarring sects. Jealousies, rivalries and strife have been the result. "I speak," says the preacher, "from the irrefutable logic of facts when I say that the Holy Apostolic Church, of which we are members, has a victorious future before her. The cross of Christ is her only standard. The Incarnation of Christ is the foundation of her faith. She has but one doctrine to preach and that is the doctrine of her Divine leader. She has but one faith to defend and that is the faith once for all delivered to the saints. On every hand men are flocking to the fold and why? Because they grow restless and dissatisfied under the operations of theological systems which have their foundations only in the opinions of fallible men. Within the last year there have been many accessions to the ministry of the Church from the ministry of the denominations. This is a fact of great significance. It is the practical result of the Divine commission of the Historic and Apostolic Church."

In reviewing the work done in the parish during the last year, the rector stated that there had been nine confirmations, 22 baptisms; number of burials, 11, and number of marriages 10. 575 parochial visits had been made, \$2,652.00 had been disbursed. Number of communicants in parish, 85.

During the two years of the present rectorship there had been 28 Confirmations and 63 Baptisms. Amount of money raised for all purposes, \$6,470.56. Amount disbursed \$6,478.84. The parish has no debt, and is in a better condition than ever for efficient work. These are but figures and computations considered from a human point of view. We sow—God reaps the harvest. The outlook is encouraging. The rector bore testimony to the hearty co-operation and the affectionate regard of his people which had encouraged him in his work.

Indiana.—A very profitable and interesting convocation of the Indianapolis and Southern

deaneries, was held in Christ church, Madison, on the 6th and 7th inst, and was attended by the Bishop and the Revs. Edward Bradley and E. A. Bradley, Deans, the Revs. Walter Scott, of New Albany, Jessie R. Bicknell, of Jeffersonville, and Willis D. Eagle, of Holy Innocent, Indianapolis. The Bishop was greeted by an Address of welcome by the Rev. Edward Bradley of Madison, at the close of the first service on Tuesday evening, to which he responded in such a manner as to win to him most, if not all that heard him. This was followed by an informal reception.

In the afternoon a very spirited discussion was had of the Sunday school question, the Rev. Walter Scott presenting a forcible essay on the subject. At the evening sermon, the Rev. E. A. Bradley set forth "The Spirituality of Forms," in an able manner, after which Mr. Stotenburg read an able paper on "Lay Work," and the meeting was closed by an earnest appeal on the same subject by Mr. Cobb. The whole convocation was of the most intense interest. The congregation at all the services were good in number, and it was evident that the Bishop won all with whom he came in contact, by his earnestness and zeal in the Master's cause. The collections were all devoted to diocesan missions. Christ church, Madison, has been renovated and put in good shape, and is entirely free from debt. Action was taken looking to the conversion of the *Church Advocate* into a diocesan paper.

Bishop Knickerbocker arrived in Indianapolis on the 3rd inst., and on Sunday had a busy time, visiting the various churches, preaching at St. Paul's in the morning, Holy Innocent's in the afternoon, and Christ church in the evening. At each of these services he was greeted by large congregations, and made very favorable impressions. A formal and very hearty reception was given the Bishop at the Dennison Hotel on Monday evening, which was largely attended in spite of the unfavorable weather. There is no doubt that already there has been an awakening in church circles, and we look forward with confidence for successful work for the church in this diocese.

Connecticut.—On Tuesday October 30, the convocation of New Haven county was held at Trinity church. This day was the first anniversary of the death of the late Dr. Henry Olmstead rector of Trinity parish. At 11:30 the convocation opened with the Holy Communion and an address from the Rev. Dr. Harwood of New Haven, commemorative of the life and labors of Dr. Olmstead. At 3 P. M. the Rev. Mr. Crockett read an essay on the inspiration of the Holy Scriptures. The following clergymen spoke on the same subject; the Rev. Messrs. Nichols, Bailey, Roberts, Andrews, Smith, Harwood and Vibbert. The Rev. Mr. Witherspoon spoke on "The Word of God as used in the New Testament." On Wednesday morning at 9 o'clock, the clergy met in the study of the Rev. Mr. Plummer, continuing the discussion of the previous day. The Rev. Messrs. Lines, Streibert and Micou made a report on Sunday schools, the subject having been referred to them at the last meeting. The committee favored a graded course of instruction in infant class, main school and Bible classes, concerning the catechism, the Bible, Church, and Prayer Book. They gave their preference to certain question books examined as against leaflets. A committee was appointed to report upon the subject at another meeting. The preacher appointed for the next convocation, was the Rev. Mr. Brewster. The Rev. Mr. Nichols was appointed essayist. The Rev. Mr. Wildman leader in exegesis of St. Mark ix, 49: 50. The Rev. Messrs. Micou, Means and Streibert were appointed missionary speakers. The Rev. Dr. Harwood was elected Dean for the coming year, and the Rev. Mr. Crockett, secretary and treasurer. Great credit is due the ladies of the parish for their hospitality during the session of the convocation.

A fine memorial tablet has been erected in the church here in memory of the late Rev. Dr. Olmstead. It is of brass set on Italian marble. Its inscription is as follows:

"In loving memory of Rev. Henry Olmstead, D. D., who twenty-one years served God and His Church as rector of this parish, testifying repentance towards God and faith toward our Lord Jesus Christ. Born July 22, 1819.—Died Oct. 30, 1883.

New York.—The monthly meetings of the Woman's Auxiliary began for the season in Trinity chapel rooms, on Monday, November 5th, at which the Rev. Clements T. Blanchet of Tokio, Japan, gave, in response to questions which he encouraged, much interesting information, not hesitating to make suggestions which his long experience has so well fitted him to do. He is unusually pleasing in manner and personal appearance, and quickly impresses one with confidence in his earnestness, ability, and good judgment. Inference was drawn that in selecting a name for a church or chapel, it is important to choose one which not only sounds well when translated into the language of the country where the building is placed, but which conveys clearly to the native mind, Christian doctrine, as for instance concerning the Trinity, our Saviour, and the Holy Comforter; considerations which the inexperienced or the uninformed might naturally overlook; also, that in sending out missionaries, it is well to place together as much as possible, those whose sympathies and tastes are alike, as for instance—there are some who prefer a plain service, while others enjoy something a little different especially in the way of music, differences which might not be noticed except when the persons are closely connected in their work.

Those who are selected to go as missionaries to foreign lands, ought to have had some experience and to have shown some fitness for the work entrusted to them. It is a great mistake to suppose that those who have failed at home, are the right ones to send abroad.

It is a well known fact that a missionary (no name was given or implied) was once sent to the foreign field who would not follow the service of the Prayer Book.

Most of the Prayer Book has been translated, and so has the New Testament. It is expected that in three years the entire Bible will all have been translated into the Japanese language.

It is encouraging to know that a proposition has been made, which is advocated by several Japanese papers, namely that the government allow the Bible to be used in all schools in the country.

Mrs. Blanchet was present, creating much interest by her agreeable, quiet manners and bright intelligent face.

She has been in Japan eight years and is decidedly needing the change now afforded her. The widow of Bishop Paine was also present. The ladies of this committee on work for foreign missionaries are much in earnest, and accomplishing great good. They have raised more than \$65,000.

On Sunday night, October 28, a large congregation assembled in the Anthon Memorial Church eager to listen to a Christian Hindu.

His address was heard with deep interest, for although he professed timidity, and apologized for his many imperfections, there was nothing in his speech either in quality or accent at variance with that of a good English scholar. In his

personal appearance also—he had a fine intellectual head—there was nothing but a dark skin to suggest his Asiatic birth.

The Hindoo is spontaneously, constitutionally and normally religious. His religion is one of great self denial. Step by step he detailed all the doubts which had arisen to disturb their ancient faith and open the way for the entrance of something brighter and better.

They had come in contact but little, with missionary Christians, and the light which they had obtained was the result largely of their own reflections, though they had read books which had come, some of them from America.

Wherever they found that which they believed to be the truth, they accepted it, though it was to be found in Mohametanism, or the old books of the Brahmins, or in our Bible.

He and his associates in India had come to the belief that the time was approaching when all the religions of the world were to be united in one religion, and to this end they were now striving.

An appeal was made by the rector of the church and a collection, apparently a very liberal one, was taken up to help on the efforts of the native Christians in India.

Tennessee.—The advantages offered by Rugby, Tenn., for the establishment of a boys' school conducted upon the plan of the famous school at Rugby, England, have been for some time a matter of serious consideration.

Mr. Thomas Hughes's late visit to America plans looking to this end were discussed and are now taking definite shape. Some of the ablest educators in the country have been consulted, and are unanimous in the opinion that such a school would be a success.

The plan is to establish at Rugby a school on the lines of the English public schools in connection with the University of the South at Sewanee, and call it the "Arnold School," in memory of the English educator, Dr. Thomas Arnold.

The founders of Rugby have kept this idea before them from the first, but have before publishing the fact waited until they could be sure that the early difficulties of a new settlement had been overcome.

The governing body of the institution will consist of trustees and a visitor, who will be the Bishop of Tennessee or the Bishop of one of the neighboring States. The Board of Trustees will consist of four Americans, four Englishmen, and four Englishmen of either nationality.

Rhode Island.—All Saints Day was celebrated as a double festival at Trinity church, Bristol. Besides commemorating all those who have died in the faith and fear of the Lord, the church edifice was consecrated to the worship of Almighty God.

Morning prayer was said, as is customary every day, at nine o'clock. At 11 o'clock, at which time the church was filled with worshippers, the door of the sacristy was thrown open and the procession, headed by crucifer, followed by chorists numbering about thirty, entered the church and passing down the side aisle singing the glorious hymn "Onward Christian Soldiers" proceeded up the centre aisle and there dividing, paused, while the procession of clergy, headed by the Bishop of the diocese and assisted by the rector of the church, the Rev. J. H. Converse and the assistant minister, the Rev. W. B. Trotter and the following clergy of the diocese: Rev. Messrs. Webb, Murray, Goodwin, Ackley, Pattison, Parsons, Thomas, Tucker, Cooroff, and Van Deland, proceeded to the chancel, reciting the opening Psalm.

The consecration service then followed, the instrument of donation being read by the senior warden and the sentence of consecration by the rector. Then followed a choral celebration of the Holy Eucharist in which the Bishop was the celebrant, assisted by the Rev. Mr. Ackley, and the Rev. Mr. Murray; the rector acting as master of ceremonies.

The sermon by the Bishop was an exceedingly able presentation of the dignity and importance of public worship, and the propriety of having all church architecture conform to that idea, rather, than the idea of a mere audience-room.

After the service there was a collation for the clergy and choir in the Clergy House.

Trinity church was founded eight years ago. The intention of the founders, five or six young men, was to have Catholic truth earnestly taught in this old New England town. The opposition was intense at first, but the church has progressed rapidly in spite of it. The church building was erected five years ago on which was a debt of \$4000, now entirely paid. It is now a church in which Catholic doctrine is fearlessly and faithfully taught. The ritual has been gradually brought up to correspond, and now the worshipper cannot help understanding what he is doing when he is taking part in its services.

The Eucharistic lights, which are always lit during celebration, assist in teaching and keeping constantly before the minds of those present, that the "Prince of Light" is "verily and indeed" present in the Sacrament. The unleavened bread and mingled chalice recall to the devout worshipper the original institution of the Sacrament. The Eucharistic vestments and eastward position also do their part in making this Sacrament what it really is, the central act of Christian worship. The service chorally rendered reminds us that it is to God, not man, that it is addressed.

As to the success of this movement, where there were ten communicants eight years ago, there are now over a hundred. The church is well filled at all times, on extra occasions not standing room even. A shortened form of evensong, full choral, commencing with the Lord's Prayer, with one lesson, introducing the Magnificat and an offertory anthem, has within two years more than doubled the attendance at that service. The congregation consists very largely of young men.

In connection with the church is a boarding-school where a limited number of boys are received and have the personal attention of the rector, Rev. J. H. Converse, for many years professor of Latin and Greek at Racine College. It is the intention soon to start a parish school in order that the youth of the parish may have the religious grating into the secular education. A mission for the colored people of the town is one of the works of the parish.

New Jersey.—The guild of Christ Church, Hackensack, through God's guidance, has been remarkably prosperous. The eighth annual meeting was held on "All Saints' night" in the new Guild Hall. This commodious building costing \$5,839 32 is of brick and stone, seventy-five feet long by thirty-four feet wide, with slate roof to match the Church. Within, the trimmings are of oak and ash, the floors of polished wood. Its medieval windows of old cathedral glass have scriptural devices. Church and Guild

Hall are heated throughout with steam furnaces, while the wood fire burning upon andirons in the fire-place of the neatly carpeted work room, gives a cheerful blaze. The sacristy and baptistry have closets for vestments and altar cloths. The Sunday School room serves also for a dining-hall for the Convocation, and has a library and kitchen adjoining, neatly equipped.

A few notes from the report of the Warden, Dean W. W. Holley, may be of interest to parishioners desirous of forming guilds. He says: "In voluntary associations there is a feeling that a climax may be reached. With uniform prosperity, the growth of Christ Church Guild has been gradual and healthy, the result of unabated zeal, rather than spasmodic response to an appeal, which shows the confidence and faith felt in its method."

The total sum of cash received last year was \$5,982 36. This includes a loan of \$3,500, on which we have paid \$200.

We begin the year 1883 with 103 members. Our work during the year has been as follows: A missionary box sent to a missionary in Baker City, Oregon, cost the guild \$182. A box for one of our diocesan missionaries was valued at \$22.15. A box containing \$10 worth of Christmas gifts was sent to the associate missions in Washington for the children of Saint Peter's Missions. Delegates have visited Christ Hospital, Jersey City. A member has endowed a bed in the Daisy Ward worth \$3,000. A box was also donated valued at \$21. Delegates have visited the Missionary League in Newark, sending a box to the Indians costing \$12.

The Guild is at present engaged in home missions. During its first five years the Guild paid \$3,800 on a mortgage then resting on the church. This is separate from the vestry, who have just paid \$800 on a mortgage on the rectory. "While we have time let us do good," that we may "enter into the joy of our Lord."

Oregon.—The following is clipped from a daily paper of Portland. "It may not be amiss to notice in connection with this centennial year the growth of the Church in our own State during the past thirty years. It has been said that Episcopalians were not given to itinerancy, but those who remember earlier times in Oregon will testify to the zeal of Dr. McCarty, of the Rev. St. M. Fackler, and of Dr. Richmond, all of whom travelled about in true, itinerant fashion—going about on horseback with the indispensable saddle-bag, often swimming swollen streams, crossing almost impassable sloughs, bad roads, and no bridges, to keep appointments that necessarily were made a long time in advance, preaching in private houses, school houses, or wherever two or three might be gathered together, holding services at times, without gown or surplice, and a scant supply of prayer books among the congregations, meeting with a welcome even where the service of the Church was not familiar. The General Convention, which met in New York in 1853, recognized the needs of the Church on this coast, and sent the Rev. Dr. Kip, as Missionary Bishop to California, and the Rev. Dr. Scott to Oregon. Bishop Scott and his wife entered into the work earnestly, establishing schools and churches.

The growth of the Church as regards members may be slower than of some other denominations, but there has been a steady, thorough progress in every detail of church, schools, and charities, the foundations of which are laid on a broad, liberal basis, that coming years will justify. After the death of Bishop Scott the Convention of '68 sent the Rt. Rev. B. Wistar Morris as Bishop to Oregon, a most fortunate appointment for the State and Church. Bishop Morris is of Quaker lineage, descended from a family distinguished in Revolutionary times. He combines with a high Christian character thorough business qualifications, which enables him by his far-sightedness to comprehend the needs of the future and the benefits of pre-emption. He early secured valuable property in various parts of the State, and which is constantly increasing in value, for the uses of the Church. Bishop Morris is a hard worker, his diocese, until the appointment of Bishop Paddock, comprising a territory, as large, perhaps, as all the New England States together. Few men are capable of such physical endurance and mental strain as comes necessarily in the establishment of churches, schools, and hospitals. Churches are springing up in all the new towns.

The school at Walla Walla, which is so prosperous, was established by the Bishop of Oregon, and he is about to establish a third girls' school in Grand Ronde Valley. The pastoral address of Bishop Morris, which has already been published, gives a most encouraging aspect of Church growth. The large attendance of clergy and lay delegates at the last convocation held at Salem attest to its prosperity."

Central Pennsylvania.—On the first Sunday in October, the Rev. Perinobief Cameron, S. T. B., rector of the Church of the Good Shepherd, (Green Ridge) and St. David's church, (Hyde Park) Scranton, preached his annual sermon on the occasion of the completion (Sept. 1) of his five years' pastorate. The following items show the result, so far as figures may be taken as an index.

Church of the Good Shepherd: Baptisms, 73; confirmations, 35; marriages, 10; burials, 24; public services, Sundays 245; Holy days, 101; other days, 365; total, 711; pastoral visits, 824; offerings, parochial, \$6,373.52; diocesan \$611.45; outside the diocese, \$130.99; total, \$7,116.00. The church is entirely free from debt. On the rectory there was a debt five years ago of \$2,300. This has been reduced to \$1,000, the Good Shepherd Guild assisting nobly in accomplishing this result. Many improvements have been made in the church building and grounds, which are entirely free from debt.

St. David's Church five years ago can scarcely be said to have had an existence. Its material assets consisted of a few dollars and a few books, &c. During this period a charter has been obtained, the parish admitted into union with the diocese with full parochial rights and privileges, and church property acquired, consisting of lot, church, organ, furniture, &c., to the present value of over \$6,000, on which rests an indebtedness of \$1,750. The statistics are as follows: Baptisms, 67; confirmations 39; marriages, 5; burials, 28; public services, Sundays, 244; holy days, 38; other days, 100; total, 377. Pastoral visits, 746. Offerings—parochial, \$6,028.71; diocesan, \$144.34; outside the diocese, \$40 65; total \$6,213.70. The church has been much assisted by the work of the Ladies' Aid and St. David's Guild.

Both of these parishes, especially St. David's, are composed of families of moderate means for the most part. It has been only a persistent effort and a resolute faith which would not be discouraged, that have, with God's blessing, accomplished even the above moderately satisfactory result. Scranton, though a large inland town (city of over 50,000, is peopled for the most part by Romanists and dissenters. The Church element was late in getting a foothold, and slow in subsequent progress. Scranton has one thing, however, to commend it—it is a live town. Several great industrial enterprises are centered here, and the immense coal tonnage has attracted hither many lines of railway.

Miscellaneous.

"L'Avant," a monthly. The only French Episcopal paper. Yearly subscription, \$1.50. The fourth year began Oct. 15th, 1883. Editor: The Rev. C. Miell, Rector of St. Sauveur; address 2039 Sansom Street, Philadelphia, Pa.

Hood's Sarsaparilla is designed to meet the wants of those who need a medicine to build them up, give them an appetite, purify their blood, and oil up the machinery of their bodies. No other article takes hold of the system and hits exactly the spot like Hood's Sarsaparilla. It works like a magic, searching every part of the human body through the blood, giving to all renewed life and energy. \$1 a bottle; six for \$5.

The University of the South was never before in so good a condition. It has a larger number of students present than at any time during its present administration. But its tuition fees are entirely absorbed in the salaries of its thoroughly organized corps of Academic Professors. Its only endowment is the offerings of Church people, and these go to support the Theological Professors, who are entirely dependent upon this source for support. Those offerings are now asked for by Peifer, Hodgson, D. D., Vice Chancellor, Sewanee, Tennessee.

I was a sufferer from Catarrh for fifteen years, with distressing pain over my eyes. The disease worked down upon my lungs. I used Ely's Cream Balm with gratifying results; am apparently cured. —Z. C. Warren, Kuttland, Vt.

FOR ADOPTION, The Cleveland Protective Orphan Asylum have several attractive, healthy infants, (boys and girls) for whom good homes are desired. Correspondence cordially invited. Address A. H. Shunk, 940 St. Clare Street, Cleveland, Ohio.

It is a good sign to see young men making up their minds to do something—to become useful to themselves and to others. We are reminded of this by the large numbers who are now in attendance at H. B. Bryant's Chicago Business College.

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

It seeks to relieve the destitute in fifty Dioceses, and Missionary Districts. The Treasurer, William Alexander Smith 40 Wall St. New York. 123-cow-ly Geo. Andrews, overseer in the Lowell Carpet Corporation, was for over twenty years before his removal to Lowell, afflicted with salt rheum in its worst form. Its ulcerations actually covered more than half the surface of his body and limbs. He was entirely cured by Ayer's Sarsaparilla. See certificate in Ayer's Almanac for 1883.

Some entirely new reminiscences of Charles Dickens have been written by his daughter, Miss Annie Dickens, for the Youth's Companion. Diphtheria poisons the blood. Convalescents should take Hood's Sarsaparilla to neutralize and eradicate the poison matter.

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