

The Living Church.

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

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WHOLE No. 255.

NOW IN PRESS.

WHAT IS

The Anglican Church?

TO WHICH IS ADDED

AN OPEN LETTER on the CATHOLIC MOVEMENT

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

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Rector of St. Ignatius' Church, New York.

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Work for the General Convention.

Report of the Joint Committee on the Book of Common Prayer.

A Report of such magnitude and importance as the one now before us cannot, of course, be reviewed thoroughly at sight; nor can the LIVING CHURCH, in one issue spare the space needful for a complete summary of its contents. Many slight changes in rubrics for the sake of clearness and ritual uniformity, need not be noted here at all. Some important decisions of the Committee will receive attention, doubtless, from correspondents. It is to be regretted that the time is so short before the Report must be disposed of by the General Convention. It seems hardly possible for such a work to be managed by that body in the time which can be given to it, unless it has been thoroughly discussed beforehand. The Committee have exerted themselves to issue the book early a date as possible. An earlier publication of the principal points involved would have been of great service, and could have been done without expense, through the Church press. We give, without further comment here, as full a summary as our space permits. The Prayer Book, as recommended by the Committee, is a bound volume, attached to the Report (also bound) and is called

THE BOOK ANNEXED.

Abbreviations used: S. P. B. signifies the Standard Prayer Book; B. A. signifies the Book Annexed.

The title page of B. A. is the same as the old, ending at the word "America."

After the Preface (unchanged) in place of Order for Psalter and Holy Scripture, is a general order "Concerning the Service of the Church," including enlarged Table of Proper Psalms (for 16 Special Days) twenty Selections, and the Lectionary permitted by last General Convention. To the Calendar is added the Feast of the Transfiguration, Jan. 18. (Why not Aug. 6, as in the English Calendar?) Morning Prayer (why not call it Matins, for short?) Litany and Holy Communion are independent Services. The Litany may follow Collect for Grace, A. M., or that against perils, P. M., a suffrage for the President having been inserted. Extra and special services may be selected but only from the Prayer Book and "subject to the direction of the Ordinary." Why it should be thought necessary to guard the clergy in such a matter, doth not appear. Some desirable provisions are made with regard to alternative lessons, under certain circumstances. Hymns are restricted to those "duly set forth." Not much "enrichment" in that!

Five Sentences are omitted from the beginning of Morning Prayer but retained in Evening Prayer (why not "Evensong?") while several Sentences are added for Special Seasons, giving entirely different Sentences for the two Services.

The "Dearly Beloved" may be omitted on Christmas, Easter, and Whit-Sunday, and on any day not a Lord's Day, as may also the Confession except on days of fasting and abstinence. The present alternative Absolution (the shorter) is retained only in the Communion Office, and a substitute is offered, "The Almighty and Merciful Lord grant you," etc.

In the rubric directing the people to repeat the Lord's Prayer with the minister, an exception is made for the beginning of the Communion Office.

The *Venite* is given as in the English Prayer Book, but the added verses may be omitted save on Sundays during Lent. There are Proper Anthems to take the place of the *Venite* on Christmas, Easter, Ascension, Whitsun, and Trinity.

The *Gloria in Excelsis* is transferred to Evening Prayer. "Or he that readeth" is added to the rubric relating to the Lessons, indicating that a Layman may perform that duty. As an alternative to *Te Deum* and *Benedicite* is the Canticle *Benedictus Dominus Deus*. It is short and appropriate.

The *Benedictus* is given entire, as in the English Prayer Book, but the added verses may be omitted except on Sundays in Advent.

The name of the "Or this" (Nicene) Creed is given in the Rubric; its use is permitted, but it is printed only in the Communion Office. This is an economy of space that will be annoying to many. A little space might be gained, without

damage to the Book, by leaving out the permission to omit from the Apostles' Creed the Article, "He descended into Hell," or to substitute the other phrase. One might almost go the length and breadth of the U. S. and attend a Service in every parish, without hearing the Creed thus mutilated. Few, if any, desire the permission, but there is "flexibility" in it and it is in the old Book. The word "again" is inserted after the word "rose," as in the English Book.

An Anthem is allowed after the Collect for Grace. Save on the Lord's Day the Minister may here end Morning Prayer. Please, dear Bishops and Deputies, don't refuse us this!

In the Prayer for All Conditions, and in the General Thanksgiving, is added in brackets a clause referring to special requests for prayers or thanksgiving.

At Evening Prayer, on any day except Sunday, the Minister may proceed at once from the Sentences to the Lord's Prayer. Instead of the Exhortation he may say, "Let us humbly confess our sins to Almighty God."

To the Canticules of Evening Prayer are added *Magnificat* and *Nunc Dimittis*; and for use in Lent, Psalms xlii., and xliii. These are not printed in the Order for the Service but must be found in the Psalter.

Eight Versicles are added nearly the same as those in the English Book. The Collect for aid against Perils is restored to its old form. An Anthem is allowed after this Collect, and save on the Lord's day the minister may here end Evening Prayer.

The Prayer for the President in this Service includes the Governor of the State and is adapted from the Prayer for the Queen in the Communion Office of the English Book. Instead of the Prayer of St. Chrysostom is proposed the Prayer beginning, "Assist us mercifully, O Lord," etc.

A Form of Service entitled "The Beatitudes of the Gospel" is offered for use as an Evening Litany to follow the third Collect, or to be used as a separate Office. It resembles, in construction, the Commandments and Responses. The Minister reads the Beatitude (standing) and the people answer, "Lord, have mercy upon us; and be it unto thy servants according to thy word." The writer of this is not able to say whether or not it is original with the Committee.

The Litany must be said as before, also on Rogation Days, and Morning or Evening, and on any other day in Lent. The word "fire" is inserted before "lightning and tempest." Would it not sound better after "lightning"? That is also the order of nature, lightning first and fire afterwards. A suffrage for the President is inserted, and "O Saviour of the world," etc., is added to part first. "O Christ, hear us," and the repetition of the Versicle following are omitted.

Special Prayers and Thanksgivings are rearranged, and several are added, twenty-five in all. The Committee mention Canon Bright's ancient Collects and Hutton's Daily Service as the principal sources drawn upon for additions throughout the Book.

A Penitential Office for Ash Wednesday follows, consisting of the *Miserere*, Versicles, and the three Prayers after the Ash Wednesday Collect. This Office may follow, "We humbly beseech Thee, O Lord," in the Litany, or be used as a separate Service. It may also be used on other suitable occasions. It seems to be a valuable addition.

The Office for Thanksgiving Day, "otherwise named Harvest Home," is another "enrichment" for which our people will be thankful. The Collect, Gospel and Epistle are given after those for All Saints' Day.

A Short Office of Prayer for Sundry Occasions is added, for convenience on special occasions, as noon-day Services, missionary meetings, etc.

It seems hardly necessary to print all the Collects, Gospels and Epistles, and the whole Psalter, which are unchanged for the most part. "The size of the Book" is not a matter of importance if it is only what we want.

For Christmas, Easter and Whitsunday two Collects, Gospels and Epistles are given, one for the first and one for the second Celebration. Appropriate Collects are given for Monday, Tuesday, Wednesday, and Thursday in Holy Week, and for Monday and Tuesday in Easter-Week.

In the Communion Office it is provided that "when more than one celebration is had in a Church on the same day, the saying of the Decalogue may be omitted, provided the whole Office have been previously used on that day." The summary of the Law shall be used. After the Gospel is placed the Response, "Thanks be to Thee, O Lord." The Nicene Creed is made obligatory on Christmas, Easter, Ascension, Whitsun and Trinity. Additions are made to the Offertory Sentences. When the Alms are presented there may be sung an Offertory Anthem. The Invitations are placed at the end of the Office. The longer Exhortation need not be used more than once a month. The Trisagion is properly divided, the people beginning with, "Holy, Holy, Holy." The Invocation is printed as a separate paragraph. "May dwell in them and they in him," is changed to, "May dwell in

us and we in him." Note:—"Every Communicant should receive the Communion at least three times in a year, of which Easter to be one."

The Office for Confirmation is improved by the addition of a proper form for presenting Candidates, a selection from the eighth chapter of the Acts, questions on the Baptismal vows, and a rubric directing the Minister "earnestly to move the Persons confirmed to come without delay to the Lord's Supper."

The Resolution of the General Convention of 1880, under which the Joint Committee on the Prayer Book was appointed, reads as follows:

Resolved, that a Joint Committee, to consist of seven Bishops, seven Presbyters, and seven Laymen, be appointed, to consider and to report to the next General Convention, whether, in view of the fact that this Church is soon to enter upon the second century of its organized existence in this country, the changed conditions of the national life do not demand certain alterations in the Book of Common Prayer, in the direction of liturgical enrichment and increased flexibility—of use.

The members of the Committee are: The Rt. Rev. Drs. Williams, Lay, Stevens, Cox, Young, Doane, Huntington, the Rev. Drs. Huntington, Goodwin, Dix, Harwood, Garrison, Messrs. Fish, Copper, Wilder, Andrews, J. M. Smith, and Burgwin. The late Rev. Dr. Dalrymple of Maryland, was a member of the Committee. While no member of the Committee is to be considered as unreservedly endorsing every change proposed, it is a matter for thankfulness that a body representing such various views and Schools of thought should have agreed upon so much.

The Legend of Cologne Cathedral.

By A. P. S.

It is well known that the magnificent Cathedral of the city which is anything but fragrant, is one of the most remarkable works of the ancient Teutonic architecture, one of the most interesting religious monuments of the Rhenish towns, so rich in mediæval edifices. Cologne Cathedral was begun in 1248, just as the choir and nave of Strasburg Cathedral were finished. Six centuries rolled by and the gigantic undertaking remained unaccomplished. Finally, within our own days, the work was taken up with fresh vigor, subscriptions poured in from all quarters of the globe, and, eighteen months ago, with royal and religious pomp, the vast temple was declared perfect. Why this long delay? Hear the legend.

Archbishop Conrad von Hochstedten, wishing to build a Cathedral which should surpass all the churches of Germany and France, commissioned the most celebrated architect of Cologne to prepare the plans. The name of this latter has perished; we shall see why. He was walking one day on the banks of the Rhine, dreaming of his task, and came, still in the clouds, to the place called, "the Gate of the Franks," where may yet be found some broken statues. There he sat down. In his hand he held a wand, and with it he drew on the sand an outline for his Cathedral, then effaced it and drew another, and so on, time after time, always something new, but never satisfactory. The sun was sinking, the waters of the river reflected its parting rays. "Ah!" said the artist, as his eyes caught the glare of the sunset, "a Cathedral of which the towers, high up in the air, would still keep the brightness of the day, while the river and the city were enveloped in darkness, how beautiful it would be!" And he again began to trace on the sand.

Not far from him there was squatted a little old man, who seemed to look at him with interest and attention. Once, the artist thinking that he had succeeded in finding the idea he wanted, and crying, "Yes, I have it," the old man murmured softly as if to himself: "Yes, that's it, that's the Cathedral of Strasburg." He was right. What the artist had taken for an inspiration was nothing but a recollection. So he effaced that plan, and set himself to draw another. Each time that he felt satisfied, each time that he drew a plan which seemed to meet his ideas, the old man murmured with a suser, Mayence, Amiens, or some other town famous for its Cathedral, and the poor architect could not but recognize that the old man was right.

"See here, master," said the artist, angry at the other's sneers. "You know very well how to find fault. I should like to see you at work."

The old man made no reply, except another mocking laugh; which only made the artist still more angry. "See, try then." And he forced the wand into the stranger's hand.

The old man looked at him in a peculiar way; then, taking the wand, he began to trace some lines on the sand with such an air of intelligence and of profound knowledge, that the artist at once cried: "Oh! I see that you are of the profession. Do you live in Cologne?"

"No," replied the old man in a dry tone. And he handed back the wand.

"Why do you not go on," said the artist. "I implore you to finish."

"No, you will take my plan, and have all the honor of it."

"Listen, old man, we are alone; I'll give you ten gold pieces if you will finish your plan now before me."

"Ten gold pieces! To me!" And the old man, saying these words, drew from under his cloak an enormous purse which he threw into the air; the artist could see that it was full of gold.

The latter walked away a few steps; then hastily coming back, with a sombre and agitated countenance, he seized the old man by the arm, and drawing a dagger, muttered hoarsely: "Finish it or you die."

"Violence! Against me!" and the old man, hrowing off his opponent with marvellous agility, seized him in his turn, and throwing him on the ground, made as though he would plunge a dagger into his throat.

"Well," said he to the terrified architect, "now that you see that neither gold nor threats have any effect upon me, I am ready to let you have this plan and all the honor of it."

"On what terms?" cried the artist.

"Sell me your soul for all eternity."

The artist uttered a loud cry and made the sign of the cross. The Devil at once disappeared.

Troubled, a prey to strange thoughts, the artist slowly found his way home. His old housekeeper was anxious to know the cause of his unusual delay, but he would not speak nor would he eat. His dreams were full of apparitions; ever before him he could see the old man and the magnificent outline on the sand, which the latter had sketched. Here was what he wanted. Would he ever find it for himself. Next day he began again to draw towers, gateways, naves; but nothing pleased him. The old man's plan, alone, he felt, would satisfy him. He went to the Church of the Holy Apostles and tried to pray. Useless effort! The Church is small, low, narrow. How mean it would look compared with the mysterious church of the old man! At night fall he found himself, without knowing how he got there, on the banks of the Rhine. There was the same silence and the same solitude as the evening before. Again he strolled on to the Gate of the Franks. The old man was there, on his feet, holding in his hand a wand, with which he seemed to draw designs upon the wall. Each line that he traced was a line of fire, and all the lines crossed one another in a thousand ways, and yet in spite of all the apparent confusion, the astonished architect could detect towers, steeples and gothic spires, which, after a second's brilliancy, died out in darkness. Sometimes these burning lines seemed about to form a regular sketch, sometimes he thought that he was going to see the plan of the marvellous Cathedral, but always the wall grew black before he could distinguish what he looked for.

"Well, do you want my plan," said the old man.

The artist could only sigh. "Do you want it? Speak." And while saying these words, he drew on the wall the plan of a gateway, which he rubbed out immediately.

"I'll do what you want," said the artist beside himself.

"To-morrow, then, at midnight."

Next morning the architect awoke joyous and happy. He had forgotten everything, except that at last he was going to possess the plan of the invisible Cathedral he had so long dreamed of. He went to his window. The Rhine spread itself out before him in the form of a crescent, its waters glowing in the rays of the sun, and on its banks Cologne seemed to sit as though she were part of its majestic flow. "Let us see," said he, "where shall I place my Cathedral." And he looked about him for a fitting place. As he was thus occupied with thoughts of joy and pride, he saw his old housekeeper, she had been his nurse, emerge from the house.

"Where are you going thus dressed in black," cried he.

"I am going to the Holy Apostles, to a Mass said for the deliverance of a soul from Purgatory," and she went on.

"A mass of deliverance! and at once, closing his window, he threw himself on his bed. A Mass of deliverance! But for me, there will be neither Mass nor prayer that can avail. Damned, damned for ever, damned because I will it! It was in this state that his old nurse found him on his return. She asked him what troubled him; he would not reply. She insisted with so many tears and entreaties, that finally he yielded and told her the whole story.

The poor woman seemed turned to stone. Sell his soul to Satan! Was it possible? Had he forgotten the promises of his baptism, and the prayers which she taught him long ago? He must go at once to confession. The artist sobbed. Now the picture of his glorious Cathedral passing before his eyes fascinated his mind, now the thought of eternal perdition came to him with such force that he shuddered in his bed. The good woman, at her wits end, decided to consult her confessor. She told him the affair. The priest began to reflect.

"A Cathedral which would make of Cologne the wonder of Germany and of France."

"But, father,"

"A Cathedral where pilgrims would come from all parts of the world!"

After much thought and meditation, "Good

woman," said the priest, "here is a relic of the eleven thousand virgins. Give it to your master; let him take it with him in going to keep his appointment. Let him first endeavor to get from the Devil the plan of the Church without signing any engagement, and then let him show the holy relic."

It was half past eleven, when the architect left his house, his nurse in prayer; indeed he himself had passed a good portion of the afternoon on his knees. He carried under his cloak the relic which was to be his safeguard. He found the Devil at the spot. This time the latter had assumed no disguise.

"Fear nothing," said he to the trembling architect; "fear nothing and draw near. Here is the plan of your Cathedral, and here is the engagement you must sign."

The artist felt that the decisive moment had come. He made a mental prayer, then seizing with one hand the wonderful plan, and with the other the relic, he cried, making at the same time the sign of the Cross: "In the name of the Father and of the Son and of the Holy Ghost, and by the virtue of this holy relic, get thou behind me, Satan."

The Devil stood rooted to the spot. Some priest had counselled you, hissed he to the artist. For a few seconds he stood, as though thinking of casting himself upon his adversary and wresting his plan from him, but the latter was on his guard, holding the plan to his breast and covering it with the relic as though with a buckler.

"I am conquered," gnashed Satan, "but I shall have my revenge in spite of your priests and of your relics. The church which you have stolen from me shall never be finished. And as to you, I shall wipe out your name from the memory of men. You shall not be damned, architect of Cologne Cathedral, but you shall be forgotten and unknown."

The first part of the malediction has not been accomplished, although for six hundred and forty years it looked as though it might be; the second has come to pass up to our days, and it is more than probable that the name of the architect of Cologne Cathedral will never be known.

The Convocation of Colored Clergy.

The 7,000,000 colored people of the United States have, during the past week, spoken their first words for the emancipation of their race from the degradation in which they are at present existing. The Convocation of Colored Delegates of the Church, which met last week in this city, was a council of earnest men who know the needs of their people and who are trying to elevate them, as one of the speakers said, "not to social elevation," but to a higher plane of moral and physical life. They ask for preachers of their own color, who can mix with them without feeling that it is a condescension on their part, this being the greatest difficulty between the white pastors and their colored charges. One of the speakers said that the colored people of this country were lost forever to the Church of Rome on account of the Pope's refusal to supply them with priests of their own race. They want education for their pastors to be of the same grade as that of the white man. "The educated congregations would soon tire of and repudiate poorly educated pastors," said one speaker. They want mission schools for their children, where Christian principles may be taught them, and above all, they want more churches, for the colored people are deeply attached to their church, no matter what the denomination. They ask that industrial branches may be a part of their schools, especially for the girls, that they may be lifted from the dreadful condition of immorality in which they now live in many places. The young men want to be taught something at which they may support a family. One of the speakers said:—"The slave system destroyed family life among us. But a few generations ago we were heathens. Now we want to learn to take care of ourselves and families, and live Christian lives. We cannot see why any difference should be made in saving the souls of white people and those whose skin is dark. There is no such distinction in the next world." The feeling was in favor of a colored ministry. But as Bishop Starkey suggested in his opening address, referring to the Southern Convention's recommendation of colored bishops, "It would give caste, the sanction of ecclesiastical authority." There is no question of the growing difficulty of reconciling the mixed congregation, especially in the South. In the large cities, where the colored people comprise in some places one-half the population, the question can no longer be ignored. The presiding officer of the meeting last week, the Rev. Dr. Crummell, suggested that definite action be taken in the cities first. Bishop Starkey's suggestion was for colored preachers where it is practicable, and a system of deacons of white and colored men to counsel with the pastors, and he also advised that they may be given much latitude in the discharge of their duties. These suggestions were put in the form of resolutions, and will be presented to the General Convention which assembles in Philadelphia, Oct. 3.—*New York Herald*.

Calendar.

September, 1888.

- 2. 15th Sunday after Trinity. Green.
- 5. 16th Sunday after Trinity. Green.
- 9. 17th Sunday after Trinity. Green.
- 13. 18th Sunday after Trinity. Violet.
- 19. Ember Day. Red.
- 21. St. Matthew, Evangelist. Red.
- 23. 19th Sunday after Trinity. Green.
- 26. 20th Sunday after Trinity. Green.
- 29. St. Michael and All Angels. White.
- 30. 19th Sunday after Trinity. Green.

GOLDEN-ROD.

By H. B. W.

On the river bank reclining,
Where no noisy footsteps trod,
Thoughts and cares of life resigning,
There we gathered golden-rod.
There no sounds of toil were straying,
There no laborers strive and plod;
But of merry children playing,
Where we gathered golden-rod.
Woodland scents were soft distilling,
Breathing from the fragrant sod;
Woodland sounds the air were filling,
Where we gathered golden-rod.
In the zephyrs—going—coming—
There the wood-weeds sway and nod;
Drowsy bees were softly humming,
Where we gathered golden-rod.
And the autumn seeds were scattering,
Showering from the bursting pod;
And the trembling leaves were chattering,
Where we gathered golden-rod.
Through the trees the sun-rays sifting,
Danced like fairies golden-shod;
Golden clouds above were drifting,
Where we gathered golden-rod.
And the river calmly flowing
Seemed the benison of God;
Heaven's gate the sunset glowing,
Where we gathered golden-rod!

Why do you Want me to Come to Church?

The question has often been asked, "Why do you want me to come to church?" I should like to give my reasons, one by one, plainly because I want my non-Church-going readers to accept my invitation, and no longer to lose such an opportunity of gaining great advantages.

1. I want you to come to church because God your Father has commanded your presence in His courts. He has repeatedly declared this in the Bible by the mouth of inspired prophet and Psalmist. The Canticles are full of passages showing that God's pleasure is to meet His people when they gather to worship.

2. I want you to come to church because Jesus, your Lord, has commanded us to unite together in worship as children of one family under God our Father, and has said "where two or three are gathered together in My Name, there am I in the midst of them."

3. I want you to come to church to worship. Now often is this misunderstood. Now, worship is not of necessity praying only; nor is it hearing sermons, as some seem to think. It is a free-will offering of the mind, heart and body to God—"O magnify the Lord our God, and worship Him upon His holy hill; for the Lord our God is holy." (Ps. xcix. 9.)

Come to church then to worship God, for how may you be prepared to worship Him upon His holy hill of heaven if you have not joined in that service here below?

4. I want you to come to church to pray. This is one of the chief reasons for coming—to make known your petitions at God's footstool. Remember that private prayer will not do instead of public prayer. No! you must pray with united voice, as children of one common Father, gathered together in His house, as well as alone in your chamber.

The words of prayer in our Church's service have been used by the saints of God in all ages. How suited are these words to the wants of all. Learn to love the Litany for its Christ-like tones, its comprehensiveness—it's bringing together all men under one common bond of charity.

Can you neglect to take your part in this high act of worship, when your Lord has said, "My house shall be called a house of prayer?" (Matt. xxi. 13.)

5. I want you to come to church to praise God; to join in the angel's worship, to lift the voice in hymn and psalm and holy anthem, to sing in the courts of God's House that Alleluia strain which angels and the multitude of the redeemed shall hereafter sing before the throne of the Lamb. (Rev. xvi. 1-5.)

6. I want you to come to church—to make a full confession of your sins to your Father, who is ready to pardon them as He was to forgive the penitent prodigal (St. Luke xv. 20). Have you no need of this? Are there no sins of your past life yet unrepented of?

7. I want you to come to church to hear God's Word read, to listen to God guiding you to heaven. When you hear the Bible read in church, it is as though God were speaking to you by the mouth of His minister. Do not dare so to disregard His words, as that you will not come and hear them.

8. I want you to come to church to give God thanks for mercies daily received; to show gratitude to your Father for the boundless showers of grace given to you continually—for life, health, food, knowledge, and every other spiritual and temporal blessing bestowed on your nation, your parish, your family, and yourself. Do you feel no thankfulness to your Creator for these things?

9. I want you to come to church "to break bread," that is, to partake of the Holy Communion of our Master's body and blood; not merely to pray, or to praise, or to hear sermons. The first object and desire of the early Christians was, on the first day of the week, to unite in the highest act of worship around the altar of their Lord.

Draw nigh and take the body of your Lord,
And drink the holy blood for you outpoured;
Saved by that body and that holy blood,
With souls refreshed, oh, render thanks to God!

10. I want you to come to church because when you were made a member of Christ's

Church, and a child of God, was it purposed that you should become a useless member, or a child of the world? The question is not whether you care or like to attend in God's courts to worship; it is, if you are a Christian, are you not bound to do so?

11. I want you to come to church to confess your faith in God as your Creator, Redeemer, and Sanctifier, the blessed Trinity in unity; the faith which saints of old contended for even unto death. Are you careless or faithless, that your voice is never heard reciting the words of the ancient creeds as a member of the Catholic Church of Christ? Are you ashamed to confess the faith of Jesus crucified, and of the resurrection of the body, and the life everlasting, before men? The Mahometan bares his sword as he declares his faith in the Prophet, to show that he is prepared to die in the defence of that doctrine which his fathers have believed. I would have you then boldly confess your faith in the congregation, and do your part in shielding the faith of your fathers from the attacks of the world and Satan.

12. I want you to come to church because the Church is the one ancient grand institution not founded by human will or caprice, but having for its foundation Jesus Christ, the Rock of Ages. It was built up by the doctrine of the Apostles, and the blood of martyrs, who rejoiced to follow their Lord, and to carry on His work.

For all these reasons, then, I want you to come to the place where God hath placed His name for men to draw near in worship and adoration. "It is none other but the house of God, it is the gate of heaven" (Gen. xxiii. 7). Learn to say with the Psalmist, "One day in Thy courts is better than a thousand" (Ps. lxxiv. 10); and so shall you be called to worship hereafter in the heavenly Jerusalem, where the Lamb enthroned is exalted as Lord of All.

The Bishop Elect of Indiana.

Churches which have existed for 27 years and yet have had but one rector are few in number, and in this case the story of the life of one is the history of the other.

The labors of Dr. Knickerbacker in Gethsemane, Minneapolis, are ended; he goes to a broader and, perhaps, more arduous field of duty, and a brief review of his work will be both interesting and instructive. It will not only show what has been done in the past, but what may be expected hereafter from a church so firmly planted.

Having been educated at Trinity College, Connecticut, and received his degree from the General Theological Seminary, he was ordained to the Diaconate by Bishop Potter in 1856, and was immediately appointed missionary to Minnesota by the Domestic Board. His bridal tour was a missionary journey to a frontier village; where the city of Minneapolis now rises in beauty was then an almost unbroken prairie, and the young couple passed their honeymoon amid the frost and cold of a bitter winter.

Mr. Knickerbacker was advanced to the priesthood by Bishop Kemper in 1857 in the church which had risen under his own care. In 1859 he was instituted rector of Gethsemane by Bishop Whipple. During a part of the year 1861 Dr. Knickerbacker not only discharged the duties of his own parish, but supplied Holy Trinity with service. From this date on, his work rapidly became more varied and arduous. Raising funds to complete Gethsemane, to build and furnish St. Mark's Free Church, North Minneapolis, and caring for the spiritual wants of the numerous invalid visitors to this climate, with his regular duties, filled every moment of his time.

In 1864 Dr. Knickerbacker was appointed one of the board of visitors to superintend payment of annuities to the Minnesota Indians, and served in this capacity until 1866. In 1869 he was elected Dean of Seabury Divinity School and, thereupon, resigned the rectorship of Gethsemane, but not being able to withstand the earnest and unanimous protest of his parishioners against this action, withdrew the resignation. At the General Convention of the church, 1877, Dr. Knickerbacker was elected missionary bishop of Arizona and New Mexico. This appointment he was compelled to decline, not because he was unwilling to take up the burden, but for the reason that the health of his good wife forbade her venturing into the climate of that section, and enduring the hardships she would necessarily have been called upon to face.

But, as has been said above, the history of Gethsemane and her missions, is the best life of its only rector.

The corner stone of the church was laid Aug. 5, 1856, and the first service was held therein the same year, Dec. 7. On the 24th of December holy baptism was first administered, and the bishop confirmed the first class, numbering 12, two days thereafter. On Dec. 16, Holy Communion was first celebrated and the building was consecrated.

The old bell, which has rung out joyously so many wedding guests and tolled at so many funerals, was presented by eastern friends of the rector in 1857. During the same year Messrs. H. T. Wells and Isaac Atwater represented the church in the first diocesan council. One year later Gethsemane was formally declared a free church, and if any now think a change in this respect desirable, we would advise them to consider the work which free Gethsemane has wrought. In truth no greater calamity could befall the parish than a backward step in this regard. It is the glory of the old church that all, rich and poor alike, have been ever welcome without the shadow of distinction. In 1859 the rectory was completed at a cost of \$1,800. The following year daily Lenten service was begun and has continued ever since. In 1861, when the war bugles sounded the summons to weary march and bloody field, 22 young men of the

congregation (11 of them communicants) responded to the call. The church work went steadily on, the congregation growing in numbers and increasing in strength of purpose and devotion until 1865, when the church building, far too small to accommodate the people, was enlarged at a cost of \$5,000, its capacity being doubled, and was consecrated by Bishop Whipple. During 1866 the parish lecture and school room was completed at a cost of \$1,000, and for some years a flourishing parish school was maintained therein.

When the present St. Mark's parish was organized in 1868, Dr. Knickerbacker gave that church the lot corner of Hennepin avenue and Fourth street, where St. Mark's Free Church (now All Saints) then stood. During the same year the Ladies' Aid Society re-occupied the church at a cost of \$400. The rectory was enlarged in 1868, and in 1879 the new pipe organ was built, and it is worthy of record that the Young Ladies' Guild contributed \$400 to this end. The surplused choir, with choral service, was introduced in 1881. The time had now arrived to commence the great work of building a new, handsome and commodious stone church; a building which should stand a monument to the loving energy and patient self-sacrifice of the people of free Gethsemane. Accordingly \$7,000 was paid for lots at the corner of Fourth avenue and Ninth streets south, and the work at this writing is going on with vigor. The walls, which are nearly finished, are of white cut stone, and the structure, completed and furnished, will probably cost \$40,000, and have a seating capacity of 500, with a chapel large enough to accommodate 250 adjoining, and so arranged that it can be thrown open to the main audience room. But perhaps Gethsemane's most notable work has been her missions. A very brief abstract of this work must suffice.

ST. ANDREWS (North Minneapolis).—The first mission service was held at this station April, 1857. St. Mark's Free Church was built here and afterward removed. St. Andrew's Chapel, on Washington avenue north, was consecrated in 1871, and the parish of St. Andrews was organized in 1874. During 1882 the lots on Washington avenue north and new ones purchased on Twelfth avenue north, and here has been erected a beautiful church. Up to this date St. Andrews has been dependent on Gethsemane for services, but has now pledged the support of a rector and the people are anxiously awaiting his coming. The congregation is strong, earnest and hopeful.

ALL SAINTS. This church, situated at the corner of Fourth avenue and Nineteenth street south, occupies what was once the chapel of St. Mark's Free Church, which, having served the congregation of St. Mark's parish, was removed from the corner of Fourth and Hennepin. All Saints' Mission was started in 1873; the parish was organized in 1874; the building was remodelled and improved, and the parish became self-supporting in 1880 with the Rev. Wm. T. Pise as its rector. A new and tasteful rectory has been built during the present year, and the church, with a vigorous and active body of people is, under the care of the Rev. Lewis F. Cole, going on with every prospect of a successful future. Grace Church, corner of Franklin and Twenty-first avenue south, was established as a mission in 1874, and has a steady and encouraging growth. The hall in which service was first held was burned in 1879, but a handsome chapel was at once erected at a cost of \$2,500, Judge Atwater donating the ground. The parish of Grace was organized in May of the present year. The ladies have improved and recarpeted the interior. The building was consecrated by Bishop Whipple Sunday, Sept. 9, and the people then took upon themselves the pleasant task of self-support. The beginning of a successful and eminently useful parish is Grace Church.

OAK GROVE MISSION, near the Motor line, six miles out, began with Sunday School and service in 1870. It has a congregation of farming people, intelligent, thoughtful and earnest. The service is always hearty, the music excellent and the mission will doubtless develop into a prosperous church. Service is held in a neat, comfortable chapel built in 1872.

ST. JOHN'S, Minnetonka Mills, was opened for service in 1873, and has been supplied by Dr. Knickerbacker or his assistants continuously since that date.

ST. MARK'S CHAPEL, (Longworths) stands in the native forest on the shore of one of the most beautiful lakes in Minnesota, 60 miles north of Minneapolis. The mission was organized and the chapel built in 1873. It was erected partly for the benefit of residents of the neighborhood and partly to accommodate summer visitors at Clearwater lake. Here service is regularly held by that gray-haired Churchman and pioneer, Mr. Octavius Longworth, and Holy Communion is celebrated as often as Gethsemane can send a priest.

ST. JOHN'S, (Hassan.) Here a number of English families settled many years ago. Faithful to the traditions of the mother church they at once set up the altar of God in the wilderness. They have a comfortable chapel situated in a beautiful grove of forest trees. Under its modest roof they worship. Service is furnished by the rector of Gethsemane; the little church is always crowded and the peace and harmony which reigns among these people make glad the hearts of all who come among them.

ALL SAINTS, (Howard Lake.) Forty-five miles from Minneapolis, on the Manitoba road, has been built, through the exertions of a few faithful women, aided by Dr. Knickerbacker; one of the loveliest chapels in the diocese. The mission was established in 1877, and the church was completed and consecrated in 1881. Gethsemane has, up to this date, furnished services, but energetic effort is now being made to raise

funds for the support of a missionary, and so secure regular and frequent service.

COUNTY JAIL SERVICES have been regularly held here since 1871. The question is sometimes asked: "Does any good come of these efforts? Is it not throwing away time and energy for nothing?" The emphatic answer is, "It is the duty of the Church's ministers to plant and water, God alone can give the increase." Much good has been done. There are men who are now living godly, righteous and sober lives who heard the first words of hope and promise in this gloomy and forbidding place. More than one soul has been saved alive, though one were enough to require for all the work done.

Beside the above the Church has a mission at Excelsior, Lake Minnetonka, which, when possible, has been kept open for the accommodation of visitors. Services are held regularly at Rockford, Wright county, where the Church has a band of faithful adherents. The rector of Gethsemane began services at Anoka in 1862, and there we now have a flourishing, self-sustaining church.

Services have also been maintained from time to time during these years, as opportunities offered at Waterville, Manonin, Crystal Lake, Parker's Lake, Fort Snelling, Bloomington, Okato and St. Jude's Mission, South Minneapolis. ST. BARNABAS HOSPITAL was established in 1870 in a rented building, and commenced work in a time when it was sorely needed, with 12 patients. For nearly 12 years it has been maintained by the Brotherhood of Gethsemane and the friends of Gethsemane's rector, who have worked with him for the sake of sweet charity in the name of Christ. The work of raising funds for building a permanent establishment was begun in 1872, the original lot and building (then called the Cottage Hospital) was purchased in 1873 and fully paid for in 1877. Two lots were added in 1880 at a cost of \$2,100, and the convenient and commodious new building was completed and dedicated in 1882. Well's pavilion, built and donated by Mr. H. T. Wells, had, in the meantime been erected, to the great relief and comfort of the sick and suffering. But the history of St. Barnabas is a part and parcel of the history of Minneapolis and well known to all. Over 1,700 patients have been cared for here.

THE SHELTERING ARMS was started by Sister Annette Reef, about one year since, for the purpose of caring for orphan and half-orphan children and has been crowded from the first month. So far rented buildings have been occupied but now, Fairmont Park syndicate having three lots in North Minneapolis, a new building has been contracted for and will shortly be finished and occupied. The sum of \$5,000 is wanted for this charity, and it is hoped that Churchmen will give to it freely and cheerfully. Attached to this institution is the Mission Chapel and Sunday School of Holy Innocents, both being located on the corner of Twelfth street and Twenty-seventh avenue north.

THE BROTHERHOOD OF GETHSEMANE was organized in 1869. It is made up of business Churchmen, who give their time and money freely to aid the rector in his work. The history of Gethsemane since 1869 is one with the history of the brotherhood.

Property is held by the organization as follows:

St. Barnabas Hospital.....	\$30,000
Grace Church.....	8,000
St. Andrew's Church.....	6,000
All Saints (Howard Lake).....	1,500
Trinity (Oak Grove).....	1,000
St. John's (Minnetonka).....	1,000
Lot in Asylum addition.....	150
Invested funds.....	1,200
Total.....	\$48,350

MISCELLANEOUS STATISTICS.

Amount of offerings of Gethsemane during Dr. Knickerbacker's incumbency.....	\$160,000
Baptisms—adults 282, infants, 1292—total.....	1,614
Confirmations.....	795
Communicants enrolled.....	1,550
Marriages.....	487
Burials.....	800
Communicants shown on roster.....	450
Sunday School Scholars.....	400

Scarlet Fever and Diphtheria.

All influences which depress the vital powers and vitiate the fluids of the body tend to promote the development and spread of these diseases. Among these the most common and powerful are impure air and impure water. Because of this, and as a means of lessening the danger of contracting almost all other diseases, the following precautions should always be taken but more particularly during the prevalence of such diseases as we are considering:

1. The ground under and around the house should be well drained.
2. No vegetable or animal matter should be allowed to decompose on the surface of the ground near the house.
3. Your whole house, especially its sleeping rooms, should be well ventilated.
4. Your cellar should be dry and well ventilated; it should frequently be whitewashed, and always kept clear of decomposing vegetables or other substances.
5. No cesspool should be allowed near the house. If there be one, it should be thoroughly and frequently disinfected with sulphate of iron (copperas).
6. Your house drains should be looked to with scrupulous care, to see that they are well trapped, kept clear, and ventilated into the open air.
7. Be sure that your drinking water is not contaminated by surface drainage, nor by leakage from the drain, gas pipe, sewer, cesspool, or vault.

By the observance of these simple rules these epidemic diseases may be almost entirely kept at bay, or if contracted, be easily brought under subjection. Experience shows that the individual health is chiefly within each one's own control. And one chief factor in securing it is to keep the house and all surroundings in a state of perfect cleanliness.—*Christian at Work.*

In his trial sermon before a Boston church a preacher said: "The children of Israel were repeatedly on the point of manumission, but at the very last moment the Lord afflicted Pharaoh with auricular ossification." He received a unanimous call.

The Household.

Dr. H. F. Hamilton says that at least once a day girls should have their halters taken off, the bars let down, and be turned loose like young colts. "Callisthenics may be very genteel, and romping very ungentle, but one is the shadow, the other the substance, of healthful exercise."

A pretty carriage robe for the baby is of soft white flannel; finish it around the edge with a deep hem, feather-stitch the hem with white or colored silk; then make a large bow of number twelve satin ribbon, tie this gracefully, and lay on the robe near the centre, and then with fancy stitches fasten the bow, both loops and ends, to the flannel; work all around as if it were appliqué work.

A handsome lambrequin for a corner bracket of ebony is made of dark blue satin, with a band of plush or velvet across the bottom. The satin should be fringed out to form the finish; on the satin paint or embroider some stalks of golden rod, with a butterfly fluttering over them. Another pretty way to fix a bracket is to have simply a band of fringed out crimson satin tacked to it, with a delicate vine painted in oil or water colors on it.

A NEAT SCRAP-BOOK.—Cut paper, muslin or glazed cambric into the size you wish for your scrap-book. The cambric may be white or colored; sew together and cover with light paste-board ornamented with stitching of colored worsted, tie together with a bright ribbon. Then carefully cut from torn and worn picture books and illustrated newspapers such things as are otherwise useless and paste in your book with as much taste as you can display.

WATERPROOF BLACKING.—Dissolve 1 ounce of borax in water and in this dissolve gum shellac until it is of the consistency of thin paste—add lamp black to color. This makes a cheap and excellent blacking for boots, giving them the polish of new leather. The shellac makes the boots or shoes almost entirely waterproof. Camphor dissolved in alcohol added to the blacking, makes the leather more pliable and keeps it from cracking. One dollar will buy material enough for a gallon.—*Christian Union.*

A correspondent asks what will remove the "shine" from black silk. This cannot always be done; it depends on how much worn it is; but sometimes it can be freshened surprisingly by sponging with cold coffee and ammonia—a teaspoonful of ammonia to nearly a cupful of coffee. Use a very soft sponge or a flannel cloth; rub very gently; and, if possible to get along without so doing, do not iron the silk at all. Spread it out smoothly while damp, and pin the edges to an ironing-table or board, and let it dry in this way. If it is too much wrinkled or folded lay a cloth over the wrong side of the silk after sponging, and iron it. A mixture of vinegar and water in equal parts is also good.

TABLE MANNERS.—It is not now the custom, as it used to be, to wait until every one is helped; haste or impatience are out of place, but it is proper to eat whenever the food is placed before one. One is not expected to ask twice for soup, fish, or salad, and is seldom helped a second time to dessert.

Preference for white or dark meat, rare or well done, should be expressed without hesitation, and all food taken or declined promptly and in courteous terms.

Never handle the glass, silver or china unnecessarily, or the food.

When the child is strong enough to manage a fork, give him one instead of a spoon, and when the dignity of a knife is arrived at, teach him the use of it, and also, when done with the knife and fork, to lay them in close parallel across the plate, the handle to the right.

Teach him to use a spoon properly, to lay it in the saucer while he drinks his tea noiselessly (holding the cup by the handle), to leave it in the saucer if the cup is to be refilled, and to place it in the empty cup when done.

Table manners forbid all unnecessary clattering of knives and forks. Salt is taken on the left hand, which is tapped on the forefinger of the left hand, instead of the fork.

WEIGHTS AND MEASURES.—It is very difficult to give rules that require accurate weights and measurements so definite that every one can use them successfully. Weighing is the most trustworthy; but so many articles are made requiring tablespoons, teaspoons, cupfuls, etc., that it is quite impossible to prepare everything by weight. No two families are likely to have cups, tumblers, or spoons of the same size; but after a little experience one learns to become tolerably accurate. We give, however, a table of measures that may be a guide for the inexperienced:

- 1 gill, 2 tablespoons equal 1/2 gill, 8 tablespoons equal 4 gills, 4 gills 1/2 pint, 4 gills 1 pint, 2 pints one quart, 4 quarts 1 gallon, 1 gallon 1/2 peck, 1 gallon 1/2 peck, 2 gallons 1 peck, 4 gallons 1/2 bushel, 8 gallons 1 bushel.
- A common sized tumbler holds half a pint.
- A common sized wine-glass holds half a gill.
- One quart sifted flour equals 1 pound.
- One quart corn meal equals 1 pound and 2 ounces.
- One quart powdered sugar equals 1 pound seven ounces.
- One quart closely packed butter equals 2 pounds.
- One quart granulated sugar equals 1 pound, 9 ounces.

A piece of butter the size of an egg weighs about 2 ounces.

Ten eggs are equal to 1 pound.

Four ordinary teacups of liquid are equal to 1 quart.

Graduated glass measures, found at any chemist's are a very great convenience to all housekeepers.

STEAM AS A PREVENTIVE OF FIRE.—The direct application of steam for the extinction of fires has very often been proposed and written about, but, so far as we know, the system has, in this country at least, never been put to any beyond experimental proof. In Berlin lately it has shown its value by extinguishing at its commencement what would probably have been a large conflagration, and this, too, was accomplished automatically. The scene of this arrested disaster is a steel pen manufactory, where also are made myriads of wooden penholders. In the drying-rooms for these last the owner in consequence of their inflammable nature, had taken certain precautions. Into each room a small steam-pipe is carried from the main boiler of this establishment. At the termination of each of these is fixed a metal cap, made of an easily fusible alloy, which will quickly melt if exposed to the heat of a fire. The first intimation which occurred the other day of such a fire having broken out, was the loud hissing of the escaping steam from one of these pipes, with the result that the half-burned penholders, walls, ceilings, and every combustible thing in the place were found saturated with condensed steam, and therefore rendered perfectly uninflamable. The system seems so simple and capable of such cheap application, that it is likely to be extensively adopted when its advantages are fully known.—*London Graphic.*

The Golden Letters.

BY THE REV. J. M. NEALE, D. D.

"Can you tell me which is my way to the Church of Voulton?" I asked an old peasant, sunning himself on the stone seat in front of his cottage...

"Monsieur will hardly find it easily," said the old man, "for it lies behind that clump of trees, and the paths are very winding..."

"Some of your grandchildren are there, perhaps?" "One, Monsieur; little Françoise. Ah! here is my son; he will show you the way."

"I am going there myself," said his son, a tall, handsome, sunburnt peasant, laying down his pruning-hook, and taking from the cottage the blue frock that had been left for him...

We entered the church, a grey old huge church,—a church of the times of St. Anselm and St. Bernard. At the upper end of that long and magnificent nave, so stately and solemn, the children then making their first communion were arranged; the boys on the lowest steps of the altar; the girls, dressed in white, and with long white veils, behind them...

Again she came to the words, so true in her case, "Nevertheless, I am always by Thee," when she was again interrupted; and this time it was the steward who wished to speak with her.

"Madam," he said, "My lord is out, and there are three pilgrims on their way to the Holy Land, that crave a lodging to-day for Christ's sake. Is it your will that they be taken in?"

It was a richly-furnished oratory; the walls hung with wrought silk—the morning sun burnishing the stained glass of the small eastern window; the ceiling quaintly wrought in many a shield and quatrefoil, while at a simple prayer-desk knelt a lady, her hands clasped, her eyes fixed on the book before her...

Francisca was the name of the lady; she was living in the world; obliged to take her share in its business and pleasures, though her heart was not in them;—a wife, with a husband to honor and obey; a mother, with children to care for and to teach. And her one desire was, in all her relations to them and to others, so to use this world as not abusing it.

dwelling to find Him in my household work." And so, in the busy morning, and fully expecting to be interrupted, she had yet taken an hour for prayer, and was even now kneeling, with the words of the seventy-third Psalm in her mouth and in her thoughts, and was saying, "Nevertheless, I am always by Thee; for Thou hast holden me by my right hand."

"My lord, madam, prays you to come to him in the great hall." Francisca arose at once, and came to her husband. "Ah," said he, "I hope I have not interrupted you? But the business is this: Rinaldo tells me that there is a fine heron down by the pool towards St. Antoniello; will you ride a hawk on this afternoon?"

"With pleasure," said Francisca. "Then I will pray you to send such messages as may be fit to Count Ortolino, and the Lord of Salina, asking them of their courtesy to ride with me, and bidding them to supper afterwards; my hands are somewhat overfull."

"I will ask them at once," she answered. And so, for some ten minutes, she gave her thoughts to the hawk; but to the horse she was to ride—to the tercel gentle that was to sit upon her wrist—to the invitations and to the supper, whatsoever she did, doing it heartily as to the Lord, and not to men; and then retired to her oratory again.

"Oh, mamma," cried Chiara, a beautiful little pet of some seven years old, "papa says that I may go out hawking with you this afternoon, if you will give me leave; do pray, pray do."

"But who is to take care of you, darling?" "Old Roberto is to lead my pony, mamma, and he will be so careful."

"Well; I must go and speak to Roberto first, and then we will see about it." So the old servant was consulted, and the leave given, and the pony ordered, and Francisca returned to her Psalms, determined not to feel anything an interruption which gave her an opportunity of doing her duty in that state of life in which it had pleased God to place her.

"Madam," he said, "My lord is out, and there are three pilgrims on their way to the Holy Land, that crave a lodging to-day for Christ's sake. Is it your will that they be taken in?"

"Most surely," replied Francisca. "Where are they? I will see them myself." They were standing in the hall, way-worn and sunburnt, with staff and scrip and scallop shell. And as the lady of the house entered, they did her obeisance.

"Nay, sirs," she replied, "it is I who should rather ask your prayers at the holy places whither you are bound. But now I will pray you to take such cheer as the house provides, and to tarry a night, or two, if ye will. I will give directions to the steward concerning you; and I doubt not, when my lord returns, that he will look to your comfort himself."

And so with a few more words of kindness on her side, and gratitude on theirs, Francisca left the pilgrims, and again went to her oratory. A fourth time she began the psalm; and the fourth time she was called off at the same verse.

"Madam," a servant came to say, "the Count Ortolino waits below, and prays you to honor him by admitting him."

"He is come to speak of the hunting party," thought Francisca. "Well; the time will come when there will no more be these hindrances in the service of God. Till then, thus also we serve Him."

So she went forth, and for some half-hour was entertained by the Count, a fashionable young nobleman of the day, with a history of his own hawk—an essay on the best way of feeding them, guesses as to the size of the heron by the pool of St. Antoniello, and the likelihood of fair weather. Francisca spoke of these things with so much seeming interest that his stay was all the longer. At last he departed; and "Body of Bacchus!" he said to himself, "but I thought till to-day that woman had only been fit for a nun."

Again Francisca returned to her oratory. It seemed, as she opened the door, that a glorious form moved from her prayer-desk, and vanished into the air. One glimpse only she had of it—and its face, and beauty, and glory, were those of an angel. Marvelling at what such a visitation might mean, she fell on her knees, and cast her eyes on the psalter. And there, no longer written in ink, but blazing in letters of gold, gold, bright beyond all earthly brightness, were the verses which she had so often reached, and at which she had so often been interrupted.

know how the fruit is grown. From cuttings or shoots which first send up two leaves rolled tightly together until the green roll is two or three feet high, when the blades unfold. At the end of the nine months a purple bud appears in the centre, followed by yellow blossoms which mature to fruit, growing in bunches of several hundred. The plant dies down as soon as the fruit is formed, but the root-stalk soon begins to send up new leaves again. Bananas are found in all tropical countries; a piece of ground of a size to grow enough wheat to feed one man will, if planted with bananas, raise fruit enough for twenty-five years.

BREAD IN FRANCE.—The French are great bread-eaters, writes Lucy Hooper, and it is an amusing sight to watch the baker arranging in a high basket, in shape like a waste-paper basket, the great long clubs or sticks in which the commoner kinds of bread are baked. These clubs are thick enough and hard enough to serve for offensive or defensive weapons on occasion, I should think. At the commoner and cheaper classes of French boarding-houses the palates of American boarders are often painfully oppressed by seeing the daily bread in this guise stood up in a corner with the umbrella, while the unkempt waiter is engaged in the task of sweeping out the dining room. Or else one sees stout old women going along with their stick of bread tucked lightly and compactly under one arm, which in this hot weather is not a very appetizing sight. Generally, however, the purchaser of a single stick carries it over his or her shoulder, like a cane or umbrella.

AN ENGLISH ACROSTIC.—I. Translated the Psalms and St. John's Gospel, finishing the latter on the day of his death. 2. One of Scott's books, in which Richard "Cœur de Lion" is the hero. 3. The architect of St. Paul's Cathedral. 4. One who said, "I defy the Pope and all his laws." 5. The last words of Wolsey to Cromwell.

6. Has the blackest reputation of any sovereign upon the records of English history. 7. The country in which the British power was increased during the reign of George II. 8. During whose reign St. Paul's Cathedral was completed.

The initials spell the name of a much loved sovereign.

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There are but few unacquainted with the merit of the Pain-Killer; but while some extol it as a liniment, they know but little of its power in easing pain when taken internally; while others use it internally with great success, but are equally ignorant of its healing virtues when applied externally.

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Testimonials from the Clergy. MESSRS. P. DAVIS & SON. Dear Sirs,—I have had occasion to use your Pain-Killer very frequently during my residence in Burmah, and have found it a very useful medicine. I did not think I could visit the jungles without it. In case of colic, diarrhoea, and cholera, the Pain-Killer gives speedy relief, and for many other ailments I have found it beneficial. It is becoming popular in Burmah, among the natives as well as Europeans. I always carry it with me for my own benefit, and the good of the people where I go. Sincerely yours, Rev. M. H. BIXBY.

... I regret to say that the cholera has prevailed here of late to a fearful extent. For the last few weeks, from ten to fifty or sixty fatal cases each day have been reported. I should add that the Pain-Killer sent recently from the Mission House has been used with considerable success during this epidemic. If taken in season, it is generally effectual in checking the disease. Rev. CHAS. HARDING, Sholapore, India.

Rev. J. E. Clough, Missionary at Ongole, Southern India, writes: "We esteem your Pain-Killer very highly for rheumatism, cholera, &c., and cannot very well get along without it." No family should be without it.

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Dunn & Shurk, Boarding and Sale stables, 148 East 24th St. New York, August 1st, 1883. Ellis Spavin Cure Co.—Dear Sirs: We were having an occasion to send out a valuable horse in condition for a race. In giving the horse his work he threw out a curb, in consequence of which I would have sold him, at that time, for three hundred dollars (\$300), or less, had it not been for your Spavin Cure Liniment. I tried it with good results. In two weeks the curb was gone and the horse going sound. I put him in condition again, and in two months we sold him for as many thousands as we valued him worth hundreds when he had the curb. The horse is at present boarding at our stable and being driven on the road every day. We can safely recommend your Spavin Cure Liniment for all bone diseases and callous lumps of any kind, if properly used. Yours respectfully, Dunn & Shurk. Starin Place Stock Farm, Fultonville, Montgomery Co., N. Y., July 24, 1883. The Ellis Spavin Cure Co.—Gentlemen: Remedies received in round shape. Send me a glass sign by express, to Florida, well packed, and I think it will come all right. Also send me some of those cards with a horse head and shoe on. I have taken off several curbs, "no, very bad;" cured a case of Sweeney and Navicular disease with the Spavin Cure, and restored several worn out horses with the Powders. Yours respectfully, Chandler Qulatin, V.S.

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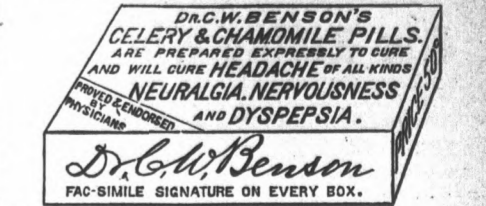
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The Living Church.

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The LIVING CHURCH ANNUAL for 1884 will be ready for Advent. Several new features will be added. The compilation of the parochial and clergy lists has been undertaken by the REV. F. W. TAYLOR, Rector of Holy Trinity Church, DANVILLE, ILL., to whom all suggestions, changes, and corrections should be addressed.

The LIVING CHURCH Company will no longer accept three cent stamps in payment of bills; nor will they receive those of a higher denomination. The attention of subscribers is called to the facilities offered by the new Postal Notes, which only cost three cents.

The Enriched Prayer Book.

We rub our eyes and glance again at the Book lying open before us. Is this some glamour of the magician, or is it really an ordinary book published by a regular printing house, and copyrighted by Bishop Williams? Evidently the latter, but is it not wonderful? Here is really before us the new Prayer Book, the Prayer Book of the Future, just as it will look when we go and ask for it at the counter of the bookstore. Who would have thought, even ten years ago, that such a Prayer Book could be conceived, above all that it should absolutely be recommended to a General Convention, not by a set of reckless iconoclasts, but by such conservative names as J. Williams, William Bacon Stevens, A. Cleveland Coxe, Daniel R. Goodwin, and so on. Verily, the world moves, and the Church is far from being the cast iron thing Oliver Wendell Holmes once playfully called it; and not only is it printed, but it is all arranged as it should be, with consummate judgment and care. Some of the men who signed that report would like to have had more. Some would like to have had less. Indeed, the signers hedge, by saying that no one is committed unreservedly to every addition or change proposed, but reserves to himself the liberty of the Convention debate. But, making allowance for all that, the Committee give to the Church, a wonderful volume considered as a Liturgical contribution, and one drawn up by so many differing minds. There must have been great self-sacrifice, great charity, great courtesy as well as great learning, to have produced it. It is an immense advance on our present Prayer Book, and yet so wise are the changes, it never runs counter to it in any doctrinal statement; indeed with all the changes, that is the one point which has not moved one inch. No school can say the enriched Prayer Book teaches my system, with any more reason than unwise men have always found to justify their saying so.

The principal changes are indicated in another column. We do not expect that this whole book is going through the General Convention without debate, but we must say that never were so many changes made, with as little chance of anybody crying out that his toes have been stepped on. The holes of the fault finder have been carefully stopped, but he will, beyond a doubt, soon make a way for himself. One thing, we hope, we urge, we beseech: Let every delegate resolve that he will consider this whole subject, in a broad and liberal spirit. Let him put aside his peculiar little kink, and look at the book from a Catholic standpoint. We mean by Catholic, wide, tolerant, generous. Remember that by insisting on a quart, you may lose the pint. Already we have heard one man cry, "But it has not put in the Athanasian Creed!" Well, three-quarters of the American Church do not want it in. We consider

the Faith sufficiently guarded by its two fellows. Now if this brother and those like him are going to oppose everything else, because they cannot have this, and the same principle will apply in a hundred other cases, farewell to any enrichment or revision, or anything else. Like the brook, the present Common Prayer Book will have to go on for ever. But we hope for better things. We look at this Book and its proposers, and we thank God and take courage.

"What Does it Mean?"

The Congregational *Advance*, at the head of a lugubrious editorial, asks the above question. It rehearses the story of a Chicago reporter about a "benefit" given to St. John's Church by a saloon in New York; tells about a dancing entertainment, given somewhere in Texas, for the benefit of a church; and finally informs us that the "leading Episcopal paper" in this country is owned by a gentleman who owns a theatre in New York.

This, the *Advance* thinks, is a pretty bad showing for the "Only True Church." Of course the editor "would not think of holding a denomination responsible for the lapses or sins of a few of its congregations;" but adds, with amusing inconsistency, "If such things constitute the 'Only True Church,' we should like to have the definition of the false one."

"Such things," fortunately, constitute only an opportunity for denominational editors to be sarcastic. Churchmen have never, so far as we have heard, attempted to fortify their claims by reference to "such things;" nor would it make a particle of difference as to the facts that the body known as the Protestant Episcopal Church is regularly derived from the ancient and apostolic Church of Britain, having the Ministry, Sacraments, Faith, and Worship of the Catholic Church of the early days—it would not make a particle of difference as to facts, we say, if "such things" were a great deal more common than they are. Our Chicago contemporary knows that as well as we do, but cannot resist the temptation to say something sharp about a denomination of such "colossal pretensions." Now these "colossal pretensions" are simply statements of facts, and why they should be called "pretensions" or be considered in any point of view "colossal," fair-minded Churchmen are at a loss to understand. If a man claims that he is eighty years of age, and proves it by the parish register, it would ill become his neighbors of forty and fifty to get angry and call him a "colossal pretender." The man cannot help being as old as he is, and he ought not to be expected to tell a lie to please his juniors. The "colossal pretensions" of the Church are admitted by the best scholars among the denominations; they cannot deny the great facts which our contemporary is vexed about. The real issue is whether these facts are of any importance. Churchmen think they are, and we suspect that some Congregationalists think so too, or they would not be so sensitive about them!

As to the occurrences at which our neighbor is so shocked, we see no reason to be greatly distressed. Suppose it all to be true, we cannot see that it "means" anything. For all we know, the benefit of the New York dance-house may have been a wicked joke. The *Advance* is confiding and guileless, and knows not all the ways of the profane. On a former occasion the LIVING CHURCH had to call the attention of the world to the fact that this contemporary was misled by a reporter. Whether the report about dances for the benefit of the Church be true or false, it is hardly worth while to enquire. No one will question the right of people to dance for that purpose if they please, nor need anybody solemnly ask what it means.

It is a fact, we believe, that one of the proprietors of a prominent Church paper owns a theatre. It is not the Church that owns the theatre, nor the Church paper, but a private individual, for whose investments the Church is in no way responsible. It is his own business.

The question which our contemporary asks, we are inclined to turn upon himself. It is known to most people that many religious societies with "colossal pretensions" to piety arrange their houses of worship so as to provide for social and dramatic entertainment. The oyster supper and the prayer-meeting are conducted under the same roof. Amateur theatricals,

secular music, tableaux, fairs, etc., are given below with about the same regularity as the preaching is given above. The children, of course, are not allowed to dance, but they divert themselves and their friends in a variety of ways. The difference between a "Sabbath School" theatre and the Madison Square theatre is that the former is a very inferior affair, conducted by a religious society and served by children who ought to be in bed; while the latter is a private enterprise, conducted with ability, and served by people who are attending to their regular profession. As to the moral effect of the plays, the New York theatre probably has the advantage.

We are not saying that the social and dramatic entertainments given by the young people of a Congregational Society are vicious, or that there is anything wrong in having social parlors in the basement of a Congregational church; but when an organ of that society flouts the Church because one of its papers is in part owned by a gentleman who owns a theatre, we think we are not impertinent in asking, "What does it mean?" The answer will help to a definition of the false church for which our contemporary asks, and that is—a lack of charity.

The proposed Prayer Book can be furnished at a cost of \$5.00. Address the Rev. Dr. Huntington, Secretary, Worcester, Mass. There are two volumes, neatly bound and connected by sliding cover; one is the Report, the other is called "The Book Annexed." It is the complete Prayer Book as proposed by the Committee, printed in large type. It must have involved great labor and expense, and it is to be hoped that a large sale will save it from being a tax on the Church.

Dr. Ewer's pamphlet, for which a very large number of orders have been already received, will be ready next week. The delay is caused by the necessity for the sake of greater accuracy of sending the proof to the author, who is in the White Mountains.

The LIVING CHURCH Company have made every effort to secure reduced rates on the Railways for delegates to General Convention, but so far without avail. Should a favorable answer be received in time, notice thereof shall appear next week.

A Reverend Brother warns the Clergy generally against a plausible young Englishman, of very good address and education, who has swindled many of the Church people in St. Louis. He is very slight and fair, and lame in one foot.

The Chicago *Times* of Sunday contained the whole of the article on the American Church which appeared in last year's LIVING CHURCH Annual, of course with no acknowledgement.

LETTERS TO THE EDITOR.

The New Prayer Book.

To the Editor of the Living Church:
 The brief glance which you have permitted of the Report of the Liturgical Enrichment Committee with the "Book Annexed," convinces me that the world moves and the Church with it. The resolution of 1880, providing for the Committee, alleged, in a very star-spangled fashion, that "the changed conditions of the national life" demanded certain alterations in the Prayer Book. It is difficult to ascertain the connection between the alterations proposed and our "national life," but we are not any less thankful for the changes. Enrichment and flexibility were the points aimed at. Something of each—enough to be thankful for—has been secured; and more flexibility than enrichment.

The recognition of a disused Feast—that of the Transfiguration—is a striking illustration of the gradual return of the Church to Catholic Usage. This feast was observed by the Greek Church as early as A. D. 700, while the Roman adopted it in 1456. "The Protestants," says Brady in his *Clavis*, "have discontinued the day as one of obligation, in this country, ever since the Reformation." It appeared among the non-obligatory days in the Prayer Book of James I (A. D. 1604.) Now, for the first, it flowers out into an Anglican Feast of obligation, with collect, epistle, gospel, and proper psalms and lessons.

One thing which strikes my eye is not a contribution to enrichment or flexibility. It is rubrically declared (p. x.) that "only such hymns shall be used in this Church as have been duly set forth and allowed by the authority of the same." The Deputies at Philadelphia will not let this pass without careful inquiry as to the effect it may have on our present Hymnal—a book which cannot be too speedily dismissed from use, as about the poorest effort in hymnology which any Christian body has ever perpetrated.

It was a happy idea to provide opening sentences for the various principal seasons and festivals. But why should Ascensiontide be omitted?

The peace-giving alternative Absolution, new yet old, is very acceptable. The whole of the *Venite* is a pleasant reminder of the First Prayer Book of King Edward VI. Very grateful, too, on many an occasion, will the shout *Benedictus Dominus Deus* be in place of the *Te Deum* and the interminable *Benedicite Omnia Opera*. The entire *Benedictus* (St. Luke) is a real enrichment.

Evening Prayer shows much happy iconoclasm. Thanks for the lifting of that dreadful burden, the *Dearly Beloved!* Thanks for an alternative confession! Thanks for the *Magnificat*, the *Nunc Dimittis*, and all the Versicles of the English Book! But it is rather amusing to find that the suffrage to which the Puritans of the sixteenth century objected in vain, has now been changed to suit Puritan sentimentality in the Church. "Because there is none other that fighteth for us but only thou, O God," is softened down into, "For it is thou alone that maketh wars to cease in all the world." Bishop Cosin's proposed compromise was better than this "Because there is none other that saveth us from our enemies, but only thou, O God."

It is a pity the Committee could not have found some "condition of our national life" or some other reason, which would have justified them in striking out that useless rubric about the descent into Hell.

The Office of the Beatitudes of the Gospel will lend a charm and impressiveness to Evensong, especially where there are surpliced choirs. Many additional prayers and thanksgivings will be very acceptable to all, and will deprive the remaining advocates of the old extemporary use of their best argument.

That collects, epistles, and gospels for the two celebrations on the great festivals, are provided is one of those water-marks, which indicate in what direction we are travelling. The allowed omission of the Decalogue at the second celebration, will be a great relief to those who cannot take the liberty without lawful authority.

Those good people who insist on saying the Lord's Prayer with the Priest at the beginning of the Holy Communion, will now have to keep silence, in conformity with ancient usage. They will also desist from saying the *Igitur cum Angelis*, for priest and people are to unite their voices only at the *Ter Sanctus*.

But to think that "when the Alms are presented there may be sung or said an Offertory Anthem!" This present writer distinctly remembers how one of the "influential laity" whose names grace the list of this Committee did take it upon him to denounce the Offertory Anthem and the reverent presentation of the Alms as an arrant piece of ritualism and an entering wedge for Popery. Well, the world does move!

The separation of the Invocation from the Oblation, after Consecration, is wisely done and does not seem to me to be devoid of doctrinal significance in the right direction, although not so intended.

The Hymn after Consecration is made discretionary, which is the surrender of one of the "enrichments" of our first American revisers.

Here is a rubric that gives us joy: "And, note, that every Communicant should receive the Communion at the least three times in the year of which Easter to be one."

It has befallen the Confirmation Office to experience more enrichment than any other part of the Prayer Book. The Committee, it seems to me, have done so well here that they might have done better elsewhere.

The Committee's attention is called to p. 42 of their report. The line—"No-

It is judged best, etc.," is evidently a serious misprint. The report (*vide p. 47*) makes no reference whatever to the welcome change by which "the solemnities of this day" are substituted for "the religious performance of this day."

A few years ago we had in the Church a strong party who urged upon us the revision of the Prayer Book. They wanted to inject into it some of their ultra-Protestant notions. Bishop Horatio Potter, withstood them bravely and said in effect, "Gentlemen, if you insist on revision, it may come; but when it comes, it will be revised *upward* and not *downward*!"

The prophecy has been fulfilled and some of the men who belonged to that party have helped to fulfill it.

YOURS IN THE CATHOLIC CHURCH.

Something More About Mexico.

To the Editor of the Living Church:

There are some, perhaps, who doubt whether the withholding of the salaries of Missionaries in the Mexican Church actually occurred. Others believe it to be a fact, but suppose that the act might have been justifiable.

It is a fact well known to the undersigned and to many others, and which nobody can deny, that from October 1st, 1882, until after February 1st, 1883, (how much longer, the undersigned does not positively know) the Treasurer of the Mexican Branch refused to pay the salaries of the Bishop-elect, eight presbyters and some missionaries and rents of houses used for School and Church purposes. Why did he refuse to pay? Because certain men had either made or endorsed a Protest against the illegal acts of the Rev. Dr. Riley and his flatterers, which have been enumerated in a previous letter. The Treasurer offered to pay, if they would sign a document, in which they surrender the right of protest, and acknowledge the authority of a bogus General Synod and Council of Bishops, and the validity of their acts, as may be seen in the following, which is a literal translation of the paper they were required to sign. See how artfully the trap is constructed and concealed.

In compliance with what was decreed by the General Synod (bogus) on the 29th of last month, and approved by the majority of the Bishops in Council (bogus) on the 30th of the same month, the Treasurer of our Church (who pays with the money of the Protestant Episcopal Church) will not honor the receipt of any person engaged in ministerial work, whether ordained or not, until he shall have signed, in the presence of two witnesses the following declaration. The order applies to those who are at this date in this Capital. From those who are at work outside, a like promise shall be required by letter.

I solemnly promise:
 To uphold the "Fundamental Bases" (a new name invented by the bogus Synod on which to build *ad libitum*) that is, the Constitution of the "Mexican Branch of the Catholic Church of our Lord Jesus Christ," which under the name of "Reglamento General" of the Mexican Church of Jesus was published in the paper *La Verdad* on the first of July, 1878. (Of course, as interpreted by the *paraphrases* lately issued by this Synod.)

I promise, also, to be loyal to this Mexican Branch of the Catholic Church of our Lord Jesus Christ (which this bogus Synod governs). Furthermore, I promise to respect and obey in all that may concern me, the Canons and resolutions which in conformity with our Constitution (as interpreted by the bogus Synod) have been issued up to this date by the constitutional authorities of our Church.
 And I promise to make use of only constitutional means (having had such a beautiful example of constitutional conduct) to bring about any modification or change in any Canon or resolution, whenever I shall think this ought to be done for the good of this Church. Finally, I pledge myself to frame my conduct as a Minister in perfect conformity with this declaration.
 Mexico, October 2nd, 1882.

One of the protesting clergy signed as follows: "I do not sell my conscience to tyrants—I. MEDINA." The document was accompanied by the following note:

By orders of the authorities I forward you a copy of the annexed declaration which all Ministers must sign before I can pay them.

ALBERT E. MACKINTOSH.

Among those refused payment was Francisco Puerto, an excellent Christian young man, candidate for Orders, who was doing great things for the Church. He had ridden into the city many weary miles to collect two month's salary then due him. In an interview with the present writer he said: "What shall I do in this great city? If I were among my brethren in the country they would not allow me to suffer; but my horse is in the stable, and I have no money to get him out." Friends were found to help him, although Mr. Mackintosh remained "firm."

And now, passing on to another branch of the subject: Shortly after his departure for the United States, in October last, when the Foreign Committee was "under the impression that he had quitted his work without leave of the authorities," the undersigned, without any solicitation

or expectation on his part, was put in possession of the following official document, in Spanish:

Seal of the "Church of Jesus in Mexico." To the Rev. Carlos E. Butler: The Standing Committee of the General Synod of this Mexican Branch of the Catholic Church of our Lord Jesus Christ, in its session of the tenth instant, has thought it good to appoint you its representative near the Mexican Commission of the House of Bishops of the Protestant Episcopal Church in the United States; in virtue of which, it grants you power ample and sufficient that it may set forth before that Venerable Body all the arbitrary acts and unqualified abuses which Bishop Riley has been guilty of during your residence in this Republic up to this date. We also authorize you fully to make known that the one and only obstacle which hinders the progress and organization of this Church is the aforementioned Bishop Riley. This Body, relying on your goodness, uprightness and love of justice, hopes that you will give very detailed information as to the events which have taken place since the 26th, of August, and of which you have been an eye witness. Hoping that you will accept such a delicate commission, this Body offers beforehand its gratitude, desiring that the grace of our Lord Jesus Christ, and the love of the Father, and the fellowship of the Holy Ghost, may be with you evermore.

PRUDENCIO G. HERNANDEZ, President. JACINTO V. HERNANDEZ, Secretary. Mexico, October 10th, 1882.

Bishop-elect P. G. Hernandez and Presbyter Jacinto V. Hernandez were then, and continue to this day, President and Secretary, respectively of the only legitimate Standing Committee of the General Synod of the Mexican Church, because no other persons have been legally elected since to the said offices, or to any position in said Standing Committee. And yet, the Board of Managers for Foreign Missions issued a document on March 13th, 1883, declaring that, at least from December 13th, 1882, these gentlemen were "no longer" in the "employ" of the Mexican Church, although in the same document the President of the Mexican Commission says that the Mexican is an "independent Church," and the Foreign Committee recognizes the same fact. The President of the Mexican Commission also declared in February 24th 1883, that Bishop Riley is to be regarded "as the only qualified representative of the (Mexican) Church," because he is "a duly consecrated Bishop." Does this mean that *nine duly ordained Presbyters* (mostly ordained by the venerable President himself) seeking, through the constituted authorities of their Church, for protection against the tyranny of their Bishop, are to be accounted as nothing? Does it mean that a Church, whose independence is acknowledged, has no rights deserving respect, because a certain "duly consecrated Bishop" chooses to trample on those rights? Has that "duly consecrated Bishop" become an *infallible Pope*?

NOTE.—This foregoing Commission and the Declaration preceding it, were read by two members of the Mexican Commission, more than a month prior to the Grace House Investigation. O. E. BUTLER. Worthington, Ohio, Sept. 17th, 1883.

Canadian Church Affairs.

From our Special Correspondent. The devoted and apostolic bishop of Mooseonee (Dr. Horden) has issued an appeal for assistance in his work in which he gives a very interesting account of the present state of his diocese. A splendid work appears to be going on among the aborigines of this vast region under the supervision of a small but singularly devoted band of missionaries. Let people talk as they may about the decay of missionary spirit, we at least in the Canadian Church can boast of an array of missionary heroes second to none in any age of the Church's history. When we consider the tremendous hardships, the vast distances, the almost complete isolation, the slowness of the work, and all the other difficulties, dangers, and discouragements inseparable from these missionaries' lives, we are positively thrilled with admiration at the heroic self-denial and patient endurance of men who have literally buried themselves alive in this howling frozen wilderness, with no ulterior aim but the gathering of a handful of savages into the fold of Christ. All honor be to such men. The bishop reports an accession to the ranks of his clergy of two young men from England.

The indefatigable bishop of Montreal has just concluded a most successful and very extended confirmation and general visitation tour. He makes a point of, if possible, visiting every parish that needs him and his presence, not only for confirmation or church consecration, but for counsel and advice. This is an excellent plan. What parish and priest but is much benefited by a visit from a "real live" bishop. What difficulties can be removed, what weights lifted, what impetus imparted by the presence and words of one who to every Churchman half worthy of the name "speaks with authority." The diocesan college of Montreal, re-opens this week with twenty students; an excellent showing indeed. The inaugural service in connection with the Provincial Synod was held in Christ Church Cathedral, Montreal, on the 12th. The sermon was preached by Dr. Lay, Bishop of Eastern, and was highly spoken of by the secular press.

In the afternoon the Metropolitan—the venerable bishop of Fredericton—delivered his charge which was characterized by great catholicity of sentiment both as regards the various denominations of Christians and also in reference to the different schools of thought within the Church herself. On this latter subject his lordship spoke admirably, showing how necessary to her catholicity and vitality were the "high," "low" and "broad" parties. The address was listened to with marked attention and was well received. The doubly venerable Archbishop McMurtry, of Niagara diocese, who has just completed his fiftieth year in the ministry was presented with an address from the Church-wardens and members of his congregation a short time ago. He was ordained by Bishop Stewart a few months later than Bishop Fuller. His ministerial record is interesting. During the last fifty years he has married, baptized, and buried 773, 2,225, and 1008 persons respectively, presented for confirmation 791, administered Holy Communion 735 times to about 24,000 communicants, and delivered 5,740 sermons and addresses. The Archbishop is in excellent health, and in full work as a parish priest.

Canon Charton, of Cambridge, England, has been conducting a Retreat for the clergy in the diocese of Fredericton. Eleven of the clergy took part in the exercises of the occasion. The Canon is an author of considerable note, and examining Chaplain to the Bishop of St. Alban's. There is to be a "Quiet Time" for the wives of the clergy next month under the direction of Bishop Kingston.

Accounts from Algoma are still cheering and indicate steady progress. Money is now flowing in from all quarters for various objects. The bishop has been visiting St. Joseph's Island, destined some day to become a rich and prosperous settlement, where he consecrated two churches and one grave-yard, and confirmed twenty-four persons. This is his lordship's first visit to the Island.

At a meeting of the Standing Committee of the diocese of Huron, lately held, it was resolved to take steps towards augmenting the Episcopal fund to provide a See House. The election it is expected will take place Oct. 17th. All speculation is dead as to the coming man. The Harvest Home season is once more upon us and the press, secular and religious, is full of accounts of very successful celebrations of thanksgiving. Choral services and handsome decorations are rapidly becoming general, even in this Puritan stronghold and seem to meet with hearty popular approbation. At some of these gatherings large sums have been realized for Church purposes.

The corner-stone of Trinity Church, Winnipeg, was laid a short time ago. The church is to be of stone, and is of very respectable dimensions, to wit, nave 100 ft. x 52, chancel 40 x 25, organ chamber 36 x 20, transepts 27 feet wide. The building when finished will present a fine appearance. The Episcopal income for the new diocese of Assiniboine has been guaranteed by the Church Missionary Society of England. Ontario, Sept. 17th, 1883.

News and Notes.

The second attempt to snoot the signal-service station in Lady Franklin Bay has failed, the relieving ship, the "Protus" having sunk, happily without loss of life. Lieut. Greely and his brave companions are in a perilous situation, but there is ground for hope that they will extricate themselves.

The situation on the Continent of Europe is rather grave. France has her hands full with the turbulence of Croatia, and Germany and Russia are jealously watching and questioning one another. Serious complications may arise at any moment. England is the only Great Power which is absolutely free from entanglement.

The Masons of Minneapolis, headed by the members of the commanderies, on Saturday last, presented Dr. Knickerbacker, bishop-elect of Indiana, with a handsome silver tea-set of great value. The presentation took place in the asylum of the Sir Knights, and was a complete surprise to the recipient. Dr. Knickerbacker left on Monday for Washington, where he will remain until his consecration.

On St. Bartholomew's Day, at Rosse Chapel, Fort William, Scotland, the Very Rev. J. R. A. Chinnery-Haldane, Dean of Argyll and the Isles, was consecrated Bishop of that see in succession to the late Dr. George Mackarnes. The Primate (the Bishop of Moray and Ross) was assisted by the Bishops of Edinburgh, Glasgow, and Brechin, the Bishop of Durham, and Bishop Kelly, Archbishop of Macleodfield. The church was crowded. The new Bishop is a very High Churchman, and very wealthy. Bishop Sullivan, in his truly missionary Diocese of Algoma, is being troubled by "Evangelicals," one of whom broke into a church, and removed a cross from the altar. The Bishop, in a letter to the Church-wardens, uses the following language: "The person who has surreptitiously removed this cross has been guilty of sacrilege. He is a thief in the blackest sense of the word. He thought himself a most Evangelical Churchman in his dislike to the sacred symbol of our common faith, but he did not hesitate to steal what did not belong to him." Bishop Ryle, of Liverpool, has been at it again. On a Sunday in August, he preached in the Presbyterian church of Moulin, Perthshire, to a crowded congregation. The church was filled some time before the commencement of the service, and many persons were unable to obtain admission. Dr. Ryle wore no gown, but entered the pulpit in the ordinary walking dress of a Bishop. He conducted the service in the usual Presbyterian mode, and made no reference in

his sermon to the exceptional position which he occupied. In this case the Bishop went even further than he ever did. He actually informed the incumbent of the Parish that he could not conscientiously attend the services of the Church in Scotland, on account of its protest about the Gorham judgment.

The Chicago Tribune has had its graceless simplicity cruelly imposed upon. Some one sent it a telegram the other day announcing the arrival in this country, under the title of Duke of Montpensier, of Don Carlos, the Legitimist King of Spain, following up this startling news with a lengthy account of an interview with the Pretender. The very same paper contained a mention that Don Carlos had arrived at Frohsdorf to attend the funeral of the Count de Chambord. And if the head of the Spanish Bourbons wished to travel incognito, he would hardly assume a royal title, which is born by his French cousin and rival, whose marriage with Isabella's sister came so near plunging Europe into war.

The Pope has ordered the compilation of the history of the Papacy from the Vatican Archives, which contain very great treasures in the way of records and letters. This new departure has excited the very greatest interest throughout Europe. Into the Vatican archives the whole stream of European history has flowed, and left traces of the wealthy tide on the walls. Everywhere the emissaries of Rome penetrated, and at all times poured their information into these silent repositories. They have been kept jealously closed. Roman Catholics have encountered as much difficulty as Protestants in gaining access. Visitors have been introduced, if at all, only into special divisions and departments. There will now be doubtless a pilgrimage of scholars from all parts of the world to the Eternal City. The day of intolerant prejudice has gone by. Men now desire only facts, but for these they must have unimpeachable testimony.

It has for some time been well known that the Church which Calvin founded and so tenderly nursed in Geneva had become largely the prey of rationalism. The form of the old Protestant Church remained, but the spirit had fled. Latterly matters have become worse and worse. It is now stated on most reliable authority that every minister of that Church—elected, by the way, by popular suffrage—since 1874 is either an avowed agnostic or in some way, more or less direct, an opponent of Christianity. A local paper called the Genevois unblushingly declares that nowadays people trouble themselves little about what is called the salvation of the soul; that men of well balanced minds rather give their thoughts to making the best of this world; that faith has had its day, and that religious belief is rapidly becoming a thing of the past. This for Protestant, Calvinistic Geneva!

At a Stated Meeting of the Board of Managers, held September 11th, the Rev. George F. Fichtner, Rector of St. Barnabas Church, Newark, N. J., was elected Secretary of the Domestic Committee. Mr. Fichtner enters upon his duties at once. All correspondence intended for the Domestic Department of the Society should be addressed to him at 22 Bible House, New York.

Personal Mention.

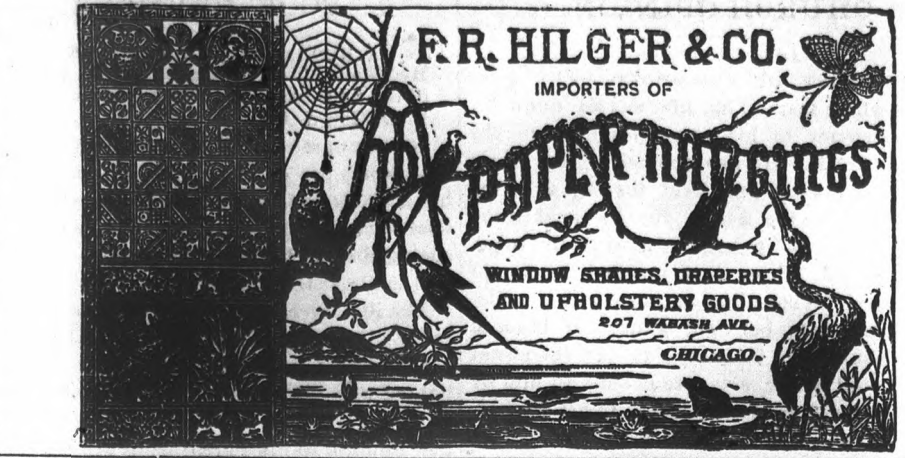
The Rev. Phineas Duryea has accepted a call to the Rectorship of the Church of the Ascension, Wakefield, R. I., and will enter on his duties there Oct. 1st. The address of the Rev. C. F. A. Bielby, is De Land, Volusia Co., Florida. The address of the Rev. Edward C. Bill, of Faribault, Minn., from 20th inst. to Nov. 1, will be No. 147 Columbia Heights, Brooklyn, New York. Nebraska College has conferred the degree of D.D., on the Rev. J. F. Conover, Rector of St. Luke's Parish, Racine, Wis. The Rev. A. W. Cornell, late of Harpersville, C. N. Y., has accepted the Rectorship of St. Peter's Church, Spotswood, N. J.; and should be addressed accordingly.

Obituary.

MOTT.—At St. Paul's Parsonage, Modesto, Sunday morning, Sept. 17th, 1883, of heart disease, the Rev. William L. Mott, a native of Auburn, N. Y. Aged 45 years. Mr. Mott was missionary at Modesto, and associate editor of the Pacific Churchman. Send for St. Chrysostom, a monthly, giving an account of a singular and interesting work of a little church among the poor. 60 cts. Rev. C. Daniel, 2907 Diamond St., Philadelphia, Pa.

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The Highest Advantages are Offered; French and German are spoken; special attention is given to literature. Every pupil is cared for as a daughter in the family, as to her health, manners, conversation, and character. All sleeping apartments are

On the First and Second Floors. The Building is of brick; heated by four large steam boilers; lighted by gas; interior finished in natural wood; furniture new and elegant; water supply unlimited; bath-rooms on every floor; the best skill and material have been employed in securing

Perfect Ventilation and Drainage. It is believed that St. Mary's is unsurpassed in its refining influences, in the high standing of its pupils and patrons, in the beauty and comfort of its appointments, in the thoroughness and variety of its instruction, in the spirit of order and industry that pervades it. St. Mary's School is recommended to parents who wish to place their daughters in

A Safe Christian Home where they will be surrounded by good influences while they receive the instruction and discipline of experienced teachers. Reference is made to past and present patrons of the School in nearly every City of the West. Testimonials are given in the Annual Register, a copy of which will be sent on application to Rev. C. W. LEFFINGWELL, D. D., Rector, Knoxville, Knox Co., Ill.

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School of Music, Art and Languages, 338 Jarvis St., Toronto, Canada. Directors:—School of Music, W. Waugh Lauder, (pupil of the Abbe Liszt, full course graduate of the Leipzig Conservatory). School of Art, Arthur I. Graham, B. A. Oxon, (South Kensington, London, England). School of Languages, Rev. A. L. Lampman, B. A., Trinity College. Full two and three years course in each department. Terms, including Room, Board, and Sunday, \$300 per year. Apply Mrs. S. C. LAMPMAN, Principal.

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CHURCH OPINION.

London Guardian.

THE COUNT DE CHAMBORD.—The great quality which marked his life was an unflinching consistency to his principles even in the minutest detail.

Church Bells.

A MISLEADING NAME.—The word "Protestant" is a very inadequate description of a Christian, of whatever form his faith may be.

Churchman.

THE BASIS OF CHRISTIAN UNITY.—Though Christian unity is a desirable thing in itself, it is not worth while if reached at the expense of principle or in violation of the laws of ecclesiastical order.

Episcopal Register.

SALOONS.—It is the tendency of saloons to localize a low class of population around them, and so to concentrate poverty, vice and crime into districts beyond the reach of the police to control.

Southern Churchman.

FAMILY RELIGION.—We fear there is not as much "family religion" as there used to be in this country. There were few Christian families in which grace was not said at the table; or the family gathered for family prayer; or where the children were not taught regularly and systematically their Catechism and Bible lessons.

American Literary Churchman.

CHURCH PARTIES.—We agree far more than we differ. The one conspicuous fact is that—being all presumably equally honest, and equally earnest in the pursuit of truth—we can, and do, all of us use the same Bible and the same Prayer Book.

HOME WOOD SCHOOL Jubilee, Peoria Co., Ill.

CHURCH PARTIES.—We agree far more than we differ. The one conspicuous fact is that—being all presumably equally honest, and equally earnest in the pursuit of truth—we can, and do, all of us use the same Bible and the same Prayer Book.

BOOK REVIEWS.

THE CATHEDRAL IN THE AMERICAN CHURCH. By James M. Woolworth, LL. D., Chancellor of the Diocese of Nebraska. New York: E. P. Dutton & Co.

In the unpretentious volume which Chancellor Woolworth has given us, the American Church has a real treasure. It is the outgrowth of practical work and investigations undertaken in assisting Bishop Clarkson to organize his Cathedral in Omaha.

The literary merits of the work are of a high order. Apart from its ecclesiastical interest it is a book that every scholarly reader will be delighted with. It presents the Cathedral as the normal germ and nucleus of Episcopal work, not inimical to the parish or to other Diocesan institutions, but the focus of power and the centre of usefulness.

The American Church Review for September has a sketch of the life of the late Bishop of Maryland, by the Rev. Chas. D. Andrews, and his portrait forms a frontispiece to the number.

Dr. Hopkins' paper, while marked by his usual ingenuity and acumen, is unfortunately blemished with personal remarks upon the Bishops of Virginia and Central Pennsylvania (who have each expressed to their several Diocesan Conventions a desire for the relief of an assistant bishop) which mar all pleasure with his argument might otherwise be read.

Churchman.

The October number of Harper's Magazine presents usual attractions, and is remarkable for the number and excellence of its illustrations. The frontispiece is a masterly engraving by Krull, from Gilbert Stuart's portrait of Washington.

The publishers announce the conclusion of "A Castle in Spain" in the November number, and the beginning, shortly afterward, of a new novel of startling literary interest, by William Black, entitled "Judith Shakespeare," illustrated by Abbey.

The Magazine of Art for September, published by Cassell & Co., of 739 and 741 Broadway, N. Y., is a rich number in illustrations and text, containing 34 engravings—five, full-page. There is an interesting article on Val Prinsep, A. R. A., the painter and dramatist, whose noted picture, "At the Golden Gate," forms the frontispiece.

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KIRKLAND SCHOOL, 275 HURON STREET, CHICAGO. Reopens Sept. 17. Boy's Department and Kindergarten attached. Private omnibus from South Side.

CELWYN HALL. The Diocesan School of Central Pennsylvania for Boys, at Reading, will reopen on Wednesday, September 12th, under a competent staff of teachers. For catalogues, and further information, until September 1st, address the Head Master, Mr. LOT C. BISHOP, 2319 P St., West Washington, D.C., or BISHOP HOWE, Bristol, R. I.

1713 SPRUCE ST., PHILADELPHIA, PA. Young Ladies Institute, Protestant Episcopal. Vacancies for a few family pupils. 29th year. Address Rev. H. E. Supplee, M. A.

MISS MARY E. STEVENS' BOARDING AND DAY SCHOOL FOR YOUNG LADIES. West Chelton Avenue, below Wayne, Germantown, Phila. The Autumn Session will begin Sept. 9, '88.

CHRISTIE'S SCHOOL AND COLLEGE GUIDE. A Guide for Parents, Teachers, and Pupils. Containing a list of schools, colleges, and universities, with their names, addresses, and other particulars. Price 10 cents.

MADAME CLEMENT'S SCHOOL.—MISS CLEMENT will resume the charge of her school Sept. 1st, 1888. Communications may be addressed to her at the school, West Walnut Lane, Germantown, Pa.

ILL. CONSERVATORY OF MUSIC. Recently chartered and enlarged. A distinct College of Music. E. CHASE, Supt., Jacksonville, Ill. See Athenaeum next week.

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Another Summer Cruise.

IV.

For Monday several of our newly formed acquaintances, visitors at Old Mission, were invited to participate in a sail across the Bay to Elk Rapids, a distance of some five miles, or a little over. The yacht was taken alongside the wharf, which had been agreed upon as the rendezvous. At 10 A. M., were assembled representatives of half a dozen dioceses, including the latest graduate of St. Agatha's, Springfield, and some cadets from Faribault. With light winds, and "close hauled," the "Norden" took us over in an hour; but consternation was depicted in the faces of all when, about dinner time, it was discovered that the lunch baskets had been put on board the "Zodiac," Dr. Leffingwell's little sloop; and that this constellation, owing to unequally distributed and insufficient ballast, had been carried out of its orbit, was some miles away, and could not possibly get in till late in the afternoon. There was nothing for it but to alter this portion of the picnic programme, and dine at the hotel—an establishment which certainly deserves the patronage it derives from the gens piscatoris and other ruralizers. As illustrating the trite adage, "It's an ill-wind that blows no one any good," it may be here mentioned that the contents of the untouched baskets afterwards constituted a supplement to the yacht's stores, that contributed much to the gratification of the youngsters. Meanwhile the party had divided up into groups; some walking about, some visiting the smelting and chemical works, some fishing (non sine gloria) for black-bass, and all doing a little shopping; an inspection of the well-stocked store of Messrs. Dexter & Noble being quite one of the things which repay the visitor for his trouble. This was evidently an off day for the disciples of Isaac Walton, the catch being small; indeed the Captain was singularly unfortunate, for almost at the first cast in the rapids below the mill-reef, his brand-new \$10 rod was shortened over a foot by the butt breaking in two; and truth compels the admission that the heaviest thing at the end of the line was the sinker above the minnow-bait. We abstain from conclusions. Five hundred pounds of extra iron ballast having been stowed away in the little "Zodiac," and our party collected, the start for home was made a little after 4 P. M., the freshening breeze carrying us back in less than three quarters of an hour. The trip seemed very enjoyable to the passengers; who varied in age from one year to sixty; and who were good enough to praise our "five o'clock" tea; and sensible enough (though nearly all of the gentler sex), not to scream when for an instant the "gunnels" went under water—the only time during the whole cruise. The party having been landed, hurried preparations were made after dinner for a much more extended trip, and the two fathers from on shore having been induced to join us, we were now six in the cabin; the clerical and lay elements in our miniature convention being evenly represented, but with a preponderance of speaking and voting power with the former; excepting that the Captain, as prolocutor, possessed the veto—an authority which he exercised with singular regard to the feelings and comfort of his guests.

Major Sellers, superintending the annual target practice of the men of his two companies of the 10th Regiment, U. S. A. His pressing invitation to the visitors to test the superiority of the Springfield military breech-loader was at first declined, but one of us—the reader may guess which one—feeling that the credit of the party was at stake, quietly examined the (to him) strange weapon, fired his five shots at 200 yards, hit the target every time, and made excellent shooting; but modestly apologized for not doing better still, as he had been up all night. The afternoon was devoted to idleness and rest. In the evening the officers of the Fort returned our visit, and a pleasant hour or so was passed on deck. A sail in the straits or to the Chenaux Islands had been planned for Wednesday; but in the morning the weather was dull and unpromising, and the ladies at the Fort sent us word that they were not sailors enough to trust themselves out in weather so uncertain. We therefore passed another day in a state of inactivity, the contagious exorse of heat being deemed a sufficient one, and yet only 73 degrees was indicated at the Fort; so delightfully refreshing is even the summer temperature of this lovely islet. In the afternoon the Chaplain, his confrere, and the boys were driven round the island by Lieutenant Duggan, whose intimate acquaintance with the several points of interest, the intricate roads, the quaint mythology, and comparatively ancient history of the island, which was held, by the primitive inhabitants in an estimation bordering on adoration, made his descriptions most valuable, and laid us under deep obligations. It was pleasing to find that 1200 of its total 2100 acres had been set apart for all time as a national park; mainly through the persistent efforts of Senator Ferry, of Michigan, himself a native of Mackinac. How can one begin in a brief sketch to give an adequate verbal representation of the old North-west Fur Company; a leading factor in whose prosperity is commemorated in the "John Jacob Astor House," for in this very building did the first millionaire of New York lay the foundation of that accumulation which to-day makes the name of Astor a synonym for wealth? Or of "Robertson's Folly," a crag as steep and as picturesque as the story is amusing? Or of the wonderful "Arched Rock" a freak of nature grandly rivaling any of man's works? Or of the "Sugar Loaf" a cone rising strangely from the plateau, to the height of 60 feet, and including half way up a cave, to which long custom has given a claim to the written address of each visitor? Or of the "Lover's Leap" nearly alongside of which the largest ship might be moored? Or, last but not least, of the labyrinthine drives which the art of the designer has laid out in all directions? Though descriptions of these things abound in the "guide-books," and much of historical interest has been delved from the fruitful Records of over a century by the careful hand of Lieut. Skelton, and communicated in his "annals of Mackinac," what remains of to-day must be seen to be appreciated. We returned in the evening to thank our lucky stars for so guiding us, and to dream of as many enchanting scenes as it seems possible to have crowded into so small a wave-washed lot of land. T. D. P.

The Anti-Crusade. N. Y. Times.

The religious quarrel at Lakeville waxes hotter and hotter. The crucifix still stands in the Roman Catholic churchyard, but a leading local Protestant, while expressing a verbal reluctance to tear it down by force, has sworn by the great "gosh" of Connecticut that the crucifix is "a disgrace to the community and to the age," and that it must and shall come down. At present the Roman Catholics are refraining from buying their groceries from Protestant grocers, and the Protestants are discharging their Roman Catholic servant girls. There is, however, every probability that before very long Protestant rioters will display their Christian zeal by trying to pull down the crucifix, and Roman Catholics will emphasize their love for the Saviour by hurling brickbats at the aggressors.

ence of a crucifix placed inside of a Roman church, and to be used only on the premises. It is when the crucifix is placed obtrusively in the sight of everybody that objection is made to it. That a zealous Roman Catholic should go to bed in his own house is perfectly proper, but any American community would feel indignant were he publicly to go to bed in his front yard. There are countries where such an act would excite no unfavorable comment, and others where the sight of a crucifix is so common that it offends no one, but they are far distant from Connecticut. Whether the Lakeville Protestants are reasonable or not has little to do with the question whether it is wise needlessly to irritate them. Religion cannot be served by needlessly exasperating any one; and that the Lakeville crucifix is extremely offensive to the great majority of the population is sufficient reason for regarding its erection in the churchyard as an offense against sound policy and good taste.

Moses and the Monuments.

By Rev. W. C. Winslow.

We will take up some of the Egyptian analogies or correspondences, which, aside from an independent argument, quite conclusive, harmonize the Mosaic and Pharaonic records. Camels have not been found on the monuments, although Moses speaks of them in connection with Abraham's visit to Pharaoh. Now, we know that in all probability it was a Hyksos king, or one who ruled in the Delta, who entertained the illustrious "sheik." How do we account for the Mosaic statement that Rebecca and Tamar were veiled (like other Eastern women), and yet when Rebecca was in Egypt, she was seen by the princes and commended to Pharaoh? The monuments represent women as unveiled; only after the Persian invasion (B. C. 540), were the Egyptianesses veiled. Look at the caravan-folk who bought Joseph. They carry "spicery, balm and myrrh" to Egypt; imported by the Egyptians; invaluable for embalming and ceremonial uses. Pliny's Botanical List of Egypt does not mention these articles. Joseph was sold to Potiphar as a slave; it was the most likely thing for the traders to speculate on Joseph; the monuments prove there were slaves, and those of Semitic origin. Joseph's interpretation of the butler's dream implies the existence of vines and use of wine in Egypt; the Israelites in the desert hankered after the vines of Egypt. To the "impossible" of Von Bohlen and others who asserted that the vine did not grow in Egypt nor the people drink wine, the Mosaic finger points to Beni Hassan and El-kak where vintages and vintaging are fully delineated. We may even judge how the Pharaonic Hamburgs were "put on" as dessert, and there is a cartoon of two diners-out returning home, "half-Nile over," as I suppose "half-seas over" was then rendered.

Pharaoh's dream of the seven fat and seven lean kine, and the seven rank and seven thin ears of corn, is as natural a narrative as can be. The buffaloes feeding among the reeds "upon the brink of the river," and not in the meadow; the cow, an Egyptian symbol of fruitfulness; the corn to Egypt almost what rice is to modern India; the corn officially stored away in the granaries, as the monumental illustrations delineate,—these are genuine local colorings. Joseph's sending "meat for his father by the way," long disputed on the ground that the Egyptians did not eat meat, now receives confirmation from the sculptures of cattle-slaughter. I have a photograph of a sculptured Egyptian abattoir that I saw. Why did Joseph shave himself previous to going before Pharaoh? Although the nations of the East wore beards, the Egyptians shaved, and Joseph simply conformed to the etiquette of the land, particularly of the court. Nothing is said by Moses of Jacob's having a coffin, while he particularly notes that Joseph "was put in a coffin in Egypt."

A stone sarcophagus would have been quite out of the question for the anticipated desert journey. "And they spoiled the Egyptians," taken in connection with Exodus III, 22, is almost a verbal photograph (to use a modern word) of the jeweled ladies of the monuments—in rings, bracelets, necklaces, etc.—before handing over their "jewels of silver, and jewels of gold," to the Hebrewesses. To this day Egyptian women often carry their "fortunes" about with them in trinkets—commonly of coin in some form. What accurately-drawn irony in the taunt to Moses, "Because there were no graves in Egypt, hast thou taken us away to die in the wilderness?" No graves! Brugsch points out a somewhat striking coincidence between the narrative of Joseph and Potiphar's wife, in Genesis, and that of a certain Anepu's wife and a comely youth named Bata, in the tale of "Two Brothers," written for Minepath III., the king succeeding the Pharaoh of the Exodus. He regards the tale as "a most precious and important elucidation of the history of Joseph in Egypt."

neh is a register of eighteen risings of the Nile in the reign of Amenemhat III., in the twelfth dynasty, and of five risings in the reign of his immediate successors. The highest rise then is put at over twenty-six feet above the highest of modern times, and the lowest thirteen and a half feet above the highest modern flood, the average being about twenty-four feet higher than that of to-day; "that is to say, sixty-two and a half feet in the past and only thirty-eight and a half feet at the present. The account by Lepsius of this Nilometer of Amenemhat, an Egyptian monarch renowned in the arts of peace, is interesting reading, particularly for the object I have in view.

Wilkinson subsequently discovered vast tracts of Nile alluvium, and even as far down as Gebel Silsilis patches of loam—all far beyond the risings of the river at present. There were seasons of extraordinary plenty during that period of Egyptian history, such as Joseph, according to Moses, foretold and occurred in the former's lifetime.

But this is not all. At El-kab, near the tomb of "Captian" Aahmes, is the tomb of Baba, whose inscription runs, "The chief at the table of Princes." In the record of his deeds is this: "And now when a famine arose, lasting many years, I issued out corn to the city at each famine," or, as may be translated, "to each hungry person." This Baba lived under Sekenen about the time Joseph was governor under a Hyksos king. Brugsch considers the "many years," taken in connection with the context, to refer to a definite historical time. A succession of famines, owing to a deficiency of water, was of the greatest rarity. Taking the data and circumstances together, I put the pertinent inquiry: Can this extraordinary famine in Basba's record be other than the one in which Joseph figured? Recall, too, the language Joseph used to his brethren, and the similar greeting of Sekenen to Apopi's messenger, and how Kings Apopi and Sekenen, Baba and Joseph, are united to our clear retrospect!"—American Church Review.

"Sekenen to Apopi's Messenger: "Who sent thee to the Southern region, has thou come hither as a spy? Or, as Brugsch translates it, "Ye are spies, and ye are come to see where the land is open," that is naked. Joseph to his brethren: "Ye are spies; to see the nakedness of the land ye are come."

The General Convention.

B. T. H., in Churchman.

When we consider that this ecclesiastical body, which is composed of the clergy and laity of every State and territory of our country, is not yet one hundred years old, it is a matter of great interest to look back over the period in which the Church has lived and grown with such wonderful strides, and glance at the peculiar features of these conventions.

But seven States were represented in the first conventions. Forty-five delegates composed that entire body; there was no House of Bishops in that day for the very good reason that our country had not then received the episcopate. Since 1792 the General Convention has met triennially. There have been thirty-three conventions, including two special ones, and there have been 128 bishops consecrated in the American branch of the Church. If the few delegates who assembled in Christ Church in 1785 could look in upon the Centennial Convention that will be held in a month hence, with upwards of sixty bishops, and more than four hundred delegates, with England and Scotland represented by high ecclesiastical dignitaries, they certainly would have no regret for that determined effort in establishing the Anglican Church within these States.

By a careful examination of the journals of the convention, I find the following items, which I am sure will be of interest to a great many Churchmen, and which may be of service for future reference.

The conventions have met at the following places:

The Preliminary Convention of 1784 met in New Brunswick, New Jersey. It met in Philadelphia in the years 1785, '86, '89, '95, '99, 1814, '20, '21, '23, '26, '29, '35, '38, '44, '56, '65, and now in 1888; New York in 1792, 1804, '17, '32, '41, '47, '53, '62, '68, '74, '80; Trenton, New Jersey, in 1801; Baltimore, Md., in 1808 and 1871. New Haven, 1811; Cincinnati, 1850; Richmond, 1859; Boston, 1877.

The following bishops have been Presiding Bishops of the Church: 1789-1792, the Rt. Rev. Samuel Seabury, D. D., of Connecticut; 1792-1795, the Rt. Rev. Samuel Provoost of New York; 1795-1835, the Rt. Rev. William White, D. D., of Pennsylvania; 1835-1841, the Rt. Rev. Alexander V. Griswold of the Eastern Diocese; 1841-1850, the Rt. Rev. Philander Chase, of Illinois; 1853-1862, the Rt. Rev. Thomas C. Brownell, D. D., of Connecticut; 1865, the Rt. Rev. John Henry Hopkins, D. D., of Vermont; 1868, the Rt. Rev. Benjamin Bosworth Smith, D. D., of Kentucky.

The following bishops have preached the opening sermons at the conventions: In 1786, 1799, 1801, 1808, 1811, Bishop White. At the special convention of 1786, the Rev. Dr. Magaw; in 1789, the Rev. William Smith, D. D., of Maryland; in 1792, the Rt. Rev. Samuel Seabury, D. D., Bishop of Connecticut; in 1795, the Rt. Rev. Samuel Provoost, D. D., of New York; in 1804, the Rt. Rev. Benjamin Moore, D. D., of New York; in 1814, the Rt. Rev. John Henry Hobart, D. D., of New York; in 1817, the Rt. Rev. Alexander V. Griswold, of the Eastern Diocese; in 1820, the Rt. Rev. Richard O. Moore, of Virginia; in 1821 (special), the Rt. Rev. James Kemp, D. D., of Maryland; in 1823, the Rt. Rev. John Cross, D. D., of New Jersey; in 1826, the Rt. Rev. Nathaniel Bower, D. D., of South Carolina; in 1829, the Rt. Rev. Thos. C. Brownell, D. D., of Connecticut; in 1832, the Rt. Rev. Henry W. Onderdonk, D. D., of Pennsylvania; in 1835, the Rt. Rev. Wm. M. Stone, D. D., of Maryland; in 1838, the Rt. Rev. Wm.

Meade, D. D., of Virginia; in 1841, the Rt. Rev. Benj. T. Onderdonk of New York; in 1844, the Rt. Rev. Levi Silliman Ives, D. D., of North Carolina; in 1847, the Rt. Rev. John Henry Hopkins, D. D., of Vermont; in 1850, the Rt. Rev. B. B. Smith, D. D., of Kentucky; in 1853, the Rt. Rev. Charles P. McVaine, D. D., of Ohio; in 1856, the Rt. Rev. George Washington Doane of New Jersey; in 1859, the Rt. Rev. James H. Otey, D. D., of Tennessee; in 1862, the Rt. Rev. Samuel A. McCorkey, of Michigan; in 1865, the Most Reverend Francis Fulford, Bishop of Montreal, and Metropolitan; in 1868, the Rt. Rev. Alfred Lee, D. D., Bishop of Delaware; in 1871, the Rt. Rev. John Johns, Bishop of Virginia; in 1874, the Rt. Rev. George Augustus Selwyn, D. D., D. C. L., Lord Bishop of Lichfield, England; in 1877, the Rt. Rev. John Williams, D. D., Bishop of Connecticut; in 1880, the Rt. Rev. Wm. Ingraham Kip, D. D., of California.

The following clergymen have been Secretaries to the House of Bishops in the following order: 1789, the Rev. Joseph M. Clarkson of Pennsylvania; 1792, the Rev. L. Outing of Pennsylvania; 1795, the Rev. Joseph Turner of Pennsylvania; 1799, the Rev. John Henry Hobart, D. D., of New York; 1804, the Rev. Cave Jones of New York; 1808, the Rev. Joseph G. J. Bend, D. D., of Maryland; 1811, the Rev. Philo Shelton of Connecticut; 1814, the Rev. Jackson Kemper of Pennsylvania; 1817, the Rev. Benjamin T. Onderdonk of New York; 1820, the Rev. Augustus Muhlenberg, D. D., of Pennsylvania; 1821 (special), the Rev. Augustus Muhlenberg, D. D., of Pennsylvania; 1823 '26, the Rev. W. H. De Lancy of Pennsylvania; 1829-1838, the Rev. Bird Wilson, D. D., Professor of the General Theological Seminary; 1841-1847, the Rev. Jonathan Mayhew Wainwright, D. D., of New York; 1850, the Rev. M. A. De Wolfe Howe of Pennsylvania; 1853-1865, the Rev. Lewis P. W. Balch, D. D., of Pennsylvania; 1868, the Rev. Henry C. Potter, D. D., of New York.

Of these there have been six elevated to the episcopate—viz., Hobart, Kemper, Onderdonk, De Lancy, Wainwright, and Howe.

The following clergymen have been Presidents of the House of Deputies, and in the following order: 1784, the Rev. William Smith of Maryland; 1785, the Rev. William White, D. D., of Pennsylvania; 1786, the Rev. David Griffith of Virginia; 1789, the Rev. William White of Pennsylvania; 1792-1799, the Rev. William Smith, D. D., of Maryland; 1801-1808, the Rev. Abraham Beach, D. D., of New York; 1811, the Rev. Dr. Isaac Wilkins of New York; 1814, the Rev. Dr. John Croes, D. D., of New Jersey; 1817-1826, the Rev. William H. Wilmer of Virginia; 1829-1850, the Rev. William E. Wyatt of Maryland; 1853-1859, the Rev. Dr. Creighton of New York; 1862-1874, the Rev. James Craik, D. D., of Kentucky; 1877, the Rev. Alexander Burgess, D. D., of Massachusetts; 1880, the Rev. Edward Beardsley, D. D., of Connecticut.

Of these, three have been raised to the episcopate—viz., White, Croes, and Burgess. Dr. Griffith was elected the first Bishop of Virginia, but declined the office, and Dr. Smith of Maryland was elected bishop, but failed of confirmation.

The following have been Secretaries of the House of Deputies: 1785, the Rev. David Griffith of Virginia; 1786-89, the Hon. Francis Hopkinson of Pennsylvania; 1792, the Rev. John Bisset of Maryland; 1795-1799, the Rev. James Abernomb of Pennsylvania; 1801, the Rev. Ashbel Baldwin of Connecticut; 1804-1808, the Rev. John Henry Hobart of New York; 1811-1820, the Rev. Ashbel Baldwin of Connecticut; 1823, the Rev. John C. Rudd, D. D., of New Jersey; 1826, the Rev. James Montgomery of Pennsylvania; 1829, the Rev. Benjamin T. Onderdonk of New York; 1832-38, the Rev. Henry A. Thon, D. D., of New York; 1841-1850, the Rev. William C. Mead, D. D., of Virginia; 1850-1859, the Rev. M. A. De Wolfe Howe of Pennsylvania; 1862-1865, the Rev. George M. Randall, D. D., of Massachusetts; 1868-1874, the Rev. William Stevens Perry of Connecticut; 1877, the Rev. Charles L. Hutchins of Massachusetts.

And of these, five have been raised to the episcopate—namely, Hobart, Onderdonk, Howe, Randall, and Perry. Mr. Griffith was elected, but declined the election, and the present Bishop of Nebraska (Clarkson) was Assistant Secretary of the House of Deputies.

The above record brings the Church up to the present date. At the next convention there doubtless will be petitions for new dioceses, and more bishops will be elected. One—the Bishop elect of Indiana—will probably be consecrated during the convention. What a theme the bishop who is appointed to preach the centenary sermon has, to give the old Church a fresh impetus in her grand life and work during the next hundred years!

Church Work.

Wisconsin.—The Bishop has just issued the following letter to the Clergy and Faithful of the Diocese:

"The harvest season is drawing to a close, and we realize the goodness of the Lord of the harvest in the evidences of a bountiful yield of the fruits of the ground, and a propitious time of ingathering.

It is fitting that we should set apart a day for a Harvest Festival, reproducing in the House of God by careful and tasteful arrangement of flowers and fruits, of vegetables and grains, the beauty and graciousness of nature, that with a joyous service of praise and adoration we may show forth our thankfulness. The offerings in money and kind at this service are asked for St. John's Home, Milwaukee."

Indiana.—The Convocation of the Northern Deanery was held in St. John's Church, Bristol, on Sep. 4, 5, 6. The meetings were very largely attended, the church being crowded at most of the sessions. The preachers were the Rev. J. E. Martin, on Tuesday evening; the Rev. J. A. Farrar, of Warsaw, Wednesday morning; the Rev. F. B. Dunham, of South Bend, Wednesday evening; the Rev. Dean Faude,

Thursday evening. Holy Communion was celebrated Wednesday morning by the Dean, and Thursday morning by the Rev. W. T. Whitmarsh, of Muskegon (Mich.). A most interesting paper on "George Herbert" was read by the Rev. Herbert Cook, of Coldwater (Mich.). Lively discussions were held on the "Rubrics," introduced by the Rev. W. W. Raymond; "Hindrances to Spiritual Growth" introduced by the Rev. Mr. Van Deerlin, of Elkhart, who read a paper on the topic by Canon Wilkinson; the Rev. Mr. Orpen, of Lima, was present, also the Rev. E. Eastman, of La Porte, and rendered valuable assistance in the various services. At each principal service the clergy marched robed from the rectory and entered singing a processional hymn. Great gratification was expressed by all on the growth of the parish under the faithful self-denying labors of the Rev. S. Roosevelt during his rectorate of two years and a half. On the following Sunday, the Rev. W. T. Whitmarsh, of Muskegon, assisted the Rector and preached morning and evening. The Convocation was one of the most successful and pleasant held in this Denary.

Oregon.—On the fifteenth Sunday after Trinity, the rector of St. Paul's Church, Salem, the Rev. J. Taylor Chambers, began the 6th year of his pastorate. In an address in the morning he reviewed briefly the progress of the parish for the past five years. The seating capacity of the church is now about double of what it was when he assumed the oversight of the parish, and in comparison it is an entirely different church. Sixty-one (16 adults and 45 children) have been baptized; Confirmations, twenty-five; admitted to first Communion, twenty-two; added to Communion list, forty-three; communicants deceased, eleven; removed, ten; present number, seventy-six; marriages, 10; burials, 32. Total of offerings \$6,773.55, about one-half of which amount was offered in the past two years. All in all, the past five years have been the most successful ones in the history of the parish, and the outlook for its future success and prosperity is encouraging.

Tennessee.—The Rev. Charles F. Collins, rector of the church of the Holy Innocents, Trenton, send us the following appeal.

"We are making an earnest effort to build a church here. The foundation has been laid, and I am watching with deepest interest and anxiety as one brick is laid upon another. The Parish is feeble, both in numbers (20 communicants) and ability, but they have been earnest and faithful. They have bought and paid for a very eligible lot, and within the last year, have built a very neat and convenient Rectory, and made their Pastor and his family very comfortable. At present we are using a borrowed house for our services, and we are liable at any time to be turned out of it; so that a church of our own is of urgent and pressing necessity. I do make a most earnest appeal to the liberality of those whom God hath prospered. Help us in this good work. You will make glad the hearts of my faithful parishioners who have done their utmost to build up the church in this community. A Priest of the church, who has been working as a missionary in this diocese for thirty years, will most heartily thank you. Yes, and God will bless you. My dear Bishop heartily endorses this appeal. We assure all who may be disposed to assist us, that every dollar contributed will be judiciously expended. It is God's work and I pray Him to bless all who will aid us."

Delaware.—St. Mark's Parish, Wilmington, which is somewhat missionary in character and whose organization was announced in the LIVING CHURCH of May 5th, has gradually been advancing in importance since that time, until now it is known and recognized as a factor in Church work almost on an equality with the older and better organized parishes in the city. St. Mark's is the fifth parish in Wilmington; its church, when erected, will be the sixth in the metropolis of Delaware. A vestry was elected on St. Mark's Day, and has since been quietly arranging plans and organizing the parish. Subscription books have been issued, and as soon as sufficient money is collected, a lot will be purchased and the erection of a church commenced thereon immediately. A Rector will probably be elected this fall. Occasional services are held in the school-room, a rented "upper room," by clergymen from Philadelphia. The Sunday School is well organized, and has recently introduced the Bishop Doane Manual of Christian Doctrine. It numbers over one hundred scholars. The first Eucharist since the organization of the parish will be celebrated on the 17th Sunday after Trinity. Not having any worthy vessels wherewith to celebrate the Sacred Mystery, it is proposed to use glass vessels. Cannot some one provide this needy parish with more fitting accessories of public worship? And cannot the time of the erection of St. Mark's Church be hastened by contributions from individual members of Holy Church outside of this Diocese—contributions much needed, and which will be gratefully received and duly acknowledged. Contributors will be remembered at the Holy Sacrifice.

Much important work for the winter is in contemplation. As stated in the issue of May 5th, most of the members of this new scion of our Holy Church are working-men and their families, and consequently have to look to Churchmen at large for some financial assistance. All the work thus far has been performed by laymen.

The Rev. T. G. Littell D. D., has returned to his parish (St. John's) and resumed work, much improved in health, on Sunday the 5th inst. This Parish is enjoying a quiet but steady growth, and while much good work has already been done, much more is in contemplation. Wm. J. Fisher, late choir master of Trinity Parish, has taken charge of St. John's Choir, and proposes to make it a Church Choir in the full sense of the word. Trinity Chapel has been kept open all summer this year, the Assistant Minister taking charge during the short absence of the Rector.

Quincy.—The Rev. Wm. Bardens baptized ten persons on Friday of last week in St. Paul's Church Warsaw. Several weeks ago Mr. Bardens received a very flattering call elsewhere but being assured that the noble work he has so successfully carried on in this parish would cease with his departure, he decided to remain in Warsaw sacrificing the position, and the comfort of a residence in an Eastern city and the salary which is double what he now receives; no small matter in these practical times.

On Thursday, Sept. 6, the corner stone of St. James' Church, Griggsville, was laid by the Bishop. The service used was that set forth by the Bishop for use on such occasions in his diocese. Besides the Bishop, the Rev. Wm. B. Bolmer, Rector of Trinity Church, Hannibal, Mo., took part in the service, and the Rev. Joseph S. Colton, who is in charge of the mission at Griggsville. The former made a very fluent, forcible and appropriate address. Mr. Colton read the lesson from the scripture Rev. 21: 9-27, and also a brief historical sketch of the mission, written by one of its members, with a list of the documents placed in the corner stone. Mr. Bolmer's address was followed by one from the Bishop, whose eloquence and earnestness deepened greatly the favorable impression made on

his Griggsville hearers by former sermons and addresses.

The usual deposits were made in the cornerstone, which was then laid by the Bishop, in the name of the Holy Trinity. A large congregation was present, including a number of the parishioners of St. Stephen's Church, Pittsfield.

The church thus auspiciously begun is to be a Gothic frame edifice, finished within entirely in pine, with high pointed roof, and will be very tasteful and Churchly. Mr. Funk, of Griggsville, is building it, and expects to finish it inside of two months.

Illinois.—A monument has recently been raised over the remains of the late Rev. Peter Arvedson, in the cemetery belonging to St. John's Church, Algonquin, situated near Algonquin. The monument is of Sutherland Falls, Vermont, marble, and is five and a half feet high, and of simple but chaste design. It is a solid cross, supported by a die and double base. Below the inscription, on the die, of the name and date and place of birth and death of the deceased, is the inscription, "Blessed are the pure in heart, for they shall see God."

The monument is a tribute from parishioners among whom Mr. Arvedson labored, and friends among the clergy and laity. The labors of this good man are still in the grateful remembrance of many.

St. Mark's Church, Evanston, is closed for three or four Sundays, in order to allow of the construction of a new side aisle along the entire side of the building, which is to include an organ transept at the north end. A new pipe-organ is to be placed in the church at once.

On September 14th, the Bishop visited Christ Church, Streator, preaching and confirming a class of seven. The Rev. J. R. Holst has resigned the rectorship of this parish, but will continue to work in co-operation with the Rev. L. W. Applegate, who will henceforward divide his time between New Lenox and Streator.

On September 16th, the Bishop confirmed three in Grace Church, Hinsdale, and the same number in St. John's Church, Naperville. The former parish now enjoys the services of a boy choir.

The Sunday School of Grace Church, Chicago, opened on the first Sunday of September, after two months vacation. Last Sunday (September 16) there were 500 children in attendance. Teachers are very much needed. About \$500 has been spent on repairs at Grace Church this summer, and next year, it is proposed to color beautifully all the interior. The Rector and Vestry confidently expect that the small debt will be paid on Jan 27th, 1884, which marks Dr. Locke's silver wedding, and the 25th year of his Rectorship. During Dr. Locke's absence at Convention, the Rev. Dr. Gurteen, and the Revs. Wm. Knowlton and Stephen Green will supply his place. On the first Sunday after his return from California, Dr. Locke warmly thanked the friends whose handsome gifts of money had enabled Mrs. Locke and himself to take so delightful a journey.

Pennsylvania.—A working man's club and reading-room has just been opened in the parish building of St. Chrysostom's church, Philadelphia. Three years ago there was nothing here but an empty unpaid lot. The church is now paid for, the parish building has a small debt of \$100. Sunday school numbers over a hundred and is growing. There are two guilds, a mother's meeting, and the reading-room. There are weekly celebrations, and frequent baptisms the church is free and always open, and service's daily. The neighborhood is composed of working people, not very thrifty, and intemperance causes great distress and renders the work very difficult. The minister went uncalled. The Church was forced upon the neighborhood on account of its needs, and not planted on account of any appreciation of her claims. No one therefore feels any responsibility, and no support can be expected from the people, but the work has been kept up by donations, mostly small, from outside, and the helpers come from other churches. Here is a church planted and conducted on purely mission principles, which illustrates the power of the Church in coping with almost insurmountable difficulties.

New York.—During the summer St. Luke's church, Hudson street, New York, has been thoroughly redecorated and repaired, and now presents a most attractive appearance. While the repairs were being made, the Services were conducted without interruption in the chapel. The seats in the church are free, and the Services have been resumed. St. Luke's was formerly known as the Greenwich Village Church, and as its stands in its quiet churchyard, attracts much attention from those passing by.

Western New York.—St. James' Church, Clyde, was totally destroyed by fire on Tuesday, September 11th. The organ which was first used in Trinity Church, New York, and afterwards in Trinity Church, Geneva, was saved. Nearly all the furniture of the church was also saved. There was an assurance of \$2,200 on the building, and a new edifice will be begun at once.

Colorado.—Confirmation was held in St. John's Cathedral, Denver, on Friday afternoon, September 7th, in which Mr. Geo. G. Craft and wife received the Apostolic Rite. Mr. Craft was until recently a Minister in the Baptist denomination. The candidates were presented by the Rev. Geo. H. Cornell, Rector of St. Matthews, Laramie City, Wyoming.

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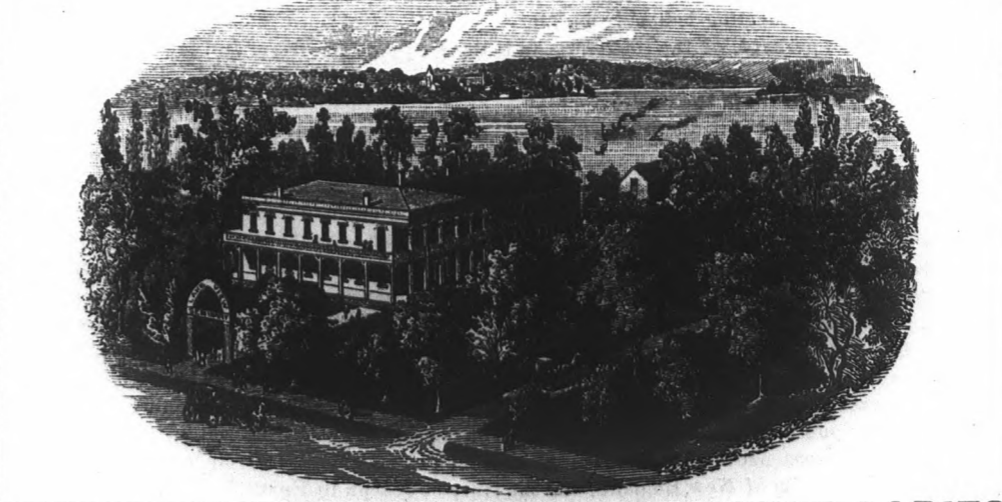
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