

The Living Church.

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

Vol. IX. No. 26.

CHICAGO, SATURDAY, SEPTEMBER 25, 1886.

Whole No. 412.

JUST PUBLISHED.

HE FELL IN LOVE WITH HIS WIFE.

A novel by Edward P. Roe. 12mo. Uniform with Mr. Roe's other works. \$1.50.

NATURE'S SERIAL STORY.

By Edward P. Roe. 12mo. Cloth. Illustrated. Uniform with Mr. Roe's other works. \$1.50. A new edition, containing a portion of the illustrations which appeared in the book when issued in quarto form. At its new price it will be within the reach of thousands to whom its former price was prohibitive.

TEN ETCHINGS.

Folio. Cloth. \$7.50. Examples of the etched work of Masse, Cazanova, Rhend, Gravesend, Jacob-Hood, Ballin, L'Hermitte, Jacquemart, Steele, Veyrasset.

BLUE JACKETS OF '61.

A History of the Navy in the War of Secession. For Young People. By Willis J. Abbot. With many illustrations, mostly by W. C. Jackson. 4to. Cloth. \$3.00. We call especial attention to this book, which, from its subject, the vivid manner in which the subject is treated, and the vigor of its illustrations, is, we think, destined to excite widespread attention.

THE CHILDREN OF THE WEEK.

Being the honest and only authentic account of certain stories as related by the Red Indian to Alexander Selkirk, Jr. herein truthfully set down by William Theodore Peters, with pictures thereunto by Clinton Peters. 87 illustrations. 4to. Cloth. \$2.50.

TWO THOUSAND YEARS AGO; OR, THE ADVENTURES OF A ROMAN BOY.

By Alfred J. Church, Professor of Latin in University College, London; author of Stories from Homer, Virgil, Greek Tragedians, etc. With 12 illustrations by Adrian Marie. Cloth. Uniform with the author's other works. \$1.50.

THE THORN IN THE NEST.

A novel by Martha Finley, author of the Elsie Books. Cloth. 12mo. \$1.25.

ELSIE'S KITH AND KIN.

A new volume in the ever increasingly popular Elsie Series. 12mo. Cloth. \$1.25. Sets of the Elsie Books, 12 volumes, \$15.00.

MILDRED'S BOYS AND GIRLS.

A new volume in the Mildred Series. 16mo. Cloth. \$1.25. The characters in the Elsie Books appear also in the Mildred Books.

DODD, MEAD & CO., New York.

RECORDS OF AN ACTIVE LIFE

By the Rev. HEMANDYER, D.D.
422 pages, 8vo., neat cloth, gilt top. \$2.00, net

The reminiscences of such a man will be a valuable part of the history of the Church for more than half a century. Few men have occupied a more important position in the Church since 1834 than Dr. Dyer. He has been one of the makers of its history, and has done much to mould and shape it. If not a bishop now it is because he would not be, and because he could serve the Church better as the trusted friend and adviser of bishops. He was an active member of the Evangelical school in the Church, familiar with all the controversies that grew out of the Tractarian movement, with the great missionary work in the West, with the philanthropies that sprang out of the late war, the Christian and Indian commissions, etc., and has acted as the almoner of many people. In later days, when the Church has come to see eye to eye, and party spirit is replaced by catholic charity, Dr. Dyer is respected, admired, and loved by all schools, and is found at work side by side with former antagonists in the Board of Missions, at the General Seminary, and other places of honor and trust, and his name has become a tower of strength to the whole Church.

PUBLISHED BY

THOMAS WHITTAKER,
2 and 3 Bible House, New York.

PURE UNFERMENTED WINE.

For Communion purposes, clear and fragrant. Put up on our Fruit Farms.
SAM. H. DERBY & CO.,
Woodsville, Del.

ST. MARGARET'S SCHOOL,

5 Chestnut St., Boston, Mass.

Will re-open Sept. 29th, 1886. Apply to the Mother Superior, as above.

CROTON MILITARY INSTITUTE.

Croton-on-Hudson, N. Y.

A CHURCH SCHOOL FOR BOYS.

Thorough instruction. Careful training. Best influences. Moderate charges. Annual Register sent on request. **FRANK S. ROBERTS, Principal.**

KEBLE SCHOOL for Girls.

Hingham, Mass. Recommended by the Bishop and clergy of the Diocese. Reopens Sept. 29th, 1886. **MRS. J. W. DUKES, Principal.**

BISHOPTHORPE, Bethlehem, Pa.

A Church Boarding School for Girls. Begins its nineteenth year Sept. 15, 1886. Prepares for Wellesley, Vassar and Smith Colleges. The Rt. Rev. M. A. De W. Howe, D.D., President of the Board of Trustees. For catalogues, please address Miss F. I. WALSH, Prin., Bishopthorpe, Bethlehem Pa.

SEA SIDE HOME.

BOARDING AND DAY SCHOOL FOR YOUNG LADIES AND CHILDREN.

Asbury Park, N. Jersey. Eightieth year opens Tuesday, Sept. 21st, 1886. Address, **JULIA ROSS, Prin.,** 84 Asbury Ave., Asbury Park, N. J.

GANNETT INSTITUTE, For Young Ladies,
Boston, Mass. Family and Day School. Full corps of teachers and Lecturers. The 33d year begins Sept. 29, 1886. For circular apply to **REV. GEO. GANNETT, A.M.,** 69 Chester Square, Boston, Mass.

WALNUT LANE SCHOOL AND WELLESLEY PREPARATORY (formerly Madame Clement's) Boarding School for young ladies. 30th year opens Sept. 22. Academic and College Prep. Courses. For circulars address **MISS ADA M. SMITH, } Principals,**
MRS. T. B. RICHARDS, } Germantown, Philada.

ST. JOHN'S SCHOOL for Boys, Sing Sing, N. Y.

The Rev. J. Breckenridge Gibson, D.D., rector. The next school year will begin Sept. 14, 1886. A large gymnasium, fully equipped, has been added to the building. Also, new recitation rooms, and other improvements for the health and comfort of the boys.

KEBLE SCHOOL, SYRACUSE, N. Y. Boarding School for Girls. Under the supervision of the Rt. Rev. F. D. Huntington, S. T. D. The sixteenth school year begins Wednesday, September 15th, 1886. Apply to **MARY J. JACKSON.**

COURTLANDT PLACE SCHOOL,

CORNWALL-ON-HUDSON, N. Y.

Exclusiveness secured by high prices and careful selection of boys. In an experience of fifteen years not a single pupil conditioned in college examinations. **THOMAS D. SUPLEE, Ph.D.,** Head Master.

THE HOWE GRAMMAR SCHOOL,

Lima, Indiana.

A Church Boarding School for Boys. Prepares for College or business. Christmas Term opens second Wednesday in September. Terms \$300 per annum. For circulars and full information address the Rector, the Rev. C. N. SPALDING, Lima, Ind., or Bishop Knickerbacker, Indianapolis.

ST. GABRIEL'S SCHOOL,

Peekskill, N. Y.

A BOARDING SCHOOL FOR GIRLS.

Opens Sept. 22. The School is distant from New York about forty-one miles, situated on an eminence overlooking the town, and having a view of the Hudson River, the Highlands, and the country for miles around. The grounds comprise about thirty acres, a part of which is covered with woods and has many charming walks. The location is remarkably healthy, retired and favorable for both physical and intellectual development. For terms, etc., address the Sister in Charge.

Sisters of St. Mary.

DE VEAUX COLLEGE,

Suspension Bridge, Niagara Co., N. Y.

A Church School for Boys. Conducted upon the Military System. Charges \$350 per annum. **WILFRED H. MUNRO, A.M.,** President.

ST. JOHN BAPTIST SCHOOL FOR GIRLS.

231 E. 17th St. New York. Boarding and Day school, pleasantly situated on Stuyvesant Square. Resides French and English teachers. Professors in Science etc. Address **SISTER IN CHARGE.**

ST. HILDA'S SCHOOL,

Morristown, N. J.

A Boarding School for Girls. Under the charge of the Sisters of St. John Baptist. For terms, etc., address **THE SISTER IN CHARGE.**

ST. MARGARET'S SCHOOL, Buffalo, N. Y.

For circulars address **MISS ISABELLA WHITE.**

CHURCH SCHOOL FOR BOYS.

Germantown, Philadelphia. Prepares for college or business. Limit thirty including a few family pupils. Resume Sept. 20, 1886. **REV. T. P. EGE, A.M.,** Head Master.

J. & R. LAMB

59 CARMINE ST., N. Y.

GREEN FELT Super Quality 70 inches wide.....\$1.50 yd

HEAVY GREEN SERGE 50 in. wide \$2.50 yd.

GREEN DIAGONAL

70 inches wide. Admirably suited for Altar-Cloths, Dossals, & Pulpit Hangings. } \$4.50 yd

OTTOMAN SILK STOLES

White or Black.....\$5.00
Silk Serge, Stoles, Green..... 3.00
Damask Silk..... 8.50

Illustrated Hand-Book of Embroidery, Designs and Materials FREE.

ACADEMY & HOME for Ten Boys.

Thorough preparation for Business or for College. Absolutely healthful location and genuine home with the most refined surroundings. Highest references given and required. **J. H. ROOT, Principal,** Greenwich, Conn.

WHEELER SCHOOL FOR BOYS.

Visitor, Rt. Rev. W. E. McLAREN, S. T. D., Bishop of Chicago. Rector, Rev. T. D. PHILLIPS, M. A. The work of the second year will commence in Wheeler Hall, Washington Boulevard on Monday, Sept. 13th, 1886. Vacancies for more boarders. For prospectus and further particulars apply to the Rector, 1403 Washington Boulevard, Chicago.

MISS MARY E. STEVENS'

Boarding and Day School, West Chelton Ave., below Wayne, Germantown, Philadelphia. The nineteenth school year begins September 22, 1886.

BAQUET INSTITUTE, Mt. Holly, N. J.

FRENCH AND ENGLISH HOME SCHOOL FOR GIRLS. Twelfth year will begin Sept. 15th.

CHELTHENHAM ACADEMY,

Situated on Chelton Hills, a few miles from Philadelphia. The sixteenth annual session begins September 15th. Fine buildings, extensive grounds, gymnasium, military drill. Boys prepared for college or business. For catalogue, with full particulars, apply to **REV. SAMUEL CLEMENTS, D.D.,** or **REV. RICHARD L. HOWELL,** P. O. Shoemakertown, Pa.

ST. MARY'S SCHOOL, Knoxville, Ill.

Established, A. D. 1868, Enlarged 1872 and 1880. The New Building completed, 1883. A first-class establishment, healthfully located; thoroughly conducted by the same officers that founded it.

Trustees Ex Officio: The Bishop of Chicago, the Bishop of Quincy, the Bishop of Springfield.

Rev. C. W. Leffingwell, D. D., Rector and Founder.

THE NORTHWESTERN CONSERVATORY OF MUSIC,
MINNEAPOLIS, MINN.

Piano, Organ, Voice, Theory, all Orchestral and Band Instruments. Modern Languages, Elocution. **SPECIAL GOLD MEDALS** for progress in Piano, Organ and Voice. **VALUABLE FREE CLASSES.** Strongest corps of Teachers in the West. \$5 to \$15 for lessons. Pupils received at any time. Full term begins Sept. 9. Send for Calendar. **CHARLES H. MORSE, Director.**

TRINITY SCHOOL, Tivoli-on-Hudson, N. Y.

The Rev. JAMES STARR CLARK, D.D., Rector. Assisted by five resident teachers. Boys and young men thoroughly fitted for the best colleges and universities, scientific schools, or for business. This school offers the advantages of a healthful location, home comforts, first-class teachers, thorough training, assiduous care of health, manners and morals, and the exclusion of bad boys, to conscientious parents looking for a school where they may with confidence place their sons. Special instruction given in Physics and Chemistry. The Twentieth year will begin Sept. 15th.

ST. AUSTIN'S SCHOOL, New Brighton, Staten Island, N. Y.

A Church School of the highest class for boys. Terms \$500. The Rev. A. G. Mortimer, B.D., Rector, assisted by nine graduates of Brown, Princeton, Columbia, Oxford, Cambridge, London, and Dublin. The School has been incorporated and has purchased the well-known property of the late W. F. Garner, which gives it probably the most splendid home of any school in the country. Council: The Rt. Rev. Bishops of New York, Albany and N. New Jersey; the Rev. Drs. Dix, Hoffman, Shipman and Davies; and Hon. G. W. Curtis.

ST. PAUL'S HALL SALEM, N. Y.

15 BOYS.



Some grocers are so short-sighted as to decline to keep the "Ivory Soap," claiming it does not pay as much profit as inferior qualities do, so if your regular grocer refuses to get it for you, there are undoubtedly others who recognize the fact that the increased volume of business done by reason of keeping the best articles more than compensates for the smaller profit, and will take pleasure in getting it for you.

CATHEDRAL GRAMMAR SCHOOL

For Boys. Pupils received at any time. **Rev. GEO. W. WEST, M.A.,** Rector, Pekin, Ill.

Christie's School and College Guide, illustrated, representing 200 leading schools. At office free; postage 10c. Special catalogues and information concerning schools free to parents describing their wants. Schools and families supplied with teachers **Christie's School Bureau,** Domestic Building 853 Broadway, cor. 14th St. New York.

A THOROUGH FRENCH & ENGLISH HOME School for twenty girls. Under the charge of **Mme. Henrietta Clerc,** late of St. Agnes's School, Albany, N. Y., and **Miss Marion L. Pecke,** a graduate and teacher of St. Agnes's School. French is warranted to be spoken in two years. Terms, \$300 a year. Address **Mme. H. CLERC,** 4313 and 4315 Walnut St., Philadelphia, Pa.

The NATIONAL SCHOOL

Elocution and Oratory.

Large and experienced staff of teachers. Diplomas and degrees. **Fourteenth year** begins September 27th. Send for catalogue to the Secretary, **John H. Bechtel,** 1127 Girard Street, Philadelphia.

MORGAN PARK MILITARY ACADEMY.

A select family school for boys. Send for Catalogue to Lock Drawer 22 **MORGAN PARK, COOK CO., ILLINOIS.**

CHICAGO FEMALE COLLEGE

Morgan Park (near Chicago). Boarding School for Girls and Young Ladies. For catalogue address **G. THAYER, LL. D.,** Morgan Park, Ill., or 77 Madison Street, Chicago, Ill.

MT. CARROLL SEMINARY (Carroll Co., Ill.). Incorporated, with its Musical Conservatory, in 1852. Never had an agent. Never begs funds or patronage. Its **Pecuniary Aid System** is original and helps many worthy girls in preparation for usefulness. Tuition and use of books free to students meeting certain requirements, as explained in the "Oread." Send for a copy.

Better than the Best

is the **GRAND RAPIDS COMMERCIAL COLLEGE** and Practical Training School. Send for Journal. Address **C. G. SWENBERG, Principal.**

ST. CATHARINE'S HALL, Augusta, Me. Diocesan School for Girls. The Rt. Rev. H. A. Neely, D.D., President. The Rev. W. D. Martin, A.M., Rector and Prin.; 19th year opens Sept. 15. Terms \$275 and \$250. Increased advantages offered. For circulars address the Principal.

ST. MARGARET'S SCHOOL,

633 WEST ADAMS STREET,
For Young Ladies and Children, re-opens Sept. 16, '86.

PEEKSKILL (N. Y.) MILITARY ACADEMY. Col. C. J. WRIGHT, B. S., A.M., Principal.

The Living Church.

THE POPULAR FAMILY AND PARISH PAPER,

Has a large circulation in every Parish and Missionary Jurisdiction in the United States. Its circulation in Canada is rapidly increasing.

THE REV. C. W. LEFFINGWELL, D. D., EDITOR AND PROPRIETOR.

PRICE, ONE DOLLAR A YEAR;

IF NOT PAID IN ADVANCE, \$1.50.

There are fifty-two numbers a year, each number containing sixteen pages, neatly printed on good paper, in magazine form, pasted and trimmed, postage paid, and delivered at the seaboard during the week of publication.

From the Central Location of the paper, in the inland metropolis of our growing country, THE LIVING CHURCH is able to collect and publish Church news more promptly than any other Church periodical. By an experience of many years the publisher has learned the wants of the people and secured the means to meet them. Reliable correspondents are engaged at the great centres of Church work and for all occasions of unusual interest. The following are some of the popular features of THE LIVING CHURCH:

NEWS AND NOTES.

To disseminate Church News is the first aim of this journal, and a liberal expenditure of time and money is devoted to it. Affairs of general interest, both foreign and domestic, receive due notice and comment, and as far as possible church matters of local interest in every Diocese and Missionary Jurisdiction are represented.

ARTICLES ON THE CHURCH.

are contributed by distinguished writers, or republished from contemporary Church Literature. Recognizing the tendency of all Christian bodies to the observance of the Christian Year, THE LIVING CHURCH will continue to give to this subject special attention.

HISTORY AND BIOGRAPHY.

In this department THE LIVING CHURCH may claim to have done signal service. The series "Why I am a Churchman," by the Rev. A. W. Little, which has attained a world-wide celebrity, Heroes of the Church, and the articles on the Saints' Days, and other Commemorative Days, have been widely read and quoted.

THE REVISION OF THE PRAYER BOOK.

has received and will continue to receive, intelligent discussion and criticism from competent writers. THE LIVING CHURCH does not treat this question from a partisan point of view, but gives full scope to enquiry and opinion.

INDEPENDENT EDITORIALS

on all questions affecting the welfare of the Church, are promptly furnished. While seeking to maintain Church principles and polity in their integrity, and upholding the standard of the Bible as interpreted by the Creeds, editorial contributors do not approach any question with bigotry and intolerance. THE LIVING CHURCH is the champion of all the liberty which is consistent with truth and order.

OPINIONS OF THE PRESS

is a department which gives to the reader pithy paragraphs from contemporary journalism, upon vital questions of Church and State.

PASTORAL WORK

receives constant attention and no issue of the paper appears which is not in some way calculated to aid the pastor in his work among the people.

THE HOUSEHOLD

has become one of the most popular features of the paper, among a large class of readers. It affords entertaining and useful reading to all the members of the family, and perhaps more than anything else has served to make THE LIVING CHURCH the favorite family paper. It will be made more and more attractive.

CURRENT LITERATURE.

Prompt attention by competent critics is given to new books and periodicals. The book-buyer can depend upon an impartial and discriminating estimate of books and periodicals noticed, without fear or favor of publishers.

POETICAL CONTRIBUTIONS

are not among the least of the attractions offered. While it is not possible to secure for every issue several poems of the highest order, THE LIVING CHURCH claims to have published during each year, a great number of original poems of merit.

LETTERS TO THE EDITOR

are published in every issue. While editorial discretion is exercised in the exclusion of extreme views, a wide latitude is given to discussion of living questions.

THE LIBERAL SUPPORT

accorded to THE LIVING CHURCH, and a judicious outlay of capital, have placed it upon a safe financial basis, and the proprietor is now in a position to give assurance, under God's blessing, of permanence and success. With the purpose to maintain the present low rate of subscription, he counts upon the influence and aid of all subscribers, especially of the clergy, to increase the circulation of the paper. As in the past,

PROGRESS AND ENTERPRISE

will in the future characterize the management of this journal. To promote the interests of the Church and the welfare of its many thousand readers, will be its constant aim. As circulation and revenue increase, improvements will be made in contents and appearance, and THE LIVING CHURCH will maintain its place as

THE MODEL PARISH PAPER.

Specimen copies are forwarded free, postage paid. Subscriptions and contributions should be addressed to

THE LIVING CHURCH,

162 Washington St., Chicago, Ill.



EUREKA SILK CO., Chicago, Ill.

A full assortment of above as well as the celebrated Eureka Knitting Silks, Filosee and Wash Etching Silks, all of which are Pure Dye and fast colors. For sale by all leading dealers.

Safe Investments.

Persons having small or large sums of money to lend, should investigate our methods of placing loans for Eastern capitalists on improved farms in western Missouri. Interest paid semi-annually without expense to lender. Security absolute. Payments certain. Write for particulars and references.

ALFRED W. OLLIS & CO.,

Loan Brokers. North Springfield Mo.

NATURE'S CURE FOR CONSTIPATION, TARRANT'S EFFERVESENT SELTZER APERIENT.

an elegant efficacious, pleasant aperient in the form of a powder, producing when dissolved in water an exhilarating, effervescent draught, recommended by our best Physicians as a reliable and agreeable remedy. It cures Constipation, cures Indigestion, cures Dyspepsia, cures Heartburn, cures Sick Headache, cures Liver Complaint, cures Sick Stomach, and gently urges all the Excretory organs to a proper action. It should be found in every household and carried by every traveler. Sold by druggists everywhere.



Sick-Headache, AND DYSPEPSIA

GORHAM M'FG. CO., SILVERSMITHS,

Broadway, Cor. 19th Street, New York.

Ecclesiastical Metal Work.

Communion Plate, Church Metal

Work, Memorial Brasses, &c.

STAINED GLASS.

Designs & Estimates on Application.

PRATT & SONS,

ROBE MAKERS, CLERICAL TAILORS,

AND MAKERS OF THE IMPROVED

ROCHET and CHIMERE, as supplied to His Grace the Archbishop of Canterbury; also to many of the Home, Colonial, and American Bishops.

COPEs, ROCHETS, & CHIMERES kept in stock to select from.

Complete Clerical Outfits suitable for all climates

24, Tavistock St., Covent-garden, London, W.C.

Inventors of the Tennessee Satchel (Patronised by Right Rev. Bishop Quintard).

WANTED! An active business man or lady to act as agent in every city or town for the sale of Nature's Remedy—Medical Lake Salt—A positive cure for Rheumatism, Dyspepsia, Indigestion, Sick Headache, Nervousness, Catarrh, Kidney and liver trouble, and all diseases of blood and skin. CURE WARRANTED. Also Medical Lake Toilet Soap, Nature's great skin cure for all skin and scalp diseases, and is exquisitely for toilet and bath. Tipso, Nature's Remedy for Biliousness and Constipation. A tonic & a general regulator of the system. Liberal Terms to Agents. Good wages made. Sample packages sent by mail on receipt of \$1. By express with tips, \$1.25. Circulars free. Address MEDICAL LAKE TOILET SOAP MANUFACTURING CO., 54 Dearborn Street, Chicago, Ill.

CONTRA COSTA

"CALIFORNIA COMPANY,

130 La Salle St., Chicago.

Pure "Altar" and Family Wines exclusively from California grapes. Samples on application.

CURE FOR THE DEAF

Peck's Patent Improved Cushioned Ear Drums PERFECTLY RESTORE THE HEARING and perform the work of the natural drum. Invaluable, comfortable and always in position. All conversation and even whispers heard distinctly. Send for illustrated book with testimonials, FREE. Address F. HISCOX, 253 Broadway, N.Y.

A PRIZE. Send six cents for postage, and receive free, a costly box of goods which will help all, of either sex, to more money get away than anything else in this world. Fortunes await the workers absolutely sure. Terms mailed free. TRUE & CO., Augusta, Me.

Care For

The eyes by expelling, from the blood, the humors which weaken and injuriously affect them. For this purpose use Ayer's Sarsaparilla. It gives tone and strength to the digestive apparatus, and, by purifying the blood, removes from the system every scrofulous taint.

After having been constantly troubled with weak eyes from childhood, I have at last found, in Ayer's Sarsaparilla, a remedy which has relieved and cured me. My general health is much improved by the use of this valuable medicine. — Mary Ann Sears, 7 Hollis st., Boston, Mass.

Nearly Blind.

I have used Ayer's Sarsaparilla, in my family, for over nine years. My oldest daughter was greatly troubled with Scrofula, and, at one time, it was feared she would lose her eyesight. Ayer's Sarsaparilla has completely restored her health, and her eyes are as well and strong as ever. — G. King, Killingly, Conn.

I have, from a child, and until within a few months, been afflicted with Sore Eyes. I have used Ayer's Sarsaparilla, for this complaint, with beneficial results, and consider it a valuable blood purifier. — Mrs. C. Phillips, Glover, Vt.

My little girl was badly afflicted with Scrofula, and suffered very much from Weak and Sore Eyes. I was unable to obtain relief for her until I commenced administering

Ayer's Sarsaparilla

sarsaparilla. This medicine has cured her of Scrofula, and her eyes are now well and strong. — H. P. Bort, Hastings, N. Y. Prepared by Dr. J. C. Ayer & Co., Lowell, Mass.

The Eyes

Are always in sympathy with the body, and are quickly affected by its varying conditions of health or disease. When the eyes become weak, and the lids thick, red, inflamed, and sore, a scrofulous condition of the blood is indicated, for which Ayer's Sarsaparilla is the best remedy.

My little boy has always been afflicted, until recently, with Sore Eyes and Scrofulous Humors. We gave him Ayer's Sarsaparilla, and, in a short time, his eyes ceased to trouble him; the humor disappeared, and his health was restored. — P. Germain, Dwight st., Holyoke, Mass.

Perfect Cure.

I suffered greatly, a long time, from weakness of the eyes and impure blood. I tried many remedies, but received no benefit until I began taking Ayer's Sarsaparilla. This medicine cured me. My eyes are now strong, and I am in good health. — Andrew J. Simpson, 147 East Merrimack st., Lowell, Mass.

My son was weak and debilitated; troubled with Sore Eyes and Scrofulous Humors. By taking Ayer's Sarsaparilla his eyes have been cured, and he is now in perfect health. — Alarie Mercier, 3 Harrison ave., Lowell, Mass.

My daughter was afflicted with Sore Eyes, and, for over two years, was treated by eminent oculists and physicians, without receiving any benefit. She finally commenced taking Ayer's Sar-

saparilla. This medicine has cured her of Scrofula, and her eyes were completely cured, and her bodily health restored. — C. R. Simmons, Greenbush, Ill.

Sold by all Druggists. Price \$1; six bottles, \$5.

J. B. WATKINS LAND MORTGAGE CO.

16 years perfect success, 12,531 Mortgages negotiated, aggregating \$8,369,200 All the Interest and Principal paid on day of maturity to amount of 5,135,820

We have decided to place ourselves on a plane above every competitor. Hereafter every mortgage that we negotiate will bear our full legal

UNCONDITIONAL GUARANTEE OF BOTH PRINCIPAL AND INTEREST, Interest 6 per cent, payable as in the past, by half yearly coupons, at the

NATIONAL BANK OF COMMERCE IN NEW YORK. Assets to the value of nearly a MILLION DOLLARS are pledged by our guarantee.

SEND FOR PAMPHLET CONTAINING FACTS AND FIGURES, FORMS, AND 450 TESTIMONIALS. Our Law Department will collect Bonds and other securities in all the Western States for individuals and corporations.

Address J. B. WATKINS L. M. CO., Lawrence, Kansas. Or HENRY DICKINSON, New York Manager, 243 Broadway.

SUGGESTIVE OUTLINE

BIBLE STUDIES

AND Bible Readings.

By JOHN H. ELLIOTT,

Author (with S. R. Riggs) of Notes and Suggestions for Bible Readings.

TOPICS in this book in relation to Bible Readings are discussed by such men as

George F. Pentecost, A. J. Gordon, Horatius Bonar, William Lincoln, Henry Morehouse, J. H. Vincent, George C. Needham, Chas. M. Whittelsey, D. L. Moody, R. C. Morse, D. W. Whittle, L. W. Munhall, J. H. Brookes, &c., &c., &c.

The Bible readings are by all of the above and many others. The book contains several hundred Bible readings, and is exceedingly suggestive and helpful not only to the minister and evangelist, but to the Christian who wants to understand and know how to use his Bible. 311 pages with full index of titles and index of subjects.

Do you want to take part in prayer-meeting acceptably? This book will help you. Do you want to be helped as a speaker? This book will help you. Do you want to lead meetings better? Study this book and you will do it.

Price, \$1.00. Sent by mail Post-paid.

50 Bible Markers free with each copy. Address DANIEL AMBROSE, Publisher,

45 Randolph St., Chicago, Ill.

BATES WAIST COMFORT, HEALTH, BEAUTY.

A complete substitute for corset, chemise and corset cover. Worn and recommended by J. W. Howe, E. B. Harbert, F. E. Willard, L. M. Alcott, E. S. Phelps, Mary A. West and many others. Dr. Stockham, in TOKOLOGY, says: "It supports the skirts, offers no restriction, and stays the form better than any corset." "A woman desiring health for herself and offspring should have a Bates Waist." Send bust and belt measure. Plain, \$1.75; Trimmed, \$2.50. Circulars and List of Health Books free. SANITARY PUB. CO., 163 LaSalle-st., Chicago

WANTED A WOMAN

of energy for business in her locality. Salary \$50. References. E. J. Johnson, Manager, 10 Barclay St., N.Y.

A GOOD INDELIBLE INK WON'T

is a detective on the track of dishonest washerwomen and cothesine thieves. LIVINGSTON'S INDELIBLE INK is best ever made. The simplest, handiest, cheapest and cleanest. It never blots. It

flows freely from this Glass Pen, which accompanies each order. It remains a brilliant jet black. No preparation of either. Marks all kinds of cloth, cotton, linen or silk, coarse or fine. Get Livingston's Indelible Ink and no other if you want a sure thing every time. It never fails and is positively indelible. Sample bottles, enough to mark all the clothing of one family, with one Glass Pen, sent on receipt of 25 cents. Large-sized bottles for hotels and laundries, 50 cents. Address

WASH PRAIRIE CITY NOV-ELTY CO., 45 Randolph-st., Chicago, Ill.

TOKOLOGY. A BOOK FOR EVERY WOMAN.

ALICE B. STOCKHAM, M. D. A COMPLETE LADIES' GUIDE.

20,000 Sold Last Year. "The very best book cloth, postpaid, \$2; Mor., \$2.75. The most popular work for women to put into the hands of a girl or woman."

Sample Pages and list of health books FREE. SANITARY PUB. CO., 159 LaSalle St., Chicago.

ORGANIZED 1845.

WM. H. BEERS, President. HENRY TUCK, Vice President.

NEW YORK LIFE INSURANCE COMPANY.

(Purely Mutual.) Cash Assets, over, \$66,000,000.00 Surplus, 13,225,053.00 Income, 1885, 16,121,172.74

Larger Results under TONTINE INVESTMENT POLICIES in this Company than are Secured under Policies in other Companies.

E. P. BURLINGHAM, Manager for Illinois, 107 Dearborn Street, Chicago.

CONSUMPTION.

I have a positive remedy for the above disease; by its use thousands of cases of the worst kind and of long standing have been cured. Indeed, so strong is my faith in its efficacy, that I will send TWO BOTTLES FREE, together with a VALUABLE TREATISE on this disease to any sufferer. Give express and P. O. address. DR. T. A. SLOCUM, 181 Pearl St., New York

The Living Church.

SATURDAY, SEPT. 25, 1886.

FOR ONE DOLLAR!

A DAILY EDITION

OF THE LIVING CHURCH will be issued during the session of **The General Convention**, containing a stenographic report of the debates and all proceedings. Subscription one dollar.

Address
REV. L. W. APPLIGATE,
Care of THE LIVING CHURCH.

FOR TEN CENTS,

THE LIVING CHURCH (weekly) will be sent to any address during four weeks in October, being the four issues containing reports of the proceedings of

THE GENERAL CONVENTION,

Subscriptions are not, as a rule, received for a less time than one year, and are not discontinued without orders; but, for the sake of circulating as widely as possible the report of the Convention, and to introduce the paper to several thousand new readers, this offer is made. Subscribers for the month of October will be entered on a separate list, and will not receive the paper after the period expires. This is a good opportunity for rectors who wish to have their people informed on the great work of the Church, to send in a large list of names, at trifling expense. Some good layman in every parish will be glad to contribute five or ten dollars to enlighten the whole Church community. Prompt action should be taken so that names will reach us before October 5th.

NEWS AND NOTES.

THE Rev. D. B. Hankin, vicar of St. Jude's, Mildmay Park in the course of his sermon preached during the sitting of the Mildmay Conference said "that he found there was great difficulty in obtaining curates with Oxford or Cambridge degrees who were willing to serve in churches where evening communion was the rule."

THE statement is made by *The Scottish Guardian* that it has been decided, after all, not to send a deputation from the Scottish Church to attend the General Convention of the American Church. There will be much surprise and disappointment felt at this decision as it had been regarded as settled that we should have the pleasure of welcoming such a delegation.

THE Provincial Synod of Canada, at its late session in Montreal, appointed as its delegates to the General Convention in Chicago: The Bishop of Nova Scotia, Dr. Binney, the Bishop of Toronto, Dr. Sweatman; from the House of Deputies, clerical: The Prolocutor, Rev. J. Langtry of St. Luke's, Toronto, Dean Carmichael of Toronto; the Archdeacon of Niagara, Dr. McMurray, and Canon Medley of Fredericton. Lay: Hon. B. R. Stevenson, St. Andrews, N.B., C. J. Campbell, of Toronto, R. T. Walker, Q. C., of Kingston, and E. Baynes Reed of Montreal.

THE earnest workers who manage Church fairs and entertainments, have long sought for some device which should fill in the gap between the summer ice cream and the winter oyster.

Chicago genius has solved the problem, and the discovery of the "missing link" is announced in the circular following:

Corn Roast! On the ample and beautiful private grounds of Mr. ———, Friday evening, Sept. 10, 1886, from 7 to 10 o'clock; given in the interest of Lincoln Memorial Church. Bill of Fare. 1 corn soup, 2 corn fritters, 3 fried corn, 4 roast corn on cob with butter, 5 corn on shuck, 6 boiled corn, 7 baked corn, 8 corn, 9 tooth picks, 10 artesian water, 11 pepper and salt. Bring your own spit—a stick or rod, say four feet long, pointed at one end. There will be good fires, good cheer, good order, good corn and a good time, all for 10 cents, to be paid at the gate. Roast your own corn and enough for your best. — Ahem!

AT the Methodist Conference, held quite recently in London, it was officially announced—that Churchmen have long known—that Methodism was decreasing. *The Methodist Times* confesses further that:

"True Methodists—that is to say, Methodists animated by the spirit of John Wesley—are humiliated and distressed beyond measure when they see the magnificent way in which the Church of England is adapting herself to the new era, and devoting herself to her great work, while they are doomed to comparative inactivity."

The spirit of John Wesley must rejoice exceedingly at seeing those named after him becoming what he was—a staunch Churchman.

AMONG the many smart things uttered at the anniversary of the Church of England's Workingmen's Society, on the appropriation question, was the citation of a piece of doggerel rhyme, written by an old woman on her own appropriated seat behind the door. We may be forgiven for reproducing it:

Here sits I, because I'm poor;
Here sits I, behind the door.
The furrer in the more to pay,
But here sits I, as good as they.

That is hardly an expression of the spirit which Mr. Ruskin so eloquently applauds in this connection, although it conveys the same lesson. "Be assured," he says, "that endurance is nobler than strength, and patience than beauty; and it is not in the High Church pews, where the gay dresses are, but in the Church free seats, where the widow's weeds are, that you may see the faces that will fit best between the angel's wings in the church porch."

It appears that even the Greek brigands have their peculiar notions of piety. Some interesting details (*The Levant Herald* says) have come to hand respecting the capture by brigands of Mgr. Kyrillos, Greek Metropolitan of Ellassona. The captors of the Greek prelate ask a large ransom, knowing him to be very rich and in a position to pay the amount. It is said that the brigands cause the Bishop to read a mass every day and oblige him to pray for the success of their undertakings, after which they all kneel down and piously receive his episcopal benediction. These religious bandits treat their prisoner very humanely and do everything in their power to make him while away the tedious hours of solitude in an agreeable manner. The Bishop is trying hard to convert these outlaws, and it seems that his exhortations have at least had a temporary effect, as all the bandits have, with a touching unanimity, declared upon their conscience that they would abandon their terrible calling and retire into the

town for the purpose of plying an honest trade—as soon as the Bishop's ransom is paid.

AN Englishman, who has spent some time in India, and who testifies to what is indeed well known, namely, the great reverence of the Easterns in the temples of their idols, and their devout attitudes in prayer and worship, says that, to his own humiliation, he one day heard a native, who had just returned from England, describing to his fellow countrymen the way in which many English people worshipped their God. With all the vivacity and graphic portraiture of an Eastern, he represented the attitudes of some Christians at worship. He lounged back in his chair, crossed his legs, stretched them out at full length, looked up at the ceiling, and yawned, and then asked his audience what they thought of that as a position of reverence. He polished his glasses, fixed them on his nose, and stared all round in everybody's face. He fanned himself with a piece of paper, and gaped about. He stood with his legs crossed, and his hands in his pockets, and looked across the room sideways. He sat on his chair and leaned his head forward on his hand. And after each exhibition he asked his audience what they thought of Englishmen's reverence for their God. Is it any wonder if the work of converting the heathen, as we call them, makes slow progress?

ONE paragraph in Mr. Matthew Arnold's report on the working of continental schools, tells its own story too plainly to need comment. He is speaking of the sort of instruction which is now substituted throughout the French schools for direct religious instruction:

What I have heard," he says, "was in general decorous and dull; the most effective thing I heard owed its effectiveness, perhaps, chiefly to the shock of surprise which it occasioned. The thing was this. A child was asked the question, so common in the training of the young: 'To whom do you owe all that you are enjoying here, this fine school-room, these pictures, these books, this splendid city, all that gives security, comfort, and pleasure to your life; who gives it all to you?' I listened languidly at first, but my interest awoke as it occurred to me; surely all this can be leading up to one answer, the established answer, God, and that answer may not be given here. And it was not given; the answer at last to the question put to the child, 'Who is your benefactor?' was this: 'Eh bien, c'est le pays; your benefactor is your country.' The force of civic instruction, whatever we may say as to the moral, could hardly, perhaps, further go.

The notion that one's country gives us everything—books, pictures, security, comfort, and pleasure to life—is, to say the least, decidedly French, and may strike others beside Mr. Arnold as decidedly droll.

IN giving an account of the burial of the late Rev. W. J. E. Bennett, a Liverpool paper says: "The borough of Frome on Saturday presented no ordinary spectacle. The whole town mourned the loss of a pastor whose appointment by the Dowager Marchioness of Bath in 1851, raised a shout of indignant remonstrance. It is a remarkable instance of how men drop out of public memory that so little notice has been taken of Mr. Bennett's death in the secular papers. Yet during the St. Barnabas' riots the papers teemed with

correspondence—prime ministers and bishops exchanged communications on the subject, debate after debate took place in Parliament on the audacity of the first man who dared to translate into action or visibly present before the people's eyes the doctrines of the extreme party in the Church. The fury of the mob and the excitement caused throughout the country singularly confirmed the truth of a saying with which Cardinal Newman was credited, that the English people would stand the preaching of any Roman Catholic doctrine, but a surplice in the pulpit upset their equilibrium. Archdeacon (now Cardinal) Manning was the preacher at the consecration of the church on St. Barnabas' Day, 1850, and of the galaxy of eminent preachers who followed for a week scarcely one remains while of the many laity who were in the congregation, Earl Nelson, Lord John Manners, and Mr. Beresford Hope are nearly the sole survivors.

A CHAMPION of the Book Annexed has arisen in the person of the editor of *The Independent*. He thinks that the Prayer Book should be modernized to meet "the needs of the age." His genius has even penetrated the secret motives of the opposition to the Modernized Prayer Book. It is a deep laid scheme of the ritualists to bring back the confessional and the inquisition, and all sorts of mediæval horrors. "The ritualists want things to remain as they are until they feel strong enough to overturn entirely the work of the reformation. Then they will vote the Protestant Episcopal Church out of existence, and vote in the American Catholic Church, which will have its masses and its confessionals, and all the pomp and ceremonial of the mediæval Church. And instead of having a Revised Prayer Book with offices adapted to the needs of our age, we shall then have a full-fledged missal. This is the dream of the ritualists, and this is why they are so bitterly opposed to any revision which tends to modernize the Prayer Book. All therefore, who vote against this revision are voting into the hands of the ritualists." After this exposure of the plots of these enemies of our peace, we beg such men as Bishop Bedell, Bishop Whittle, Judge Sheffey, and others whose calm judgment has condemned the B. A. to take warning, and, scared by this unmasking of the plot, go in for the "modernizing." *The Independent* must be consulted and its opinions followed above all things. Why not refer the whole matter of "revision" to this editor with modern ideas.

MISSIONS.

IN Tinnevely a catechist of the Church Missionary Society sent to a neighborhood that was entirely pagan, has been the means of turning five devil (? demon) temples into Christian churches. There are now three catechists giving instruction, and the residents in the locality are evidencing their appreciation of the care for the sick shown by them during a recent visitation of cholera.

A self-supporting rural mission has been formed in Bengal; it dates from 1883; its locality is Uleberia, some twenty miles from Calcutta, on the high road to Juggernaut, along which pilgrims are continually passing.

The Right Rev. Dr. Kestell-Cornish,

Bishop of Madagascar, in the course of a lecture, delivered on 2nd July, on behalf of mission work in his diocese stated that what they had to fight against (in Madagascar) was the "vener of Christianity, rather than real heathenism. E. g., a native some time ago came to a Lutheran minister for admission into his body, and, on being questioned as to his knowledge of Christianity, replied that he had been baptized in the name of the "three." "In what name?" asked the minister. "In the name of the 'three,'" replied the native. Further questioning revealed the fact that he meant "the Queen, the Prime Minister, and the Secretary of State!" The Bishop stated that he had collected some £700 in Australia, and that one lady in Dunedin has promised to go to Madagascar to engage in mission work.

SCOTLAND.

The funeral of the late Bishop Eden took place at Inverness on Wednesday, Sept. 1st, and was attended by a large number of the bishops and clergy of the Scottish Episcopal Church, and by a numerous representation of the cities Inverness and the north. The coffin, covered with wreathes, was conveyed from Eden Court to the cathedral at one o'clock, the *cortege* being headed by the choir and clergy of the cathedral, and the clergy of the diocese. The coffin, which was of polished oak, bore the inscription:—"Robert Eden, Bishop of Moray, Ross, and Caithness, and for 24 years Primus. Died 26th August, 1886, aged 82 years." At the grave the remainder of the funeral service was taken, and the coffin gently lowered into its last resting place.

ENGLAND.

We (*Manchester Guardian*) are in a position to state that there is no truth whatever in the report that the vicarage of Blackburn is to be offered to Bishop Kennion, of Adelaide. We believe, however, that the Bishop of Manchester is hoping to persuade his former commissary, the Right Rev. J. B. Pearson, D.D., LL.D., now Bishop of Newcastle, New South Wales, to accept the vicarage of Blackburn, and so help him in his diocesan work.

CHICAGO.

CITY.—Bishop McLaren visited the church of the Ascension on Sunday evening last, and confirmed twelve persons. The congregation expect to be able to use the chapel for services by October 1st, and to proceed at once to finish the church building.

During the month of August, a great many beautiful additions were made to the chancel of Grace church, Chicago. A very elegant brass choir screen with candelabra, had been put in at Easter by Mr. Edwin Walker in memory of his son. To this have now been added, a fine brass pulpit in memory of her father, by Mrs. Charles Brega, and one of the handsomest brass altar rails ever made in this country, put in by Mr. and Mrs. Tracy Lay in memory of their sister and daughter. This brass work was from J. & R. Lamb's establishment, New York. Mr. W. G. Hibbard had the altar raised a step and beautifully ornamented with brass work, and the whole sanctuary newly carpeted with crimson Wilton carpet. Mr. A. G. Van Schaack was also kind enough to have the candelabra he gave a few years ago, thoroughly re-gilt to correspond in color with the rest of the brass work. Dr. Locke in calling attention to these improvements last Sunday, said that they were unlooked for consequences of the surpliced choir, for they had all sprang

from the introduction of that. He spoke of the success of the choir and the general favor it met with in the congregation. The chapel of Grace church has also been greatly improved, and its mission, St. Philip's, Archer Avenue, is in a very flourishing condition. The parish will greatly miss this winter, the unceasing work of the rector's wife. She is to pass the winter in Stuttgart, Germany, where it is hoped she will enjoy a well earned rest.

GENEVA.—The Northeastern Deanery of the diocese of Chicago met in St. Mark's church, Monday evening Sept. 13th. After divine service and the rite of confirmation by Bishop McLaren to a class of candidates presented by the pastor, the convocation addresses followed. These were upon chosen subjects, by the Rev. Dr. Vibbert, and the Rev. J. S. Smith, respectively treating of the "Christian Priest" and the "Christian Layman," with closing remarks by the Bishop, kindred to the themes selected, and applying them to church duties. Tuesday morning, after celebration of the Holy Communion at 10 o'clock, a paper upon "George Herbert" was read by the Rev. H. J. Cook, pastor of Englewood. At the chapter meeting, Dean Locke presiding, reports upon church work and progress were made by the Rev. Charles H. Bixby, of Hyde Park; the Rev. John H. Edwards, of Maywood; the Rev. Delos Mansfield, of Fernwood; the Rev. Drs. William H. Vibbert, Clinton Locke, and the Rev. Henry G. Perry, of Chicago. There were present also of the diocesan clergy the Rev. Morton Stone, of LaGrange; the Rev. G. B. Pratt, of Oak Park; the Rev. M. V. Averill, of Naperville; and the Rev. T. N. Morrison, D. D., and Antoine Lechner, with others.

SYCAMORE.—Bishop McLaren visited St. Peter's church, September 14th, and confirmed 13 presented by the rector, the Rev. B. F. Cooley.

WISCONSIN.

It is officially announced that the Rev. George G. Carter has accepted the presidency of Nashotah. Mr. Carter is well known, both in Wisconsin and in the East. He has been for many years canonically rector of St. John Chrysostom's, Delafield, Wis., but resident in New York City, where he has assisted the Rev. Dr. Houghton, at the church of the Transfiguration. Though only just authoritatively declared, it was rumored on good authority that Mr. Carter had been elected, which rumor THE LIVING CHURCH mentioned a few weeks since. Mr. and Mrs. Carter spent the summer at Nashotah, and the choice of the trustees is commended by all who knew him there. The institution begins its new year on St. Michael and All Angels' Day, with two new professors.

Sunday, September 12th, was the Harvest Home Festival at the cathedral. The sermon was preached by the Rev. H. A. Skinner, of Mississippi, sometime canon of the cathedral.

Preparations are being made for the annual festival of the surpliced choirs of the diocese, to be held at the cathedral October 29 and 30. This will be the third annual festival.

The Bishop has been quite unwell for some time past, and consequently has been obliged to break some of his appointments. His physicians have ordered absolute rest, and he will therefore perform only absolutely necessary services till after General Convention. The Rev. Dr. Wright, general diocesan missionary, is spending his vacation of

a few weeks at Bayfield, on Lake Superior. Dean Mallory may be found in Chicago and vicinity for a brief rest. He hopes also to make some observations in regard to choir work, with a practical end in view. The Bishop of North Dakota preached in the cathedral on a recent Sunday evening.

QUINCY.

St. Mary's School, Knoxville, reopened last week with its usual quota of pupils. The rector in his address, gave as the watch-words of the school, "Confidence, Courage, and Affection," another expression for Faith, Hope and Charity.

Bishop Burgess returned from the East, and after a few days in his diocese was called to Minneapolis.

The Rev. J. B. Trevitt has become rector of Homewood School, Jubilee, Mr. Haskins retaining some interest but not being able to take personal charge of its affairs. An effort will be made to put the school on a satisfactory basis, and to deserve the confidence and patronage of Churchmen.

MISSOURI.

Bishop Tuttle has confirmed during his first visitation of the diocese, thus far: At Mt. Calvary, St. Louis, 4; St. James's, Macon, 9; Grace, Brookfield, 8; Grace, Chillicothe, 21; Utica, 2; Cameron, 6; Christ church St. Joseph, 2; Trinity mission, 7. At Cameron in the Bishop's presence, three adults and six children were baptized.

The death of Judge D. Robert Barclay, a prominent Churchman of St. Louis occurred on the 11th inst. Judge Barclay was a vestryman of Trinity church, and also a trustee of St. Luke's Hospital, as well as a director of the Missouri School for the Blind. His funeral took place from Trinity church on Monday afternoon the 13th inst. The vestry of the church, the members of the Board of Trustees of St. Luke's Hospital, and many prominent citizens attending.

WESTERN TEXAS.

SEGUIN.—The Rev. J. T. Hutcheson, rector of St. Andrew's, who has spent a part of the summer at Waukesha, Wis., for the benefit of his health, was in Chicago a few days ago, on his way back to his post. He hopes that the appeal from Seguin, which appeared in last week's issue of THE LIVING CHURCH will not be forgotten, as, in consequence of the misfortune of the community in the loss of so large a part of the cotton crop by the storm, his people are unable to put their church even in a condition for use again, without assistance from others. Contributions can be sent to Miss Kate Jones, or himself at Seguin, Texas.

IOWA.

DAVENPORT.—On Friday, September 10, a most interesting service was held in the cathedral. All the clergy of the diocese were invited to be present to assist the Bishop in celebrating the tenth anniversary of his consecration. Fifteen of the clergy were present and a large congregation. The Rev. A. C. Stilson, secretary of the convention, made a most touching address. He was followed by Dean Hale, who in the name of the clergy and laity presented to Bishop Perry for his use and that of his successors, a pastoral staff of oak, exquisitely carved; the upper portions being of wood from St. David's cathedral, Wales, associated with Bishop Bull, the defender of the Nicene faith, and with Archbishop Laud, who gave his life for the Church of his love. The lower portions of the staff were of oak from Lambeth parish church, a building side by

side, and on the same grounds with the archbishop's palace, where Bishop Perry has been often and pleasantly entertained. The Bishop replied in eloquent words, showing deep emotion. The anniversary was further marked by the placing in the chancel of the cathedral, of a canopied *cathedra* or bishop's seat, carved and cushioned, the gift of Mrs. Perry. At the same time a new stall for the dean was placed in position also canopied and fittingly carved.

Kemper Hall opens with a good attendance of boys, and the military drill promises to be a great success.

St. Katharine's Hall begins its third year with ninety pupils, fifty-five being boarders, and thirty-five day pupils. No girls' school ever entered upon its third year with more flattering prospects.

NEW JERSEY.

HACKENSACK.—Christ church has been much improved by the addition of a surpliced choir of men and boys, numbering about twenty-five. This choir has been organized by the rector, Dr. W. W. Holley, from the younger members of the congregation who have volunteered their services.

The vestments were made and contributed by the congregation. The chancel furniture has been altered for the purpose and a new chancel rail of brass wrought in a device of olive leaves, a memorial presented by Mrs. Schuyler, has replaced the former one. The twelfth Sunday in Trinity-tide was chosen for the first appearance of the choir, who rendered a full choral service, both morning and evening, rendering it with rhythm and devotional feeling that could not fail to arouse those present to renewed interest in work for the Church.

Dr. Holley's sermon chosen from psalm cxliii: 1st v. "Praise ye the Lord" and Colossians iii ch. 17 v. "And whatsoever ye do in word or deed do all in the name of the Lord," inculcated sanctity in the selection of church music. The glorious company of the apostles, the singing of the cherubim and seraphim, was an antiphonal choral service.

Holy Communion is celebrated in this church Sunday mornings at half past seven, except on the first Sunday in the month when it is held at noon.

FOND DU LAC.

APPLETON.—The resignation of the Rev. Geo. Vernor, rector of Grace church, to take charge of the parish of St. Clair, Michigan, took effect early in June.

Mr. Vernor had been rector of the parish for some 14 years. During that time he had increased the church membership from a few scattered families to a long list of regular communicants. Great regret was felt throughout the entire diocese when it was known that Mr. Vernor was to leave Appleton. In him the people have always had a friend faithful in the discharge of his duty—zealous in all good works.

In the bishop's selection of Mr. Vernor's successor, the Rev. James B. Williams, the parish is most fortunate. Mr. Williams is a graduate of Nashotah, and for the past few years has had charge of the parish at Greensburg in the diocese of Pittsburgh.

The following is an extract from a pleasant notice of July 24th, in the *Appleton Crescent*: "The Reverend gentleman is winning his way to all hearts by the simplicity and correctness of his Christian devotion in his work. A reception to Rev. Mr. Williams was given him on Thursday evening at the residence of Mrs. B. T. Rogers and

was quite largely attended. Mr. Williams and his revered mother were cordially welcomed and indications point strongly to a hearty co-operation with him in the work of the parish. The Sunday services show increased interest and activity among those who worship there, while the character is such as promises an advance in the prosperity of the affairs of Grace church."

Since Mr. Williams has entered upon his rectorship among us there have been several improvements made on the interior of the church, important among these is the adapting of a room on the left side of the chancel as an organ chamber, thus meeting a long felt want. The toning of the windows to a more subdued light and the addition of a neat oak reredos.

Mr. Benj. Talbot Rogers, B. A., of this parish has been recommended to the Bishop by the Standing Committee of this diocese for admission as a candidate for Holy Orders.

Mr. Rogers will probably pursue his studies at the General Theological Seminary in New York City.

OHIO.

CLEVELAND.—The anniversary services in connection with the association promoting the Unity of Christendom were held on September 8th, in St. James' church. There were two celebrations of the Holy Eucharist, the first by the rector, the second by the Rev. F. M. Clendenin. Evensong was said by the Rev. J. W. Keeble, with a sermon by the local secretary, the Rev. J. A. Matthews; on "Catholicity as the basis of Unity." The local secretary will be pleased to give any information asked for in regard to the society.

LONG ISLAND.

The Rev. Dr. T. S. Drowne, secretary and registrar of the diocesan convention, the Rev. Dr. S. M. Haskins, rector of St. Mark's, and the Rev. J. H. Elliott, of Washington, arrived in New York from Liverpool on September 15, on the steamship Nevada.

SETAUKET.—The Caroline church at this place is the oldest organization of the Church on Long Island, its history dating back to the early part of the 18th century. From 1723 to the Revolution the following rectors have been successively: James Whitmore, 1723-1724; Thomas Standard, 1724-1726; Alexander Campbell, 1726-1731; Isaac Brown, 1733-1746; James Lyons, 1748. The present rector is the Rev. R. T. Pearson.

DELAWARE.

NEW CASTLE.—Upon Wednesday evening, Sept. 8th, an interesting and final service was held by the Rev. P. B. Lightner, rector of Immanuel church, New Castle, Del., at Calvary church mission, two miles north of Wilmington in this county. The mission had for nearly four years been under Mr. Lightner's care in connection with his work at Claymont. At so low an ebb was it when it came to his hands, that with difficulty were the doors opened for the renewal of services.

Since Easter, Mr. Lightner's home has been at New Castle, and by a temporary arrangement he has maintained the mission through the summer. For some months he has had at command the funds to provide for an assistant, by whose services he might have retained Calvary, but as all efforts to find a suitable young clergyman have failed, it has been necessary to resign the work back into the Bishop's hands.

Over \$1,200 has since October been expended upon the church building, making Calvary one of the most beautiful of country chapels. Some 40 families are connected with the work, and every thing is promising for rapid and stable progress.

During his rectorship at Claymont, Mr. Lightner was also enabled to expend upon the rectory there \$3,800, making the property complete in every particular of comfort and convenience, and securing for the parish the distinction of being one of the most attractive of suburban clerical homes.

Immanuel church, New Castle, is rich in historical associations and good works. It possesses a venerable church property of rare interest and striking attractions and the outlook is excellent for active and progressive work amid an intelligent and Church-loving people.

A handsome new rectory is now being rapidly built of brick, upon an eligible and roomy corner lot opposite the church. It will cost over \$6,000 (independent of the lot) and is expected to be paid for when finished.

RHODE ISLAND.

The Rev. Dr. Eaton gives some interesting facts in relation to the Berkeley Memorial chapel recently consecrated:

In your paper of the 11th inst. your Newport correspondent, in an article describing the chapel of St. Columba, the Berkely Memorial, lately consecrated by the Bishop of Rhode Island, states that the chapel "has chiefly been built" through the influence "of the Rev. H. A. Coit, D.D., Master of St. Paul's School, Concord, N. H." We all know that the Rev. Dr. is a "wise master builder" in spiritual things; but I am sure he will not be pleased with the above statement, simply because it conveys a wrong impression, and would be the first to correct it should it meet his eye. His residing in the vicinity during the summer, and his acceptable services at the chapel since its completion, freely given, probably gave rise to the statement. The chapel has been built, mainly through the influence and indefatigable efforts of the daughter of Bishop Clark, who was instrumental in obtaining the necessary funds. For many years she has maintained a Sunday school, and from time to time secured clergymen to officiate in a district school house; and is now reaping her reward in the completion of the very pretty chapel. The Rev. Dr. Huntington also, of Hartford, who has had for some years a cottage in the neighborhood, has held frequent services during each summer. The foundations of the work, however, were laid many years further back. Middletown, where the Berkely Memorial is situated, was the scene of a portion of the clerical labors of the late Rev. Hobart Williams, who died in 1884, after having been rector of St. Mary's, So. Portsmouth, and of the chapel of the Holy Cross, Middletown, for 40 years. He was probably the first clergyman of the Church settled in Middletown, since the time when Bishop Berkely resided there. He held frequent, though not regular services in the above mentioned school house, and in private houses, officiating at all baptisms, marriages and funerals, during almost the entire period of his ministry. He was chiefly instrumental in securing the gift of the very land on which the chapel of St. Columba now stands. His name is to-day a "household word" in the homes of the resident population, and his memory is lovingly cherished by them. The Bishop of Rhode Island, in his consecration ser-

mon paid a merited tribute to this saintly man, and faithful priest. I have been prompted to this writing Mr. Editor, because in several communications which have appeared in newspapers and journals, no allusion has been made to the services and labors of the Rev. Mr. Williams, given gratuitously for so long a period to that portion of Middletown; and I feel that it is doing but simple justice to his memory, to send you these few facts, with the respectful request for their insertion in your paper. They who lay sure foundations, are certainly as deserving of remembrance, as they who erect the superstructure.

PENNSYLVANIA.

For several years, through the kindness of Mr. George W. Childs, of the *Public Ledger*, the Indian girls at the Lincoln Institution have been enabled to pass their summers pleasantly at the old Spread Eagle Inn, at Wayne. About a year ago a tract of ten acres of dense woods was secured and named Ponemah. Steps were at once taken to make a clearing and erect suitable buildings. These which consist of the main building, in which is a chapel, school, and work-rooms and dormitory as well as apartments for the chaplain and officers, a kitchen and work building, and a stable, were far enough advanced to warrant an occupancy on the 3rd of August. On the 14th of September a Wolwicayapi was held, this is Sioux for a Wood's Festival. A large number of persons were present, who were much pleased with what they saw. The rooms were neatly decorated, a number of Indian wigwams and tents were pitched in front of the main building. Much of the work in erecting the buildings, the painting of them and the clearing up of the land was done by Indian boys from the Educational Home in Philadelphia. This grew out of the work of the Lincoln Institution. The former is for the boys, while the latter is for the girls. The aim of both is to properly train Indian boys and girls to grow up to be useful men and women. While they are taught the ordinary branches of a good education, much attention is paid to the training of the eye and hand. The boys are taught to make clothing and shoes, to bake bread, to weave carpet, to make brooms and work in the field and garden, the girls to sew, to knit, and the various branches of household work. They are bright, intelligent and loving to those who have the care of them. Visitors are surprised to see how rapidly they reach considerable proficiency in the use of tools. The summer home was called *Ponemah*, because that in "the here-after" it was hoped that good results would be produced. Great things have already been gained, and long steps have, by these sister institutions, under the same management, though they are entirely separate, been taken in the solution of the difficult problem of what to do with the Indian.

PHILADELPHIA.—The Central Organization of Church Guilds held a meeting at the St. Philip's church, on Tuesday evening, September 14, when addresses on St. Andrew's Brotherhood were made by the Rev. Stewart Stone and the Rev. Edgar Cope, and by Mr. Charles Mercer Hall, on "The Relation which may exist between a Guild and a Club."

The Trinity term of the Divinity School was opened on Thursday afternoon, September 16, when a large number of the clergy of this diocese and New Jersey were present. Evening

Prayer was said by the Rev. Dr. Matson Meier-Smith, after which a most able paper on "Some Aspects of Recent Criticism of the Old Testament," was read by the Rev. John P. Peters, Ph. D. All the faculty were present. The class entering is the largest for some years.

Mr. Edward Giles who died September 2, was for some years choir-master of St. James', Philadelphia. He was a pupil of Garseia and Barnby. He trained also the vested choirs of the church of the Incarnation, Philadelphia, and St. Andrew's, West Philadelphia. He was the musical director of the Choral School, established by the Musical Fund Society of Philadelphia.

RADNOR.—The 172nd anniversary of old St. David's, was appropriately observed on the eleventh Sunday after Trinity. The decorations were rich and confined to the chancel. A rood screen, and a large floral cross in the rear of the altar were the chief forms they assumed. In his sermon the rector, the Rev. George A. Keller called the attention of his people that the Church was for the living present and not a mere historic monument. The parish is very active in missionary work. It has 75 names attached to the enrollment fund. The Rev. Mortimer T. Jefferis assisted the rector. A large number communicated.

LETTERS TO THE EDITOR.

A CORRECTION.

To the Editor of The Living Church:

May I correct a somewhat serious misprint in your last issue in "The Philosophy of the Creed," (Sept. 18, p. 396, 2nd column). In nineteenth line from foot of page we read "the Church of Christ claims. . . . I reply that the Church of Christ claims no one, etc.," in both places it should have been, "condemns" instead of "claims." The importance of the difference of meaning will I hope justify me in asking you to insert this in your next issue. TRANSLATOR.

THE LATE HON. JOHN W. STEVENSON.

To the Editor of The Living Church:

The article in last week's *LIVING CHURCH* on Gov. Stevenson, of Kentucky, failed to mention the active part and abiding interest he exhibited in the Church's institutions of learning at Gambier, in the neighboring diocese of Ohio. The Hon. John W. Stevenson, LL.D., was a member of the Board of Trustees, with Bishop Bedell, president, for the Theological Seminary of the Church in the diocese, and of Kenyon College, both at Gambier, Ohio; also, of the Standing Committees therefor, he was on that of Schools, with Bishop Jaggar, of Southern Ohio, chairman. He attended the annual commencement-week exercises of Kenyon College, June last, and none there took deeper interest and pride in the welfare and progress of the institutions in question, than the Hon. Dr. Stevenson, as trustee and patron. I recall this particularly from our parting conversation at the depot, just after his attending the final session of the Board of Trustees, and referring to the rich promise and prospects of Kenyon College, with so much in its favor, and the future full of hope and earnest. By those who knew him well, both in the United States and Dominion of Canada, he will be truly missed, and regretted as an unaffected gentleman, a scholar, cordial companion, and honest friend. One of the best things said of him was that, when "he laid aside all that dignity, which sometimes makes a man unapproachable, and entered into the spirit

of sport as enthusiastically as a boy" (the same thing I can say personally of the late Hon. Daniel S. Dickinson, of New York, another good Churchman), he was none the less loved and respected by all.

As in this, Kenyon College has suffered other loss this year also, as among its alumni, by death of the Hon. Judge David Davis, class of '32, late U. S. Senator from Illinois; and, on the 31st ult., of Dr. Abner L. Cass, of Chicago, member of the Ohio State Senate 1868-69, a nephew of the Hon. Gen. Lewis Cass, and grandson of Major Jonathan Cass, of the Revolutionary War service. HENRY G. PERRY, Vice-Pres. Alumni, Kenyon Coll. Chicago, Sep. 10th.

THE NEXT GENERAL CONVENTION.

To the Editor of *The Living Church*:

The fact that the General Convention has appointed a committee on "The Godly Discipline of the Laity" is evidence that that body sees the need of some provision of discipline beyond what we now have. We have inherited the two rubrics in connection with "The Order for the Administration of the Lord's Supper, or Holy Communion," pertaining to discipline. To these the General Convention has attached appendages neither ornamental nor useful; (Title II, Canon 12, Sec. ii, [1], [2]) and, so far as authority is concerned, it can hardly be claimed that anything whatever is added to the rubrics.

Title II, Canon 12, Sec. ii, [3], under "Regulations respecting the Laity," is as follows: "In case of great heinousness of offense on the part of members of this Church, they may be proceeded against to the depriving them of all privileges of Church membership, according to such rules or process as may be provided by the General Convention; and until such rules or process shall be provided by the different Diocesan Conventions."

Now compare, or rather contrast these few words of vague "May be" "Regulations" with the 30 pages of Canons of Discipline of the clergy, more than half of which are "Of the trial of a Bishop," and what are we to infer? Are our laity over much righteous and our clergy (particularly the bishops) overmuch wicked; or are the laity, who sometimes congratulate themselves that they control the House of Deputies, and thereby the whole Convention, very ready to participate in the enactment of Canons for the discipline of the clergy, particularly their chief pastors, but very adverse to the enactment of Canons of Discipline which apply to themselves. I do not say that the following resolutions of the two houses settle this question, but I find on page 247 of the last journal of the General Convention, in Message 41, from the House of Bishops to the House of Deputies this resolution:

Resolved, the House of Deputies concurring, that a joint commission be appointed by the two Houses for the purpose of formulating and codifying the law of discipline in this Church in such wise as to avoid uncertainties, and to ensure a just restraint in all matters of doctrine, ritual and morals."

And on page 304 I find that the House of Deputies passed this resolution:

Resolved, That this House does not concur with the House of Bishops in the adoption of the resolutions communicated to this House in their Message No. 41.

If then our American Church during the first 100 years of its existence has produced only a few words of vagueness with reference to the discipline of, or rather the "Regulations respecting the

Laity," what is to be done about it? Now as the professions of this Church place it under Catholic law, to Catholic law I would appeal, which provides in large measure the same rules of discipline for the laity as for the clergy: particularly for that portion of them who were enrolled in the minor orders of the clergy and who, I am inclined to think, were the only laity who had a voice in the government and discipline of the Church. CATHOLIC.

IS CHURCH UNITY POSSIBLE NOW?

To the Editor of *The Living Church*:

Apropos of the Louisiana resolution it may be well to call attention to the position in which some dissenters stand toward certain truths which are held in the Church, if not as necessary and divine, at least as very important to the well-being of the Christian religion.

The Rev. Mr. Goudy, rector at Albert Lea, Minn., through writing to the *Church Union* on the subject of Parochial vs. Diocesan Episcopacy, became engaged in a correspondence with one W. T. Baker, a Christian or Disciple preacher of Iowa, on the subject of Church government. Mr. Goudy submits to this gentleman a plan for church union, which will appear to many to be charitable concession at the expense of truth.

He would have the Episcopal Church "join with others, by fully recognizing the validity of ministers, not episcopally ordained, but with this only proviso, viz., that episcopal hands join in all future ordinations."

Mr. Goudy may have thought that in this he was meeting his Campbellite brother half way; but the event proved that Mr. Baker was too true to the standard of ultra-protestantism to respond to this mild ecclesiastical flirtation.

The correspondence is published in the Cincinnati *Christian Standard*, in the issues of August 7 and 14. Mr. Baker rejects both diocesan and parochial episcopacy as the outcome of "ecclesiastical law, which is merely a compact of ambitious men to plan and keep each other in power and directly in opposition to the law of Christ."

Concerning the chief pastors of the church of his correspondent, he speaks in these most disrespectful terms: "I look upon them as a class, as men who delude those who accept teachings at second hand and allow them to remain in the dark for the sake of power and position, *knowing better*." (The italics are mine.) He calls Episcopal Confirmation "mummery;" and goes on to say: "As Archbishop Whately said, (if Archbishop Whately ever said it, it came with very bad grace from an archbishop) it is a mere make-weight to supply the defect in the practice of infant sprinkling—and yet they keep it up to the delusion of a few young girls and women whose bump of veneration for a live 'bishop' is greater than their knowledge of the Scriptures."

But in addition to this discourtesy, Mr. Baker takes a scornful stand against some of the very truths which the Church has ever struggled, through evil report and good report, to maintain. Apostolical Succession, a truth which the ordinal teaches, if it teaches anything, he views as "arrogant assumption and nonsense." The words used in the ordination of priests, "Receive the Holy Ghost, etc.," he considers as "blasphemous trifling." Confirmation he stigmatizes as "mummery," and the Book of Common Prayer as a book containing "teachings contrary to the word of God."

I think that Mr. Goudy will change his mind, after reading the reply to his letter, "that it is not so much owing to differences of faith, that the Christian world is divided, as it is to differences about Church government."

I believe that Christendom is as much afflicted by heresy as it is by schism and that the Church will stand closer to her duty by bearing witness to the truth, than by urging on an organic union which, if not the majority of dissenters, at least the majority of their leaders do not want. At all events, the unity for which the Redeemer prayed would not be gained by a compromise of Catholic truth.

To join hands with a man who speaks of the laying on of hands in Holy Confirmation, "after the example of God's Holy Apostles," as "mummery," however charitable it might seem, would not be holding to the "truth as it is in Jesus."

There may be, as Mr. Goudy holds, much which the Church must do for herself before the ingathering of her wandering children can take place. To such work as this none can give too earnest heed.

But this work can never be the compromising of any of the objective truths of our holy religion which centre in the Incarnation of the Son of God.

If it is thought that the great protestant world can never be brought to view with favor the prominence which the Church gives to its sacramental element, let it be remembered that from the very first announcement of sacramental truth, "many went back and walked no more with Him."

The time is not yet ripe for organic union, and it cannot be until, "in the eyes of all," Apostolical Succession is no longer "arrogant assumption and nonsense," and Confirmation no longer "mummery," but along with the two great sacraments, the outward visible signs of God's presence and God's power. J. D. HERRON.

New Castle, Pa., August 19.

THE QUEEN'S CORONATION.

To the Editor of *The Living Church*:

The article in your paper of the 28th inst. under the above caption, was read with great interest and awakened very pleasant recollections of reading the account as given at the time in the New York and Philadelphia papers. It was read with all the ardor of my youth, which was enlisted by the very favorable comments that were heard at the time; both in public and private, among those to whom I looked up as my guides and instructors.

Her accession to the throne was looked upon on this side of the Atlantic with the deepest interest, and every incident which indicated the spirit that prompted her kindly acts or deeds, in the early years of her reign, gave as much, if not more, pleasure to the people of this country, as it did to her own subjects. So much was this manifested that I think the words said of King David after he had been crowned king of the United Tribes of Israel, could have been applied to her: "Whatsoever the King did pleased all the people."

The following was one of the first of the many incidents noted at the time as one of those indications, and took place during the coronation ceremonies: "When the bishops and peers, beginning with the Archbishop of Canterbury, came forward and knelt and did homage," the venerable Archbishop of York who was aged and feeble, as he came forward, tottered and nearly fell at the foot of the throne, when the

Queen with great gentleness rose and stretched out both her hands to his aid; those who were near him came also to his help and he knelt and paid his homage. It was an act that excited the warmest admiration and love in the vast assembly and was one of the first of many gentle acts that knit her to the hearts of not only the nobility, but to the entire people of her kingdom.

Mr. Thos. Sully, an artist of great merit, residing in Philadelphia, was selected by the society of the Sons of St. George, to go to London and paint her portrait in her coronation robes. The Queen sat for him while her likeness was painted, and then the daughter of the artist was permitted to put on the robes worn by the Queen and sit while her father completed his work. This portrait has since then been in the possession of that society, and has always been and is yet, admired as one of the best ever painted of the Queen.

Her accession was looked upon at the time, as one that augured the happiest results for the glory of England and the Protestant faith throughout the world. R.

LET US HAVE THE FACTS.

To the Editor of *The Living Church*:

In THE LIVING CHURCH of March 27th there appeared in the editorial columns an article referring to the way in which the Board of Missions disburses its funds in the foreign field.

It caused considerable uneasiness among our missionaries here, and I was requested by them to write officially to the Bible House and inquire whether the objectionable statements had originated there. On July 2nd the general secretary answered my letter and said that the article in question did not emanate directly from the Mission Rooms, but was based upon a letter sent by them to a gentleman in the South. I challenged the correctness of their representations, and the word sent back to China was: "To the above letter we stand." This being their position it becomes the duty of the missionaries in the field to appeal over the heads of the Board of Missions to the Church at large, and to lay before them the correct facts in the case. It is the Church—not the Board of Missions—that supports us; it is to the Church that we are in the end responsible.

The portion of the letter referred to is as follows:

"It seems to be a fair statement to say that for almost every dollar received for Foreign Missions, an equivalent was put into the field. What we mean is this: for instance—the Chinese Tael is carried in tables of equivalent values at \$1.50. By reason of present rates of exchange on England (which is what we use) and the favorable rate at which in China these bills on England are sold, we put the Tael in China for about \$1.30 cost here.

If we can say we make 20 cents on each Tael, then as we bought about 35,000 Taels during the year, we can say that we offset from this source alone about \$7,000 of our central expenses or fully one-half the cost. . . . This is, not only a matter of tables of equivalent values, but the Tael in purchasing power goes as far there as \$1.50 does here."

For woeful ignorance of the simplest principles of finance, and for cool misrepresentation of the facts this has probably never been equalled in the history of our Foreign Missions. As a specimen of philological jugglery it is unique. The *legerdemain* by which the word "Tael" is made to mean anything you please, and the dollar sign (\$) applied by a "Presto! Change!" to either Mexican or U. S. silver, is worthy of Robert Houdin himself!

I desire authoritatively and over my signature as treasurer of the mission entrusted with its funds on the China station, to deny every one of the above statements!

1st: It is never a fair statement to say that for almost every dollar receiv-

ed an equivalent is put into the field because there are always necessary working expenses connected with the collection and disbursement of missionary funds.

2nd. The Shanghai Tael in which our accounts are kept is *not* equivalent to \$1.50 American money. If the Bible House takes refuge in the statement that it is "so carried in tables," we can only say that we find on enquiry that no such tables are known in any business house or bank in Shanghai.

3rd. The Bible House does *not* buy Taels @ 1.30 U. S. and "put them" in China. All Taels are purchased in Shanghai by the treasurer at a rate ranging from \$1.11 to \$1.13 [U. S.]

4th. The Bible House does *not* make twenty cents on each Tael "by exchange"—as they claim.

5th. They did *not* buy 35,000 Taels of the kind referred to, viz., of a value of \$1.30 U. S.

6th. They did *not* save \$7,000 to "offset their expenses" in the way they represent. They *did* save it in another way; namely, by charging \$1.30 [U. S.] for a Tael which costs them \$1.11 [U. S.]

7th. The Tael does *not* go as far in "purchasing power" as \$1.50 U. S. in New York.

These may seem to be sweeping assertions, but we propose to prove and clinch every one of them.

We are perfectly sure of our ground, for the figures have all been carefully verified and submitted, among other persons to the assistant cashier of the Hong Kong and Shanghai Bank, who pronounces them correct.

The key to the delusion lies, as I have already hinted above, in the ambiguity of the terms "Tael" and "Dollar," and in order to give it due appreciation we must remember that the Tael is represented as the coin in which salaries, etc., are paid in China, and the dollar is supposed to be U. S. gold.

What is this mysterious Chinese Tael? It is not a coin at all—it is an Indian term for a certain weight of silver. It represents 24 grains of Chinese metal of a certain degree of fineness. As the quality of silver raises all over the empire—so does the Tael—it is not alike in any two seaports open to foreign commerce.

As a matter of convenience, the Imperial Customs Service transacts all its business in an imaginary coin which it designates the "Custom Tael"—this has a high value and never changes—and this is the Tael, if any, which is put down in tables as equivalent to \$1.50 Mexican, *not* \$1.50 U. S. gold. It is worth about \$1.27 (U. S.) and can be put into China from New York for about three cents, i. e., \$1.30 (U. S.) The 20 cents which the Bible House claims to save by this wonderful "exchange on England, etc., etc.," on every Tael, is *saved* only in the sense that it quietly remains in the home coffers. Not one farthing of it ever reaches the coast of Asia. The Tael which is bought in China to pay the expenses of the Mission is not the customs Tael bought at \$1.30 (U. S.), but the Shanghai Tael which is bought at about \$1.30 (Mex.) or \$1.11 (U. S.) 35,000 of these *cheap Taels* were bought by the Bible House—not the more expensive ones, as represented. Statement No. 6 is the climax of all. The absurdity is so monstrous that one feels almost ashamed to call the attention of sensible people to it. Think of it for an instant! A clear profit of \$7,000 by sending 35,000 Taels to China—a clean 20 per cent! If this had the slightest possible foundation for fact in it, every banker and broker

in the United States would rush to send his gold to Asia to-morrow.

No! The profit has not been made in that way, it has been made by paying \$1.11 cents, U. S. gold, for a Shanghai Tael, and announcing to the Church that it cost \$1.30 (U. S.) and was worth in China \$1.50 (U. S.) neither of which representations are true—as can be shown over and over again from our books.

Statement No. 7 in addition to being a piece of impertinence to our clergy here is an entirely gratuitous assumption on the part of the Bible House. It has been brought forward repeatedly both in public and private, and it is high time that it died a speedy and honorable death. In company with its fellows it is based on an ignorance of Oriental values.

The Mexican dollar is reckoned at 85 American cents.

The Custom Tael has a purchasing power of \$1.50 Mex.

The Shanghai Tael has a purchasing power of about \$1.34 Mex. or about \$1.11 U. S. \$1.11 U. S. gold in New York has a purchasing power of \$1.11 U. S. gold in China, no more, no less. Expenses balance each other. If beef is only 9 cents a pound here, butter is 50 cents. If oranges are 1 cent a piece, lemons are \$1.00 a dozen. This myth of the "greater purchasing power" has worked an untold amount of harm here in the past. Lay workers have been sent out with brilliant financial hopes, only to meet with the keenest disappointment upon their arrival.

It has also been used to stimulate missionary zeal, but it is a kind of zeal which is not wanted in either China or Japan. The Church can and must be perfectly honest in all particulars with its missionaries in the foreign field!

To sum it all up in a word. The Bible House, in order to make its home expenses appear as low as possible, in order to combat the cry that it takes a dollar to send ten cents to the heathen, has descended to the cheap subterfuge of paying the China Mission in a depreciated Asiatic currency, and has concealed the true facts from the Church at home by mystifying them with ambiguous terms. It is no new story, it has been going on for years. Sums varying from five to seven thousand dollars have been systematically taken from the expenses of this mission and applied to the expenses of the home office; the Church that supplies the money has been hood-winked, and the item has been entered as "Exchange on England," when "Fraud on China" would be a more accurate designation. We are not alone in this long pent up cry for justice. China as the larger and older mission leads the van, but Japan will follow close behind. I have not the figures to present for our fellow-workers in the Island Empire, but I know that they have cried to us to join with them in protesting against the same misrepresentations to the Church. Poor fever-stricken Africa will speak for itself, if it dare. It is fair to presume also that Cuba, Hayti and Greece are paid in coins of "greater purchasing power," and help to swell the sum by which the Bible House reduces its expenses to almost nothing.

Let us have the truth! The truth at any price, at any cost, at any sacrifice—it will always prove to be the best economy!

If ignorance and carelessness are the excuses offered for the present state of things, I can only say that in matters civil and military it would be culpable and even criminal, why less so in mat-

ters ecclesiastical? We have before us here a case in point. A naval court-martial has just sentenced the paymaster of the U. S. S. Ossipee, Asiatic Squadron, to dismissal and imprisonment. Among other charges brought against him was this; that he had been accustomed to pay the sailors in Mexican dollars, and to enter it on his books in American dollars of the same face value. Did it avail him anything to say that a dollar was a dollar all the world over? Did it help matters any to represent that the Mexican coin was equal to the American on account of its "greater purchasing power?" No indeed! Would it have lessened the severity of his sentence in the slightest degree if he had said in defence, "Gentlemen, I candidly acknowledge that I have paid the men in a depreciated coin but the step has been dictated by the purest patriotism. You forget that the hundreds of dollars I have hereby saved have been used to pay my own salary and defray other expenses of the ship, therefore the government has not suffered a loss, but on the contrary has reaped a handsome profit by my system of financiering?" No! Our naval court-martials are not yet educated up to an appreciation of this whole-souled loyalty! Are the two cases at all parallel? Let the Church put them side by side and answer! A few practical reflections are now in order:

1. The only true standard is gold! That is what the Bible House receives, that is what it should pay out. Other missions older and wiser than ours have long since recognized this principle and acted upon it. If it is not convenient to send gold to China, then, whatever be the medium used, be it silver, brass, copper, tin, wood, brick-tea—anything that is recognized in this empire as money—the Church at home must know exactly its value.

2. The foreign missionary has been hampered and restricted in this matter in a way that is totally unfair. He has for years been brow-beaten by a system of things that now calls aloud for reform. Any attempt on his part to correct mis-statements at home—any attempt to show that he could not give the Church his best talents and efforts without an adequate support, has been met with a religious frown and the insinuation that he was seeking his personal comfort and lacked that missionary zeal supposed to be necessary for conveying the "pure gospel" to the heathen. Before leaving the U. S. I had quoted to me the words of one high in the Board of Missions, to the effect that even an allusion to the subject of my remuneration would cause me to fall several degrees in his estimation. This is the sectarian cant of a century ago and is utterly unworthy of any Catholic-minded Churchman: We pass it over as beneath our notice. We demand and the Church at home demands that her finances be conducted on the soundest principles of Christian business, anything short of this is unworthy of her high and holy office—anything short of this is wrong! Let it then be candidly acknowledged. 1st That it does cost something to send a dollar to the heathen. It costs (a) the ordinary rate of exchange between country and country plus (b) a proportional share of the home office expenses. If (a) is remitted as the banker's contribution to the mission treasury, then (b) remains and any school-boy can figure out the result. Let it be acknowledged in the second place that all this Bible House machinery is a necessary and legitimate expense. We must have secretaries and

agents and clerks. The Church does not grudge a farthing laid out in this way—it only asks for a clear and definite understanding. The crying need in all our Foreign Missions to-day is a closer relation between the clergy at home and the clergy abroad, when that comes—as come it must very soon, for a new era is dawning upon us—the Church will rally to defend and support the banner of the cross; parish after parish will wheel into line. Pentecostal blessings will descend upon us and the missionary coffers will be full. May God speed the day!

We anticipate that the Bible House will answer this letter in the usual way. We expect to be told that we have misunderstood the whole matter, that no intentional misrepresentation has been made, that we in the field do not grasp correctly the state of things at home, and that we have made a mountain out of a mole-hill by basing our complaints upon technicalities. We have too much respect for the sensible American Churchman to believe for a moment that he will allow any dust of this kind to be thrown in his eyes. The facts are as clear as the sunlight, he who runs may read.

Let two items taken from the mission books suffice as illustrations:

A. Appropriation No. 15, St. John's College.

Amount recd in Taels.	Amt. represented by Bible House as equivalent in U. S. Gold.	True Value U. S. Gold.	Bal. taken from China to reduce home expenses U. S. Gold.
\$4,100.00	\$6,150.00	About \$4,550.00	About \$1,600.00

B. Appropriation No. 10, Missionary and wife.

Amount recd in Taels.	Amt. represented by Bible House as equivalent in U. S. Gold.	True Value U. S. Gold.	Bal. taken out of Missionary's pocket to reduce home expenses U. S. Gold.
\$1,000.00	\$1,500.00	About \$1,100.00	About \$390.00

If it is asked why this has not been detected before, three reasons may be given.

1st. The calm assurance with which the statements have been made verbally year after year and are now repeated in cold type, has misled people.

2nd. If it is true that not one Churchman in fifty reads *The Spirit of Missions*, we venture to say that not one in five hundred ever gives more than a passing glance at its columns of statistics and figures.

3rd. The lamentable ignorance which the Occident has of the Orient has permitted this curious play on words.

If we wonder why God has not blessed the China Mission more abundantly than He has, we have at least one reason plainly before us. To offer up prayers to the great Head of the Church for Foreign Missions, and knowingly wink at such mystification as this, is little less than a mockery!

I beg leave to say in conclusion that this letter is not a series of personal charges. I accuse no one, secretary, treasurer or clerk. I have designedly used the phrase "Bible House" as being a popular one in the Church, and I mean to designate by it the machinery which intervenes between the Domestic and Foreign Missionary Society and its clergy in the field. Somewhere in that intricate mechanism there exists a state of things which calls for a speedy investigation. For us to have left it unchallenged, would have been little less than dishonesty.

SIDNEY C. PARTRIDGE,
Treasurer China Mission.
St. John's College, Shanghai, China, Aug 9th 1886.

The Living Church.

Chicago, Saturday, Sept. 25, 1886.

SUBSCRIPTION, - - - - - ONE DOLLAR PER YEAR.
(If not paid in advance, \$1.50.)

No paper discontinued without express orders and payment of all arrearages.
Subscribers ordering the address of their papers changed must always give their former as well as present address. Those wishing receipts must forward two cents additional. The change of address tag is a sufficient receipt.
Personal checks on country banks will only be received at a discount of ten cents.

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

Marriage notices, one dollar. Notices of Deaths, free. Obituary notices, complimentary resolutions, appeals, acknowledgments, and other similar matter, 3 cents a word, prepaid.
Liberal discount on continued insertions. No advertisement received for less than one dollar an insertion.

Advertisers are guaranteed the largest circulation of any Church Paper in America.

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

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

The Interior very aptly remarks on some recent aspects of Unitarianism: "With the Boston end lapsing into Buddhism and the western end dropping into blank atheism, Unitarianism seems to be rapidly finding its low and proper level."

THE beautifying and enriching of a house of worship with memorial gifts, has some noble aspects, but when the memorials commemorate those of one's own name or family, there is room for watchfulness, lest the act be really one of indirect self-glorification.

To be on the alert to detect some slip in another, is one of the heart's favorite means of compensating for its own conscious short-comings. Those who keep the sharpest watch on the pastor; have generally the most need to be spiritually searched and admonished by him.

It is a Baptist who now makes "Confession" in *The Forum*, and this is one thing he says:

The line that separates Methodists from Episcopalians is a simple air line, a difference in the atmosphere; the line that separates Episcopalians from many other Christians is a line of Prayer Books; but the line of fellowship that divides Baptists from all other denominations is a canal. Is it not time to put a few convenient bridges over it?

A "TEXAS millionaire" cautions the public against listening to appeals from that State, in behalf of those suffering from drought and storm. They would, the most of them, doubtless suffer rather than beg, but if we know they are suffering we ought not to wait for them to die off before we begin to show some practical sympathy. The millionaire may speak for himself, but we doubt if Texas, with all her generous pride, should be allowed to go unaided.

It is a pity that the charities of our people should be checked, as they have been, both in the case of Charleston and in that of Texas. The impulse to aid those who are overtaken by calamity is a noble one, and the exercise of it is twice

blessed. The bonds of brotherhood are drawn closer, and we approach the ideal Christian commonwealth, when we act upon the principle that if one member suffers all the members suffer. Chicago should not forget that even a wealthy community sometimes has need of a helping hand.

THE reports of the great earthquake disaster in Charleston and vicinity, have not been exaggerated. The sympathy of the world is aroused, and it is to be hoped that the most urgent wants of the suffering people will be met. But our brethren there need more than food and shelter. They need, more than ever, the house of prayer and the Christian altar. We published, last week, a full account of the condition of the churches in Charleston, and Bishop Howe's appeal. Let us help at once to restore these holy temples and cheer the hearts of these dear brethren. THE LIVING CHURCH will gladly forward any contributions entrusted to its care.

The *Church Times* had recently a good article on "Mumblers." It was mainly directed against the hybrid ecclesiastics, who "have so persuaded themselves that everything Roman must be right because it is Roman, that everything Anglican, and unlike Rome, is for that single reason wrong, that they are ready to copy, as though golden rules of conduct, the very abuses of which Roman canonists and theologians loudly complain." They deliberately set themselves to defeat the purpose which the Anglican Church had in view when she caused the Offices to be rendered in a tongue "understood of the people," especially in the Holy Communion, and by their mumblings and mutterings make the Prayer Book unintelligible. It is an aping of the Roman use of an unknown tongue, and an effort to turn a "reasonable service" into a mere priestly performance. Even when a priest says Mass in Latin, it is a sin and a shame for him to rattle it through without painstaking clearness. Though few if any of his congregation could understand a word of it, he should not forget that he is rendering a service to God, and that there is One Who heareth and judgeth. It is doubly disgraceful and simply insufferable to have the celebration of our English Office done in a lazy, shiftless way, so that communicants cannot understand half that is said. As a part of the precious ritualism of mumbling, the Epistle and Gospel are read facing eastward, though, as *The Times* remarks, the people would be none the wiser if such clergymen should turn round to read. We have not, perhaps, much of this mumbling among us, and it is to be hoped that it

will not thrive in the atmosphere of keen, common sense for which this country is noted.

IF Archdeacon Farrar is correctly reported, he made an exhibition of himself recently that does him little credit as a Churchman. He said at a Presbyterian gathering in London: "I am a sincere and convinced Episcopalian. You are sincere and convinced Presbyterians. For my part I do not believe that either the Episcopal or the Presbyterian organization is essential to a church." This remark raises the inquiry, What then is essential to a Church? It is common for Broad Churchmen to speak as Archdeacon Farrar speaks, in order to repudiate the idea that they are the servants of a cast-iron system; but even with their conception of the Episcopal order, its universal acceptance from the beginning as the regular organization of the Church ought to count for something. During fifteen hundred years it was accepted as the universal, if not the essential, characteristic of the Church of Christ in the world, and it was through bishops and priests of the Apostolic Succession that the Church did its work and won its victories. Archdeacon Farrar is committed by the fact of his orders to a belief in it, and it means more than a belief in the expediency of Episcopacy as the best method. It means the organization that has been followed by the working church in the Christian ages. When a priest of the Church speaks of the Episcopal organization with the flippancy here noted, he is like the bird that fouls its own nest. He shows contempt for what the majority of Churchmen have always regarded as one of the first essentials in the organization of the Church, and flies in the face of the continuity of the Church's traditions from the beginning. There are other essentials besides the Episcopate, and the largest liberality may be allowed in regard to our separated Christian brethren, without in the least abandoning the Episcopate as an essential factor in Church polity. It is by such ecclesiastical flabbiness as Archdeacon Farrar has displayed that the authority of the Church is impaired and comes to be despised. The cause of Christian unity is not advanced by statements of this sort, even when urged by men who have a popular following. In this, as in many other opinions, Archdeacon Farrar gives evidence of a yielding to the sentiment of the wild and undisciplined majority, rather than a firm holding of the truths on which the Church stands, and by proclaiming which the higher life of the world is maintained. He gains nothing by such loose talk, even with the middle class religionists, with whom he seeks to curry favor.

THE HYMNAL.

The article in the current number of *The Church Review*, by the Rev. Dr. Benedict, deserves to be read by all who take any interest in the present movements affecting the ritual and worship of the Church. It is entitled "The Hymnal," and gives a clear unvarnished account of the rise and progress of the book which bears that title, and which is at present in wide use amongst us under the sanction of the General Convention, and of the legislation under which it was authorized. He exposes the startling fact that the hymnal almost unanimously adopted by the Convention of 1871 "has never been seen by the Church," that the book actually put forth was no more the same "than the Prayer Book sent to America in 1784 by John Wesley, was the Prayer Book of the English Church." Forty-six hymns were added, twenty-one omitted, and fifteen hundred alterations were made, some of them amounting to complete transformation. This was published in 1872 as the *genuine book*, stereotyped, and in good faith on the part of the publishers, and met with an enormous sale.

In the Convention of 1874, this state of things was exposed, but under the pressure of the business interests involved, it was condoned, and this "spurious book" was grudgingly authorized (with some few alterations) not to be revised for the period of six years. This then is the book which remains after twelve years in general use, though it has never ceased to excite well-grounded discontent and criticism. Its sanction is found in Canon 23, in accordance with which it is "allowed to be sung in all congregations of this Church, etc." If we take the absolute view of this canon which Dr. Benedict adopts, that the fact that certain hymns are authorized *excludes all others*, it would still have to be admitted that it takes a very exalted loyalty to respect enactments involved in the moral difficulties which have attended this Hymnal legislation. Look only at the last phase of it, and we find that the bold fact is that the present book was introduced and remains in use, simply because large business interests were involved.

Dr. Benedict thinks that freedom in the use of hymns is an evil. In this we do not agree with him. Certainly not much worse teaching could be introduced than that contained in some of the authorized hymns, and no evil could be greater than that a great Church should have this important department of her worship controlled by such influences and interests as those which secured the adoption of the present book.

It is lost sight of in most of the discussions about the use of hymns,

that with us hymns are not a part of our organic worship. The old breviary hymns which were fixed features of the offices, like the great canticles, were omitted by the reformers on account of the difficulty of translating them.

When the use of hymns came in at a later day, it was simply as subsidiary embellishments of the service. Even under our present canons a hymn need never be sung. It is entirely at the "discretion of the minister." Used in this way, they stand upon a distinct footing from the offices, as distinct as the sermon or meditation, and freedom can do as little harm in the one case as in the other. It seems to us therefore, that any collection "set forth by authority" should be simply permissive. Such a book, much more brief, than the present one, with wise and careful adaptation to the Christian Year, would answer the needs of many parishes, and might, as a sort of tentative production, serve as a stepping-stone toward the embellishment of the offices of the Prayer Book, by the re-introduction of appropriate hymns in their old places. In the great development of English hymnology the difficulty which Cranmer felt no longer exists.

The close of Dr. Benedict's article deserves to be carefully pondered, containing, as it does, the application of the history of hymnal legislation to the present Prayer Book agitation.

We would suggest one point more, that such alterations as shall be made in our sacred system of devotion, shall be so few and clear and brief, that it may be possible for the General Convention to take careful and wise cognizance of the whole work, and leave the narrowest possible margin to any committee chosen to carry out its instructions.

COURTS OF APPEAL.

The Rev. Dr. Fulton, in *The Churchman* of September 11th, answers Dr. Wharton's objections to ecclesiastical Courts of Appeal. In this paper he says:

I am not prepared to admit that no Court of appeal could ever try the merits of a case. I incline to the opinion that in some cases of alleged heresy, for example, it might be necessary for the higher court to call up the whole record, or even to try the cause *de novo*. But in most other cases, the function of the higher court would be, as Dr. Wharton says, simply to examine into errors alleged to have been committed at, or in connection with, the previous trial, and, on finding sufficient cause, to order a new trial in such form as the canons might provide. Dr. Wharton thinks that such a court would hardly be worth having. I venture, on the contrary, to believe that it would be sufficient to meet by far the greater part of our difficulties. Let us see some of those which it might meet.

1. Suppose the case of a clergyman who has been deposed without any trial

at all. The thing has happened more than once; and in one instance it happened, not only without a trial, but without a hearing, without a citation, and in fact *without the knowledge* of the accused. The man was, and still is, of spotless repute and of perfect orthodoxy; and the bishop who deposed him was one of the best who have adorned the bench of the American Church. How such a thing could happen might well be asked; and of course there was a conscientious error of judgment on the one side, as well as an equally conscientious mistake of official power and duty on the other. But there was no redress, as there would have been if we had had a court to decide this rather elementary point, that no ecclesiastical sentence is valid without a canonical trial or its canonically prescribed equivalent. Until we have such a court, it will remain true that if any bishop chooses to depose a man without a trial, there is no power in existence to reverse the sentence.

2. Suppose that, after a trial, one of the members of the court is discovered to have been violently prejudiced against the accused before the trial.

3. Suppose it to have been discovered that during the progress of the trial a member of the court has denounced the accused to a party not connected with the trial, in terms of unseemly virulence.

4. Suppose it to be a fact that evidence has been wrongfully admitted to the prejudice of the accused—evidence, for instance, in support of a charge not contained in the presentment.

5. Suppose that evidence in defence of the accused has been wrongfully excluded.

6. Suppose the presentment to have alleged no substantial offence known to the canons of the Church.

7. Suppose the specifications to have been drawn up with no certainty of time, place, or circumstance, to enable the accused to prepare for his defence.

8. Suppose a verdict to have been found and signed by the court before hearing the evidence in defence.

9. Suppose a verdict acquitting the accused of the specifications, and yet finding him guilty of the charge.

10. Suppose a man to have been accused of one charge and found guilty of another not contained in the presentment.

11. Suppose that, after the court has adjourned and the members have separated, the verdict is changed to the prejudice of the accused, and that judgment is pronounced according to the recommendation of the forged verdict.

12. Suppose an uncanonical sentence has been recommended by the court.

13. Suppose new evidence in favor of the accused to have been discovered after the trial, or even after sentence.

14. Suppose the case of a bishop sitting in final judgment on a man with whom he has been long at variance—say, of a man who had quite recently been on the point of presenting the bishop himself for trial.

Nine of the worst of these fourteen supposed cases I have known to happen in connection with trials before courts of our Church, and seven of them I believe to have occurred in connection with a single trial. Any superior court having power to take cognizance of the elementary questions involved might have ordered a new trial, which would then, in all probability, have been held with greater circumspection. In ecclesiastical proceedings, as elsewhere, there is no temptation stronger or more insidious than a sense of irresponsibility.

The possession of irresponsible power so often tempts men to tyrannous self-will that no power which can be lawfully limited ought ever to be left free from direct responsibility to some recognized authority.

THE CALL OF THE MOTHER CHURCH.

BY THOMAS E. GREEN.

THE WITNESS OF THE FATHERS.

While the age of persecution was great in deeds, it was not wanting in words, that, mercifully preserved, have for us still the sanction of sanctity and antiquity, if not of the direct inspirations of the Holy Ghost. The writings of the martyrs and confessors, sealed as they are with the blood of the saints, cannot be disputed as they give description, all the more authoritative as they are unintentional, of the life and doctrine of the early Church. Many of these holy men were the very pupils of the Apostles themselves; many of them were appointed to positions of oversight and government by apostolic ordination. We surely cannot fail of the truth, if we examine carefully the fragments that remain of these post-apostolic writers. What have they to say of the doctrine, the worship, the life and the character, of the early Church.

The extracts given below are from many various sources, and have been translated by many eminent historians. It is believed that they are all genuine in authorship and exact in translation, and can be taken as the voice of the first three centuries, speaking with the authority of an undivided and catholic Church.

First, perhaps, may be numbered St. Clement, of Rome, whose first Epistle to the Corinthians is universally conceded to be genuine. St. Clement was a contemporary of the Apostles themselves, born probably a Roman, A. D. 30, and dying shortly after the death of St. John, in the year A. D. 100. He was at Philippi with St. Paul, and after the death of Linus and Cletus was made Bishop of Rome. Near the end of his life he wrote a letter to the Church at Corinth that was still in much of the condition in which St. Paul's letters found it. Highly beloved and commended of St. Paul, it is said of him that his name is "written in the Book of Life." There is a MS. edition of the epistle, bearing the date 1628, attached to a copy of the New Testament, in the British Museum. The epistle was most highly prized by the early Church.

The purpose of the epistle is to rebuke strife and contention, and to set up Christian love and fellowship as a healing for the torn and divided factions in Corinth. In such an epistle, one would expect but little of doctrinal or historical issue; and any unintended references are thus possessed of more authority than of intentional definitions. The tone of the epistle is hortative, and endeavors by every means to stir up a godly and humble reverence, and to enkindle mutual affection and forbearance.

In the fortieth chapter, however, the exhortation touches somewhat upon the order and service of the Church, showing that, in this apostolic day, a stated order and mode of service was recognized as binding. From St. Clement the following will serve to indicate the mind of his day:

Chapter xl: "It behooves us therefore to do all things in their proper order which the Lord has commanded us to

perform at stated times. He has enjoined offerings to be presented to Him and service to be performed, and that not thoughtlessly or irregularly, but at the appointed times and hours. Where and by whom He desires these things to be done, He Himself has fixed by His own supreme will, in order that all things being piously done according to His good pleasure may be acceptable unto Him."

Chapter xlii: "The Apostles have preached the Gospel to us from the Lord Jesus Christ, Jesus Christ from God. Christ therefore was sent forth by God and the Apostles by Christ. Both these appointments then were made in an orderly way, according to the will of God. Having therefore received their Orders, and being fully assured by the resurrection of our Lord Jesus Christ, and established in the Word of God, with full assurance of the Holy Ghost, they went forth proclaiming that the kingdom of God was at hand, and thus preaching through countries and cities, they appointed the first fruits of their labors, having first proved them by the Spirit, to be bishops and deacons of those who should afterwards believe. Nor was this any new thing, since, indeed, many ages before, it was written concerning bishops and deacons; for saith the Scripture in a certain place: "I will appoint their bishops in righteousness, and their deacons in faith." (Isaiah lx:17.) Apostles, bishops, and deacons—what is this, if not a three-fold ministry most explicitly defined, and that in the first century and probably before the death of the last Apostles.

St. Ignatius may furnish us with a still more explicit series of quotations though the period of his life is virtually the same as St. Clement's. While the beautiful legend, early believed concerning him, that he was the little child whom the Lord placed in the midst of his Apostles, lacks any substantial evidence, it serves to indicate the period in which he lived. His life covers the years from A. D. 30—107, and he and St. Polycarp were fellow-disciples of St. John.

There has been much dispute concerning his alleged writings; more than any of the Apostolic Fathers, has criticism assailed all attributed to him, because there is in his writings much concerning which the centuries have been in turmoil.

There are fifteen epistles ascribed to St. Ignatius. Briefly stated it may be said that eight are almost universally rejected as spurious, of the other seven which are mentioned and acknowledged by Eusebius, the shorter Greek version is almost universally conceded to be genuine.

The quotations herein cited are from this shorter Greek version, and are taken from the Edinburgh edition of the Ante-Nicene Fathers.

From the Epistle to the Ephesians. *Chap. vi:* (This section is in praise of a perfect unity in the Church). "For we ought to receive every one whom the master of the house sends to be over His household, as we would do Him that sent him. It is manifest therefore that we should look upon the bishop even as we would upon the Lord Himself. And indeed Onesimus himself greatly commends your good order in God, that ye all live according to the truth, and that no sect has any dwelling place among you."

From the Epistle to the Magnesians. *Chap. vi:* (Again concerning unity and obedience.) "I exhort you to study to do all things with a divine harmony

while your bishop presides in the place of God, your presbyters in the place of the assembly of the apostles, along with your deacons who are most dear to me, and are entrusted with the ministry of Jesus Christ, who was with the Father before the beginning, and in the end was revealed. Let nothing exist among you to divide you; but be ye united with your bishop and those that preside over you, as a type and evidence of your immortality."

Here again, before the end of the first century is the three-fold ministry; and the impossibility of the diaconate being any such lay office as modern Presbyterianism has created, is evidenced by St. Ignatius' use of that word "ministry of Jesus Christ," an official phrase never applied to laymen.

Chap. vii: (See how convincing is this). "As therefore the Lord does nothing without the Father, for says He: 'I can of mine own self do nothing,' so do ye, neither presbyter, nor deacon, nor layman do anything without the bishop, nor let anything appear commendable to you without his approval."

In the Epistle to the Trallians occurs the off-quoted, and surely decisive passage concerning the three-fold ministry.

Chap. iii: "In like manner let all reverence the deacons as an appointment of Jesus Christ, and the bishop as Jesus Christ, who is the Son of the Father, and the presbyters as the sanhedrim of God, and assembly of the Apostles. Apart from these there is no Church."

From the Epistle to the Philadelphians. (Showing the esteem in which the Holy Eucharist was held. The literal acceptance of the words of institution is noticeable.) Chap. iv. "Take heed then that ye have but one Eucharist. For there is one Flesh of our Lord Jesus Christ, and one Cup into the unity of His Blood; one altar, as there is one bishop, with the presbytery and deacons my fellow-servants; that so whatever ye do, ye may do it according to the will of God."

The Epistle to the Smyrnaeans. Chap. vii: (Describing heretics who are to be condemned.) "They abstain from the Eucharist and from prayer, (Theodoret quotes this 'the Eucharist and sacrifice')—because they confess not the Eucharist to be the flesh of our Saviour Jesus Christ, which suffered for our sins, and which the Father, of His goodness, raised up again. Those, therefore, who speak against this gift of God, deserve death in the midst of their disputes."

This mark was written in the Apostolic age, by a disciple of St. John. Surely it ought to have a manifest authority. From Chapter vii:

"Let no man do anything, connected with the Church, without authority from the bishop. Let that only be deemed a proper Eucharist which is administered either by the bishop, or by one to whom he has entrusted it."

Thus much then from the Apostolic Fathers. It is remarkable that we have any fragments at all remaining of these more ordinary writings of so remote a period. It is remarkable that they, living through the very lifetime of the Apostles, should have written anything. Whatever is stated is therefore of especial value, in that it is unintentional history. Both St. Clement and St. Ignatius wrote to correct error, and to guard against schism. Their epistles are therefore purely pastoral. They state the fact of a three-fold authoritative ministry, not as something to be argued for or established, but simply as a divinely ordained fact. Those references to the character of the Holy Eu-

charist, with its awful Presence, are merely for the sake of condemning those heretics who "deserve death" by denying the truth. And this testimony merely shows us, that dogma in the Church was not a slow development and that order and authority were not abnormal growths in what was primitively characterized by parity and bald simplicity. On the contrary, it is thus demonstrated that the most decided dogma, and the most complete organization, were included from the beginning, in the divine plan, and were universally accepted before the end of the first century. This shall be more manifest when we approach the more voluminous writings of the Post-Apostolic Fathers.

BRENTANO BROS., 101 State St., Chicago, have always on hand THE LIVING CHURCH, and the latest home and foreign papers and magazines.

ALL subscribers who intend to subscribe for the Daily issue of this paper giving the proceedings of the General Convention should send their subscriptions (one dollar) without delay. It is no small task to arrange the mailing list after the names are received.

Make all remittances payable to the order of the Rev. L. W. Applegate, and address him to the care of THE LIVING CHURCH, Chicago, Ill.

SPECIAL COMBINATION OFFER

Subscribers to THE LIVING CHURCH who desire to subscribe or renew their subscriptions to the periodicals named below, can remit to us for them and for THE LIVING CHURCH at the following rates: It will be seen that a very material advantage will thus accrue to those subscribers wishing one or more of these periodicals.

Table listing subscription rates for THE LIVING CHURCH and various other periodicals like Harper's Monthly, Harper's Weekly, Harper's Bazar, etc.

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

PERSONAL MENTION.

The address of the Rev. Geo. Taylor Griffith is changed from 18 So. Peoria St., Chicago, to 114 West 41st St., New York City. The Secretary of the House of Bishops may be addressed at the Leland House, Chicago, on and after October 1st. The Rev. J. W. Gilman has accepted the rectorship of St. Mark's church, Hastings, Nebraska. Address accordingly. The address of the Rev. J. G. H. Barry is 377 Superior St., Chicago, Ill. The Rev. J. H. Townsend's address is St. John's rectory, 525 Royden St., Camden, New Jersey. The Rev. Mardon D. Wilson has removed from Astoria, Oregon, to Vancouver, Wash. Terr., and desires all mail matter so directed. The Rev. W. Everett Johnson has resigned the rectorship of Trinity church, Bristol, Conn., and retained that of the church of Our Saviour, Plainville, Conn. He also retains his charge of the missions at Forestville and Southington, his residence being at Plainville, Conn. The address of the Rev. P. H. Hickman will be 811 North 8th St., Philadelphia, Pa., for the present. The Rev. W. A. Tearne has resigned the charge of St. Paul's parish, Batesville, Ark., and accepted an election to the rectorship of St. James's, Texarkana, Texas. Address after the 21st September, Texarkana, Texas. The Rev. Henry Ormond Riddel has become priest assistant at St. Timothy's church, Roxborough, Philadelphia, Pa., and should be addressed accordingly. Having accepted a call to St. Stephen's church, Terre Haute, Ind., the Rev. J. D. Stanley of the church of the Epiphany, Cincinnati, O., will begin his rectorship on the seventeenth Sunday after Trinity. The Rev. George W. Bowne, rector of Salisbury parish, Salisbury, Md., has resigned, to take effect in November next. The Rev. S. S. Moore has assumed charge of Leeds parish, Hume, Fauquier County, Virginia. Bishop Quintard, during the session of the General Convention will be the guest of Mr. H. J. Jones, No. 184 Park Avenue. The Rev. Turner B. Oliver, lately curate of St.

Bride's, Manchester, will take charge of St. Luke's chapel, Brooklyn, L. I., December 1, when it is believed the new building will be completed. Meantime he will hold services in Thayer's Hall, corner Bedford and Fulton avenues.

The Rev. Dr. David McClure of Oakland, Cal., has accepted the rectorship of St. Paul's church, Virginia City, Nevada, made vacant by the removal of Bishop Whitaker to the diocese of Pennsylvania.

ORDINATIONS.

On Friday, Sept. 17, in St. Stephen's church, San Francisco, Messrs. E. Mervyn Jones of Oakland, and Mr. Robinson of San Mateo, were ordained to the diaconate by the Bishop of the diocese. The candidates were presented by the Rev. E. B. Spalding and the sermon preached by the Rev. Edgar J. Lion, rector of the parish. Mr. Robinson will be the assistant at St. Matthew's church, San Mateo, and Mr. Jones the assistant at St. Paul's church, Oakland.

TO CORRESPONDENTS.

DECLINED.—"They Will Be Done;" "In Memoriam." J. H.—We don't understand your objection.

NOTE.—Contributors should write on single sheets, of commercial note size, one side only, and number each page. They should not roll their copy, but fold it twice. Editors and compositors insist upon these rules. All contributions should be written with pen and ink, not with pencil.

PRESBYTEROS.—We deem it unnecessary to enter upon the discussion which you invite. The answer in question was given to allay the disquiet of a correspondent, who felt disposed to complain of what you might term the undue carefulness of a priest. We do not think that any rubric is violated in such a case, nor that the "explicit law of the Church" is nullified.

WM. HERBERT SMYTHE.—The statements in "The Call of the Mother Church" regarding St. James, Bishop of Jerusalem, are made upon the conclusion, held by the best historians that this St. James was not the son of Zebedee, nor the son of Alphaeus, but the other James, mentioned with Jesus, Simon and Judas as "the brethren" of the Lord. (St. Matt 13:55. St. Mark 6:3.) It is stated by St. John that up to a late period in our Lord's life his brethren did not believe in Him (St. Jno. 7:5.) It was a common tradition among the early Church, that St. James was convinced and converted by our Lord's appearance to him after His resurrection; and the Gospel of the Hebrews, the most trustworthy of the apocryphal Gospels, records the details of his conversion. For a full discussion see Farrar's "Early Days of Christianity," Chaps. 19 and 20.

2. Juda was in a sense an Apostle, though a traitor. He is called an Apostle. St. Matt 10:2. Of course, then, St. Matthias was the thirteenth Apostle.

F. S. We cannot acknowledge by private letter the receipt of contributions, even when a stamp is enclosed. If they are declined we notify contributors in "Answers to Correspondents," at our earliest convenience.

MARRIED.

FRANKLIN-SHIFF.—At Grace church, Baltimore, Wednesday evening, Sept. 15th, by the Rt. Rev. John Scarborough, D. D., Bishop of New Jersey, assisted by the Rev. William Kirkus, of Baltimore, the Rev. Dr. B. Franklin, rector of Christ church, Shrewsbury, N. J., and Lucie M. Shiff of Baltimore.

QUIGLEY-DOUGLASS.—In the church of the Holy Communion, Lake Geneva, Wis., on Wednesday, Sept. 15th, 1886, by the Rev. Geo. F. Brigham of Sharon, (the rector, the Rev. Mr. Kerfoot being absent), Helen Mary, daughter of the late Capt. E. Quigley, of Lake Geneva, to Louis C. Douglass of Fontana, Wis.

OBITUARY.

ACKLEY.—Mrs. Nellie A. Ackley, wife of the Rev. Wm. N. Ackley, rector of St. Mark's church, Warren, Rhode Island, departed this life on Tuesday, Aug. 31st. The funeral services were held at St. Mark's church, on the following Thursday. The interment was made at West Thompson, Conn.

CLAYTON.—Entered into rest on Wednesday, September 15th, 1886, at the rectory of Grace church, Rutherford, New Jersey, Jane Osborne, widow of Charles O. Clayton, aged 52 years.

DIXON.—At Tilsonburg, Ontario, Canada, August 18th, Richard Ferguson Dixon, beloved, and only son of the Rev. R. F. Dixon, incumbent, aged 16 months. "Grant him Lord, eternal rest, and may light perpetual shine upon him." "For of such is the Kingdom of Heaven."

ALCORN.—At Catoctin Furnaces, Frederick Co., Maryland, on Thursday, the 9th instant, Louis Fulton, infant son of the Rev. E. C. and Emilie T. Alcorn, aged five months and two days.

HICKMAN.—Entered into life eternal on Wednesday, Sept. 8th, 1886, at the Maple House, Jefferson, N. H., aged 38, Dorothea, daughter of the late Edward Wartman, and wife of the Rev. Percival H. Hickman. Service and interment on Saturday, Sept. 11th, at St. James-the-Less, Philadelphia, Pa. Grant unto her, O Lord, eternal rest, and let perpetual light shine upon her.

SWENTZEL.—Entered into rest, Sept. 6th, 1886, Margaret Theresa, wife of the Rev. Henry C. Swentzel, rector of St. Luke's church, Scranton, Penn., and daughter of James Jackson, of Millington, N. J.

ANKETELL.—On Friday, September 17, 1886, at Campbell, Minn., Roger Anketell, in the 90th year of his age. Interment at Delafield, Wis.

OFFICIAL.

A daily edition of THE LIVING CHURCH will be issued during the session of the General Convention, by the Rev. L. W. Applegate. It will contain a stenographic report of the debates and notes of all proceedings. Subscription, one dollar for the session. Address the Rev. L. W. Applegate, care of THE LIVING CHURCH.

GENERAL CONVENTION.

Arrangements have been made with Southern and Western railroads for reduced fares. Circulars have been sent to the bishops and deputies. The local secretary will be glad to send the circular to any others desiring to avail themselves of this offer. J. RUSHTON, Local Secretary, Woodlawn Park, Ill. September 4th, 1886.

APPEALS.

A FEW scholarships, yielding from one to three hundred dollars a year are needed at St. Mary's School, Knoxville, Ill., to aid in the education of daughters of the clergy. The Board of Trustees is duly qualified to administer such trusts.

GENERAL APPEAL.

I ask aid for my missions in Louisiana. Information given by letter. I refer to Bishop Galleher. The Rev. E. W. HUNTER, the Bishop's Missionary, P. O. Box 1784, New Orleans, La.

THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY.

22 Bible House, New York. Supports 13 Bishops at home and 4 Bishops abroad, and supports or aids 700 clerical and lay missionaries in 50 Dioceses and Jurisdictions. All Church people are members of this Society and should help its work. Contributors may specify "Domestic," "Foreign," "Indian," "Colored," and should remit to R. FULTON CUTTING, Treasurer.

For information, read The Spirit of Missions monthly, \$1.00 a year, or write to REV. WM. S. LANGFORD, D. D., General Secretary.

MISCELLANEOUS.

TO CHURCHMEN.—Wanted immediately, names of twenty-six persons, who will give Holy Innocent's, Stock Yards, two dollars each. See The Diocese, Henry C. Kinney, 5112 Dearborn St., Chicago, Ill.

A RECTOR, fifteen years in Holy Orders, a man of large experience in life, as well as in missionary work, desires a field of labor accordingly. He possesses the energy for the duties of a general or itinerant missionary, or he would undertake an extensive parish; though the salary be moderate. Address "ENERGY," care of THE LIVING CHURCH.

A LADY of experience desires an engagement in a Church school or family. Is thoroughly competent to teach English, Latin, French, German and Music (Instrumental). References given and required. Address, stating salary, VIRGINIAN, Tappanhook, Va.

WORK AT HOME.—The Women's Educational and Industrial Union, 74 Boylston Street, Boston, Mass., will gladly give information regarding circulars and advertisements offering to women Work at Home.

LETTERS on business of this journal should be addressed to THE LIVING CHURCH, and not to the proprietor, or to any person in the office.

FOR RENT.—To families who have daughters to educate, two cottages adjoining St. Mary's School, Knoxville, Ill., rent \$10 a year, each. The climate is very healthy, absolutely free from malaria; drainage perfect. Address the rector.

FOR SALE.—Immediately, the pipe organ of St. Ignatius church, New York City, which has been removed to make room for a larger instrument. Two manuals, great and swell, 22 stops 2 1/2 octave pedals. Built by Stuart & Son, N. Y. In perfect condition. Price \$1000. Address the Rev. A. RITCHIE, Hotel Vendome, New York City.

THE SEABURY DIVINITY SCHOOL.

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

The Greatest Through Car Line of the World.—The Burlington Route (C. B. & Q. R. R.), runs through trains over its own tracks, daily, between Chicago and Denver, Chicago and Omaha, Chicago and Council Bluffs, Chicago and Kansas City, Chicago and St. Joseph, Chicago and Atchison, Chicago and Dubuque, Chicago and Sioux City, Chicago and Topeka, Peoria and Council Bluffs, Peoria and Kansas City, Peoria and St. Louis, St. Louis and Omaha, St. Louis and St. Paul, and Kansas City and Denver. Direct connection made at each of its several western termini for San Francisco, Portland, City of Mexico, and all points in the Great States and Territories west of Chicago. Its roadbed, consisting of 5,000 miles of steel track together with its unparalleled equipment, is as perfect as the adoption of every modern improvement and device can make it. Tickets and rates via or general information regarding the Burlington Route can be had upon application to any railroad or steamship agent in the United States or Canada or to Perceval Lowell, General Passenger Agent Chicago.

SUBSCRIBERS will please to consult the yellow label on their papers or wrappers, and if the subscription is due, they will confer a favor upon the publisher by prompt remittance, without waiting for a bill.

The Church Cyclopaedia

A Dictionary of Church Doctrine, History, Organization, and Ritual; and containing Original Articles on Special Topics, written expressly for this Work by Bishops, Presbyters, and Laymen. Designed especially for the use of the Laity of the CHURCH IN THE UNITED STATES OF AMERICA.

The list of contributors includes many bishops, presbyters, and learned laymen of the Church. The book contains over 800 imperial octavo pages and is published at the uniform price of \$5.00.

SPECIAL ANNOUNCEMENT.

We will send THE CHURCH CYCLOPAEDIA with a subscription to THE LIVING CHURCH in advance for four dollars, postpaid. To any subscriber who has already paid in advance we will send THE CHURCH CYCLOPAEDIA, postpaid, on receipt of three dollars. THE LIVING CHURCH CO., 162 Washington St., Chicago, Ill.

The Household.

CALENDAR—SEPTEMBER, 1886.

26. 14th Sunday after Trinity. Green. 29. ST. MICHAEL & ALL ANGELS. White.

ON CERTAIN DEATHS LAST YEAR.

BY A. E. MOULE.

[The news of Lord Shaftesbury's death, and of three boys in U-Ganda being roasted to death, reached Archdeacon Moule in Shanghai at about the same time, and suggested to him the following lines.]

How sets in glory the wide-circling sun; The latest hour of evening toil is done; And soon before their Lord The elder and the younger workers stand, Then, humbly kneeling, from that pierced Hand Receive the same reward.

Here, where with murmuring swell or tempest roar The heaving channel frets along the shore, The good Earl falls asleep. There, where with distant blue Nyanza gleams, Down the long shafts of Africa's fierce sun-beams, Three fiery chariots sweep.

Blest psalm and promise from th' eternal word, Like heaven's notes, by his dying ears are heard Who "loved and served" so long; And there, triumphant over sword and fire, The three, heard by the hushed celestial choir Still their own cries with song.

Here the great abbey's doors thrown open wide Welcome the feet of London's mourning tide In transept, aisle, and nave; There, circled round as by a fiendish wall Of gibe and curse, the martyr's ashes fall Into a nameless grave.

O wondrous meeting in the home above! By blest acquaintance with the Saviour's love All hearts and hands are tied. The great philanthropist forgets his fame, The martyrs speak not of the sword and flame Before the Crucified!

GUEST (rising excitedly from the table after tasting an olive for the first time): "It's sorry I'd be to disturb the hilarity of the matin; but I believe some joker has been salting the guseberries."

STANDING before a clergyman who was about to marry him, a rustic was asked: "Wilt thou have this woman?" etc. The man started in surprise, and replied: "Ay, surely! Whoy, I kummed a puppus."

A CONTEMPORARY tells us that one day a little girl said, "Mother, I feel nervous." "Nervous!" said her mother; "what is nervous?" "Why, its being in a hurry all over!" was the reply. The mite had given a definition worth placing in dictionaries.

IN an historical edifice fresh discoveries are always being made, and therefore the most recent one has caused less surprise than the circumstance warrants. It appears that the coffin and remains of the famous Bishop Courtenay, who was Lord Privy Seal to Edward IV., who was present at Bosworth, and is mentioned in the play of Richard III., has been discovered built up in masonry in the crypt of Winchester cathedral. The remains are to be re-interred in an altar-tomb—now being designed by Mr. Kitchin, son of the Dean—in the Lady Chapel.

THE following good story is just now going the rounds of Paris respecting the President of the Republic. M. Grévy and a friend were out shooting one day, and feeling tired entered a village inn to refresh themselves. "Madame," said

M. Grévy to the landlady, "have you any chicory in the house?" "Certainly, sir." "Please bring me all that you have." Five or six packets of chicory were brought and put at the customers' disposal. "You haven't any more, I suppose," asked the gentleman. "Oh, madame," cried the servant, "there is a little in the packet which we opened the other day." "Very well, give it to monsieur," said the landlady. The partly-used packet having been handed to M. Grévy, he asked the hotelere if she was sure that that was all she had in house, and was assured that there wasn't another grain of chicory anywhere. "Good," said M. Grévy, "and now, if you please, make us two cups of coffee."

THE Karens, native Christians of Burmah, are fighting bravely and successfully with the English against the Buddhist insurrectionists. Here is a prayer that is reported as offered by one of them, when about to attack one of these robber bands:

"O Lord, I need no lawyer or intercessor to plead my case with You when I ask You to bless this levy to-morrow. You know this insurrection was raised by the pongies against You. They could not reach up to overthrow Your throne in the heavens, and so they try to hurl You from Your Church in Burmah. It is for Your own self-interest to help us, for they hate us only because they first hated You, our glorious Head. To-morrow give us cool heads, strong arms, and steady fingers on our triggers, and give us a chance to measure with those idolaters, not our weapons, or our bravery, but their wooden gods against our glorious Jehovah."

GRAPHIC and telling is Miss Yonge's "Cameo" in the current issue of the Monthly Packet, the subject being "The Regicide." Here is the last scene as depicted by the gifted writer—"The King came forth on the scaffold with his head raised in royal fashion, looking for the people, for whom he had prepared an address; but the entire area beneath was filled with soldiers, partly to prevent him from being heard, and partly to obviate any attempt at a rescue, such as probably there might have been had not the proceedings been so much hurried that the greater part of England was scarcely aware of what was passing. The King therefore turned to Juxon and Tomlinson, and said, 'I cannot be heard by many but yourselves, but to you I will address a few words.' These were calmly spoken, with only one interruption, when some one shook the axe, and he said, 'Touch not the axe. That may hurt me.' His speech was an exposition of his principles. 'For the people,' he said 'truly I desire their liberty and freedom as much as anybody whatsoever; but I must tell you that liberty and freedom consist in having government—in having those laws by which their lives and their goods may be most their own. It is not their having a share in the Government. That is nothing appertaining to them. A subject and a sovereign are different things.' The Bishop suggested that he should say something of his religious principles. 'I thank you,' he answered. 'I thank you heartily, for I had almost forgotten it. The truth, sirs, is, my conscience in religion is, I think, well known to all the world, and therefore I declare before you that I die a Christian, according to the profession of the Church of England, as I found it left to me by my father, and this honest man will witness it.' He turned to Colonel Tomlinson and said, 'Take care they do not put me to pain;' and again, on some one coming near, he called out, 'Take heed of the axe, pray take heed

of the axe,' having evidently a dread, not of death itself, but of the ineffectual blows struck at Mary of Scotland and Sir Walter Raleigh. He told the executioner that he should say a short prayer, 'And when I stretch out my hands thus—' Then, with the help of the Bishop, he put up his hair under the cap. 'I have on my side a good cause, and a gracious God,' he said. 'Yes, sir, returned Juxon, 'there is but one stage more, and it will carry you from earth to heaven.' 'I go,' he answered, 'from a corruptible to an incorruptible crown, where nothing can disturb.' He asked if his hair was right, then took off his cloak and blue ribbon with the George, and handed it to Juxon, saying, 'Remember,' then took off his coat, and put on his cloak again—and looking at the block, desired that it might be placed firmly. He stood for a few moments silent, then knelt down, and laid his neck on the block. The executioner touched his hair to push it further back. 'Wait for the signal,' he said. 'I shall wait for your Majesty's good pleasure,' was the answer. In another minute the King held out his hands, and with a single blow his head was severed. The executioner held it up with the usual formula: 'This is the head of a traitor.' There was one low universal groan among the people, and many rushed forward to dip their kerchiefs in the blood. Andrew Marvell, Milton's secretary, who was looking from a window, wrote—

'He nothing common did or mean Upon that memorable scene; But laid his comely head Down as upon a bed.'

The word 'Remember' was believed to relate to the George, which Juxon was to deliver to his son. It remained to the last among his male descendants, and was sent to George IV. by Cardinal Henry Stewart on his death-bed. Cromwell desired to see the body in its coffin, and took the head in his hands, observing, 'This was a well-constituted frame, and promised a long life.' In fact, Charles, who was just forty-nine, must have been a very strong man, since there is no record of his health having suffered through all his troubles.

THE EARTHQUAKE.

BY REV. THEO. A. PORTER.

Perhaps your readers would like to hear something about the earthquake which has just visited Charleston, S. C., and neighboring towns. The writer was a passenger on the S. C. R. R., two miles above Summerville, when the train was struck by this fearful convulsion of the earth. The train being a little behind time was going at the rate of 45 miles an hour, when, in an instant, it was thrown from side to side, the top of the car seeming almost to touch the ground, then it appeared to be lifted from the track about two feet, and then to settle down on the rail once more. It is by God's mercy that we were not all hurled into eternity—we cannot tell what saved us except His overruling providence. The shocks continued all that night with but little interruption, and the same was true all day Wednesday. The track, 200 yards beyond where we had stopped, was twisted into the shape of an S, the two rails twisted in the same way, and the distance out of straight line was by actual measurement two and one-half feet. This was also the case with the track behind us—an S being formed in several places along the line of the road. Our train was kept in Summerville till near 8 o'clock P.M. Wednesday,

we reached the city about 10 that night in an almost starving condition, having had but little food in 36 hours. Early Thursday morning I went the rounds, and horror filled my heart when I saw the desolation.

The first badly injured building which I saw was St. Timothy's chapel of the Porter academy. This will have to be pulled down, as the walls are badly cracked and out of plumb, and the roof threatens to fall on the heads of passers-by. It will require from \$5,000 to \$6,000 to re-build this useful building, but where the money is to come from, our Heavenly Father only knows. I next visited the Church of the Holy Communion, of which I am the assistant minister. Here, thank God, I found but little damage, when compared with the ruin done to the other church buildings in the city. The south wall is cracked but not badly nor will it have to come down. The north wall is also cracked but slightly. It will not take a great deal to repair this building. The large Sunday school building adjoining the church will have to come down—we can say it is utterly ruined. From this point I took the street cars and rode through the streets. St. Paul's church was on the line of the railway, and to see it in ruins made my heart sick. I see in a daily paper that it is estimated it will take from \$10,000 to \$12,000 to re-build this church. I am confident this is not an over-estimate. St. Michael's and St. Philip's were next visited, and the ruin of these buildings is even worse than any I had seen. A part of St. Philip's steeple is already pulled down; the walls are fearfully cracked, and it will take many a dollar to put this church in good order again. The same is equally true of St. Michael's.

The business portion of the city is badly ruined; many of the houses will have to be pulled down and put up again. But with splendid pluck the merchants are setting to work to make the necessary repairs, and business is brisk in the City by the Sea.

Now, Mr. Editor, this letter is written not for the sake of news, for my time is precious; but to lay a few plain facts before the Church in America. The people of Charleston, unless money be loaned them at a low rate of interest, will not be able to rebuild their houses or repair their places of business. How then are the churches, which have suffered so intensely, to be made safe for public worship? On last Sunday I officiated in the open air, and the congregation was a large one. The people had come to praise God for His mercy in sparing their lives, and to pray to Him to save them from danger and destruction.

The month of September is a bad month down South. Should rain come, and it certainly will, there will be no place to worship God in. The churches must be repaired and at once. You will see a statement from the Rt. Rev. W. B. W. Howe, D.D., Bishop of South Carolina, that we will need \$100,000 to put us back where we were before. We believe the Church in America will give it. We will not be left desolate in this hour of dark calamity. I feel assured that the hearts of the rich in the American Church will beat with sympathy, and that the Bishop of the diocese of South Carolina will have put at his disposal the \$100,000 which he tells the Church the afflicted diocese of South Carolina will require. Am I right in this supposition? The need of money is great; the rich, out of their abundance, can give plenteously; the poor can

imply re-... arch. In... ch's for-... ere orig-... need by... t to the... eir daily... cal prac-

further... to be un-... he other... 1 in 1883... y simply... em most... nt, leav-... d fuller... om the

d in the... eat ad-... l issued... ouse of... tion of... hem as... d meet... ntually... Book... author-... oviding... and of... hile at... s a me-... of our... treas-

isitors... lled to... de by... arious... These... attend... ies or... hold-... with... others... Rev.

n will... terri-... owing... first-... nited... ch he... on re-... o him

cured... will... point... be ob-... place... ficate... where

ill be... place... ghest... cent... nt at... ce of... nter-... the... older... aven-

icate... t full... jour-... fore... n. It... hich... ld be

ll be... ured... the... av-... tinu-... priv-... d at... will... thin... urn-

that... able

give the mite, even as the poor widow did when she cast in all the living that she had. This is no sensational article—it is but a homely statement of the distressing fact that the Church in South Carolina has received a fearful blow, from the ruin of which she will not be able to rise unless the big-hearted Churchmen of the great West and North and East show their practical sympathy by giving of their abundance, or even penury. God grant that the Church in America will be equal to the necessity.

THE PHILOSOPHY OF THE CREED.

BY PERE GRATRY.

SOMETIME PROFESSOR OF THEOLOGY AT THE SORBONNE, PARIS.

TRANSLATED AND ADAPTED FROM THE FRENCH BY THE REV. E. C. PAGET, M. A., OXON. [COPYRIGHT 1886.]

FIFTH CONVERSATION.

Subject—The Church.

"I believe in the Holy Ghost, the Holy Catholic Church, the Communion of Saints."

III.

Q. What a misfortune it is that we cannot confine ourselves to knowing and loving the soul of the Church, and allow it to shine down like a starry sky upon our hearts to console us on the earth with the ideal of the Church invisible. Why may not the Church remain in this angel state? Must she put on a coarse body in which good and evil, weakness and the passions of earth, are mingled?

R. I am far from thinking as you do. "The Word was made flesh," and why is it a humiliation for the soul of the Church to be incarnate? Why should she not take a visible group of men as her body?

Q. But see this frightful mingling of hypocrites, blasphemers, fanatics, the sensualists and the proud, who paralyze in the Church the power of the children of God?

R. Let us be exact if you please. What is the soul of the Church? It is the assemblage of human souls in which reigns the Spirit of God. Now the common life of these souls, which thus live in God, we name the Communion of Saints, a communion which embraces the living and the dead. But the living have a body and therefore the Church necessarily has a body which exists at the same time as, or even in a certain sense before, the soul. What more then was needed to constitute the visible body of the Church as it now exists? Merely that these living men should unite to constitute a visible society. But that was already done by Christ and the Holy Spirit at Pentecost, it only needed that men should not separate themselves. As a fact the Church has grown upon the earth like a seed, and spread forth like a tree from one germ.

Christ and the Apostles were the visible seed, and as a plant assimilates from the air and the water the materials which form and develop its structure, so the primitive life germ of the Church drew in men. At once all upright souls, whom the word could reach, flowed into the Church like the streams of a generous sap, and the body of the Church spread over the face of the world with a magnificent rapidity, to be the life and "joy of the whole earth." Nothing in history is comparable to this majestic birth of the free society of spirits, united in righteousness and truth. "They had" says the Acts of Apostles, "but one heart and one soul." And St. Paul fills in the picture saying

we are "all members one of another." And thus was formed the most perfect of bodies.

Q. But then what means the presence of the wicked in the Church?

R. This. "They that are whole have no need of the physician, but they that are sick" (Matt. ix: 12). Those who reproach the Church with having wicked people in her bosom resemble those who reproach Jesus Christ with eating and drinking with publicans and sinners. Do not forget that the cure of the unrighteous was the principal work of Christ. He takes souls, which have been poisoned by sin, and incorporates them into Himself that He may heal them. The Church acts as those saints did, who embraced the lepers and the plague stricken, and this is Augustine's meaning in the words which he repeats many times in different works: "We must bear with the wicked both within and without the Church." So Christ Himself says (Matt. xiii: 29), "Pluck not up the tares."

The Church then bears with the wicked and submits to their presence. They are attached to the body of the Church as a dead or dying bough to the trunk of a tree, and sometimes it happens that a fresh inflow of sap reaches them and gives them life. The soul of the Church ever labors to purify, quicken, and transfigure its body, and although it shines upon the world outside, and sweetens the social atmosphere by the outward fragrance of grace, yet the soul of the Church is, first and chiefly, in its body, and to be united to that body is a blessing and a good beyond compare.

IV.

Q. But how is this body, which you call the most perfect of bodies, organized? What means this complicated hierarchy, these two castes of clergy and laity, this fixed and unprogressive constitution?

R. I affirm that there is in the Church nothing of what you have said, and that this body ecclesiastical presents just the most perfect type of social organization.

First as to these two castes. If "man doth not live by bread alone, but by every word that proceedeth out of the mouth of God," it follows that there will always be two kinds of workers in the world—those who sow the seed for natural food, and those who sow the Word of God for the soul's food. Hence the two classes of priests and lay people, or the Church feeding and teaching, and the Church fed and taught. Notice always that which utterly destroys all idea of caste, that every man, provided he is not physically or morally disqualified, has the absolute right of choosing which of these two kinds of work he pleases.

But because in this body, as in every perfect organization, each member ought to act with the moral force of all, it follows that no one has the right to teach or act with authority in the Church, until after a formal acceptance and ordination, with mission from, and by delegation of, the power which is deposited with the entire governing body.

As to the government of the Church catholic, it unites in the highest degree the twofold condition of perfect organization with the greatest degree of unity joined to the greatest degree of liberty. The unity of the episcopate is well set forth by St. Cyprian in treating of this question: "The entire episcopate of the Church is one, and of this each bishop occupies and holds a part as the representative of the whole."

(DeUnit. Eccl. v.) The voice of the episcopate in the general councils of the undivided Church is rightly regarded as the voice of the Church herself.

But while there is this solidarity and unity in the entire episcopate of the Universal Church, whose influence pervades and overrules all (so that no provincial or national Church can alter or abolish any canon or creed of the Universal Church without the consent of the whole), there are also subordinate centres which we also call diocesan churches. Every such church or diocese possesses its own centre, its own pastor, equal as to the fulness of pontifical and priestly power which he possesses, to the whole episcopate of the Church. Every such subordinate centre contains all powers and conditions necessary for the religious life, the full power of ordaining priests, that is, of self-perpetuation, of nominating or electing its bishop, who is then accepted by the episcopate after the province or nation representing the Universal Episcopate and consecrated by some of its bishops.

These diocesan churches, with the bishop as their pastor, contain again subordinate centres or parishes, which are also full of the means of grace and life. These churches, subordinate to the diocese, have each their pastor, and every priest, even the assistant priests of the parish, possess, like the bishops, the priesthood (saving the pontifical powers of ordaining and confirming), and exercise this power, under the license of the Episcopate, freely.

This is a magnificent organization which we may compare to that of the stars. For there we see the orders of subordinate centres, endowed with movement and life of their own, yet drawn onward in the attraction of the most puissant unity. And this organization exists and is spreading over the whole world, so that every child of man may be joined to the body, and through it have life and have it more abundantly.

THE BOOK ANNEXED; ITS CRITICS AND ITS PROSPECTS.

BY THE REV. W. J. GOLD, S. T. D.

I have read with much interest the third article of Dr. Huntington on "The Book Annexed; Its Critics and Its Prospects." It is written in the agreeable and courteous style usual with its distinguished author. But there is one point in it which I do not feel quite willing to let pass. On p 49, after referring in the text to the "Proper Sentences for Special Days," the following occurs in a foot-note: "Prof. Gold. . . does object emphatically to the theory that the opening sentences are designed to give the key-note of the service. But here he differs with Blunt, as elsewhere in the same paper he dissents from Freeman and from Littledale, admirably illustrating, by his proper assertion of an independent judgment, the difficulty of applying the Vincentian rule in liturgical criticism. Such variations of opinion do, indeed, make against 'science;' but they favor good sense."

It is embarrassing to find myself represented as having set up simply my private "opinion" as against such distinguished names. I might have been inclined to see something of the *ad captandum* in this if it were possible to suspect such a thing. As it is it must be set down to my own obscurity. My attempt in the *Seminarian* was, first, to ascertain from the history and struc-

ture of the offices of the Prayer Book the proper rules and canons to be applied in any revision of those offices. In the criticism which followed, my earnest endeavor was simply to apply these principles and to banish all individual views or hobbies. In the case of the opening sentences Blunt states his opinion that they give the key-note of the service which follows as a whole. In answer, I flattered myself that I had proved from the history of these sentences that they were simply preparatory to the confession and absolution. It followed on strictly "scientific" principles that Blunt was in error. Where my own judgment came into the matter, was in claiming that it was not a liturgical improvement to give a new meaning to these sentences by making them refer to the service as a whole. I thought it tended to impair in some degree, the emphasis proper to the penitential preparation and mar its effect, as well as to obscure the distinction between an act of penitence and an office of praise. This brings me into conflict with our own revered fathers of the revolutionary period, who however, have certainly never been supposed to be liturgical authorities, and also with the framers of the Book Annexed. Here, of course, my judgment must be taken for just what it is worth. But the point in question must not be obscured, and that is whether it is desirable to adhere to the original type or not.

In the case of Littledale, if I understand the reference, no matter of opinion was involved. I simply cited a fact which made it difficult to see how Dr. Littledale's statement could be accepted.

As to Freeman the case is much the same as that of Blunt. The fact can hardly be questioned that the great canticles were not originally responsories or responsories to the lessons; but that the responsory was a distinct composition and the canticles had another office altogether. A rubric in the Roman Breviary makes this very clear, and here let me express a hope that a reference to the Roman Breviary will not be taken as indicating a secret leaning to the Vatican religion, since it only assumes that we may look there for the record of many ancient liturgical traditions. The rubric in question, among the *Rubricae Generales*, states that on feasts of nine lessons there are but eight Responsories, because after the ninth lesson there is no respond, but the *Te Deum* follows. The question so far was one of fact. The further question is, whether it is desirable to give the elements of our offices a distinctly new and modern interpretation, making the didactic the ruling element; and leading logically to a complete re-arrangement of the services, such as that already proposed in some quarters by which the *Te Deum* and *Benedictus* shall be made to change places in order, as is supposed, to harmonize better with the Old and New Testament lessons respectively. In such a matter I am not stating a private or individual judgment, when I say that the presumption at least, is in favor of the ancient structure and rationale of the service, as opposed to the new and modern theory of any man however eminent.

I submit therefore that such variations do not make against science, but in its favor. Neither do I admit that there can be any antithesis between true science and "good sense."

In the latter part of Dr. Huntington's article, where we are startled by the sudden appearance of the shadow of the Vatican again, he writes these words:

"No scheme of liturgical revision, no matter how scientifically constructed, will ever find acceptance with the people of this Church which does not do even handed justice to both the great historic growths which find their common root in Anglican soil." With what I suppose to be meant by this sentence I most heartily agree; but I go further and say that no scheme of liturgical revision can be scientifically constructed, which does not take into account all the facts and principles involved. Therefore in the endeavor to evolve sound liturgical canons, I have appealed to inherent principles of divine worship, to structure, to history, to long habit, to race peculiarities and to language.

One thing I have not been willing to admit, and that is that different parties in the Church should have license, by unbounded rubrical flexibility, to make the services of the Church express their own peculiar views, any further than is already the case. And this I take to be the true "Anglo-Catholic" position.

THE SCOTCH LITURGY.

BY THE REV. WILLIAM C. POPE.

Considering who said it, no liturgy has probably ever received a higher encomium, than that pronounced on the Scotch Rite by Bishop Williams—That in giving the primitive form of consecration, "Scotland gave us a greater boon than when she gave us the Episcopate."

As it was Bishop Williams who at the beginning introduced the resolution requiring that all changes should be in conformity with the principles of our present liturgy, I trust that in presenting the Scotch Liturgy to the readers of THE LIVING CHURCH as worthy of imitation, I shall not be furthering that which Bishop Bedell deprecates in the following terms: "Let it be considered, that if any material changes be introduced into our Liturgy, it will no longer be the Book of Common Prayer and Administration of the Sacraments, which English-speaking Protestant Episcopalians throughout the world have rejoiced in, since the days of Edward VI. for three hundred years."

It is however humbly submitted that three hundred years ago does not mark the date of the origin of the Prayer Book, nor of righteousness, nor of liturgical beauty and propriety. The origin of the American liturgy is to be found in that Upper Chamber in Jerusalem, in which the Lord Jesus Christ instituted the Holy Eucharist. The liturgy, at that time brought into existence, having undergone various modifications, has passed to Ephesus, along with St. John, and to Lyons, in France, with St. Irenaeus; and was found in Britain by Augustin the monk, sent there by the Pope in 596. While all liturgies have some things in common, the liturgy of St. John which was found in Britain by Augustine, differed in some respect from that of St. Peter, which Augustine brought with him. Pope Gregory advised him to make use of the excellence of the native liturgy, and in this way the two were combined.

As however, England, after the Saxon invasion, was the second time converted, and as this was done chiefly by the ancient British Church, we can understand that the ancient Johannan liturgy was given an honorable place. To these two sources, the liturgies of St. John and St. Peter, a third one is added from which the Scotch liturgy de-

rives its existence, that of St. James, or the liturgy of Jerusalem.

When the Scotch liturgy was read for the first time in St. Giles cathedral, on Sunday, July 23d, 1637, occasioning the first beginning of open revolt against Church and king, it was very much the same as our own.

More than a hundred years ago, however, the Scotch had awakened to a knowledge of the wrong arrangement of the different parts of their Eucharistic Office.

In 1743 an edition was printed with the words on the title page—"All parts of the Office are ranked in their natural order." The history of this edition is given by the Rev. Andrew Gerard (1744) in a letter to Bishop Alexander.

"Bishop Gadderar, on his coming to Aberdeen, caused some hundred copies of that Office (the Scottish of 1637) as it was first published, to be printed for this diocese; and though no manner of alteration was made in those copies, yet he still used it, as did his clergy by his advice, and the apparent reasonableness of the thing, in that order of the parts in which the Office complained of appears. All the clergy marking that order on the back of the title page with a pen for their own direction, as did several of the laity their own copies; but those who could not write, and others of the laity whose memories were not so prompt to follow and readily join in performing the Office, being thus at a loss, two young merchants, hoping to make a penny by the ready sale of them caused the new impression to be cast off for the benefit and ease of the laity, and gave it the title it has, without consulting with any clergyman in anything; so that it was a good while ere we knew by whose procurement it was done. But the benefit of it being apparent, the copies were all bought up, and more called for, so that this country is now full of them."

The so-called "natural order" is that which is most in accordance with the ancient liturgy of the Church of Jerusalem.

Let us compare it with our own Eucharistic Office. After the sermon follows the long Exhortation, and then the Offertory. Our two Exhortations coming together is a manifest blunder.

Our Offertory is a mangled thing, for it extends into the prayer for the church. The Scotch Offertory is beautifully complete in itself.

OFFERTORY.

Then the presbyter or deacon shall say:

Let us present our offerings to the Lord with reverence and godly fear.

Offertory Sentences, Sentence of Presentation.

Blessed be Thou, O Lord God, for ever and ever. Thine, O Lord, is the greatness, and the glory, and the victory, and the majesty; for all that is in the heavens and the earth is Thine. Thine is the Kingdom, O Lord, and Thou art exalted as head above all; both riches and honor come of Thee, and of Thine own do we give unto Thee.

Amen.

And the presbyter shall then offer up, and place the bread and wine prepared for the Sacrament upon the Lord's table.

(Observe the superiority of this rubric over our own. "And the priest shall then place upon the table so much Bread and as he shall think sufficient.")

Then follows, complete in itself, the Anaphora, consisting of Sursum Corda, Proper Prefaces, Triumphal Hymn, Consecration Prayer, Oblation, Invocation, Prayer for the Church, Lord's Prayer.

Then follows the Preparation of the People, consisting of Invitation—Ye that do truly, etc., Confession, Absolution, Comfortable Words, Prayer of Humble Access.

Then the Administration and Post Communion.

If it is attempted to thus classify the different parts of our Eucharistic Office, it will be found that it does not yield itself to any such orderly arrangement.

THE "BOOK ANNEXED."

From report of Committee of diocese of New Hampshire.

The committee would deprecate undue haste in effecting any general or permanent revision of the Book of Common Prayer which has been in use for the past century, and which, in nearly all its important features, is the same as the Prayer Book used by the Church of England and by those churches which are in full communion with her. In their judgment, the gravity of the subject calls for longer and fuller study than has been possible in the time which the Joint Committee has had for its work. It is of the utmost importance that no permanent additions to the Prayer Book should be made out of harmony with the simplicity and majesty of its language, even though they be not repugnant to its doctrinal spirit; for should such additions once be made, it would be almost impossible to remove them.

In order that the best learning and judgment of the Church may be brought to bear on this important undertaking, your committee would urge the appointment of a commission, embracing not only members of the General Convention, but also other competent liturgical scholars, to consider the whole subject afresh, and to report to the General Convention, in due time, the results of their labors.

Nevertheless, as by quite general consent the necessities of the Church's work make some immediate action in the way of revision highly desirable, to provide for wants which experience has shown must be met in some way, your committee would express the hope that the action of the General Convention of 1886 may secure, without delay, such a measure of increased flexibility and enrichment as is evidently needful for the best interests of the Church. To this end they desire to state their hearty concurrence in the general outline of the scheme proposed by the Maryland Diocesan Committee on Revision, and recently approved by the convention of the diocese of Massachusetts.

The foregoing scheme would, in the judgment of your committee, afford the relief most needed in the conduct of the Prayer Book services; but, as it is a new proposition, it cannot be made operative before 1889. Hence they would recommend the ratification of such of the rubrics proposed in the Convention of 1883, and made known to the several dioceses, as may seem to have received general approval, for provisional use during the next three years, that we may not be left just where we have been so long, and lose this present opportunity for securing some measure of flexibility and enrichment.

The principle on which the committee has based its recommendation of the ratification of the rubrics in the annexed table is, that we should adopt not what we might fancy would prove edifying, but what actually has so proved by the use and experience of the Church either in England or America.

In some instances we should simply restore what rightfully belongs to the liturgical heritage of the Church. In others we should give the Church's formal approval to uses which were originally resorted to from urgent need by those who were loyal in heart to the Church's law, but who, in their daily work, found some extra rubrical practices a necessity.

The committee would say further that they by no means wish to be understood as considering all of the other parts of the revision proposed in 1883 useless or undesirable, but they simply recommend what seems to them most needful and profitable at present, leaving all the rest for further and fuller consideration by those to whom the task may be committed.

Many of the prayers contained in the Book Annexed might, with great advantage, be set forth in a manual issued under the authority of the House of Bishops, for use with the sanction of the Ordinary; and such of them as should stand the test of time and meet with general approval might eventually be incorporated in the Prayer Book. Such a manual, put forth with authority, would be very helpful in providing for the special needs of missions and of many of our newer parishes, while at the same time it might serve as a medium for the fuller enrichment of our formularies from the liturgical treasures of the past.

THE GENERAL CONVENTION.

CHICAGO, OCTOBER, 1886.

OFFICIAL INFORMATION.

The attention of deputies and visitors to the General Convention is called to the following arrangements made by the Chicago committee with the various railroads for reduced rates. These rates apply to all who desire to attend the Convention, whether as deputies or visitors, or members of societies holding their meetings in connection with the Convention. Delegates and others east of Buffalo must apply to the Rev. C. L. Hutchins, Medford, Mass.

The Central Traffic Association will return all delegates within their territory for one-third fare, on the following conditions:

Each delegate must purchase a first-class ticket (either limited or unlimited) to the place of meeting, for which he will pay the regular fare, and upon request the ticket agent will issue to him a certificate of such purchase.

If through tickets cannot be procured at the starting point, delegates will purchase to the most convenient point where such through tickets can be obtained, and re-purchase through to place of meeting, requesting a certificate from the ticket agent at the point where re-purchase is made.

Tickets for the return journey will be sold by the ticket agents at the place of meeting, at one-third the highest limited fare, only to those holding certificates signed by the ticket agent at point where through ticket to place of meeting was purchased, and countersigned by the secretary or clerk of the Convention, certifying that the holder has been in attendance upon the Convention.

It is very important that a certificate be procured, as it will indicate that full fare has been paid for the going journey, and that the delegate is therefore entitled to the special fare on return. It will also determine the route via which the tickets for return journey should be issued.

Tickets for return journey will be furnished only on certificates procured not more than three days before the Convention assembles, and will be available on return journey for continuous trip tickets only; no stop-over privileges being allowed on tickets sold at less than full fares. Certificates will not be honored unless presented within three days after the date of adjournment of the Convention.

Ticket agents will be instructed that the reduced fares will not be available

unless the holders of the certificates are properly identified, as above described. The certificates are not transferable, and the signature affixed at the starting point, compared with the signature to the receipt, will enable the ticket agent to detect any attempted transfer.

The following lines are included in this association:

Baltimore & Ohio, west of the Ohio River.—Chicago & Atlantic.—Chicago, St. Louis & Pittsburgh.—Chicago & Grand Trunk.—Cincinnati, Hamilton & Dayton.—Cincinnati, Indianapolis, St. Louis & Chicago.—Cincinnati & Muskingum Valley.—Cincinnati, New Orleans & Texas Pacific.—Cincinnati, Wabash & Michigan.—Cincinnati, Washington & Baltimore.—Cleveland, Columbus, Cincinnati & Indianapolis.—Cleveland, Akron & Columbus.—Columbus & Cincinnati Midland.—Dayton & Union.—Detroit, Grand Haven & Milwaukee.—Evansville & Terre Haute.—Fort Wayne, Cincinnati & Louisville.—Grand Rapids & Indiana.—Grand Trunk (west of Toronto).—Indianapolis & St. Louis.—Indiana, Bloomington & Western.—Jeffersonville, Madison & Indianapolis.—Lake Erie and Western.—Lake Shore & Michigan Southern.—Louisville & Nashville.—Louisville, Evansville & St. Louis.—Louisville, New Albany & Chicago.—Michigan Central.—New York, Pennsylvania & Ohio.—Niagara Falls Short Line.—Ohio & Mississippi.—Pennsylvania Company.—Peoria, Decatur & Evansville.—Pittsburgh & Lake Erie.—Pittsburgh & Western.—Pittsburgh, Cincinnati & St. Louis, Scioto Valley.—Terre Haute & Indianapolis (Vandalia Line.)—Valley.—Wabash, St. Louis and Pacific (east of Mississippi river.)—Wheeling & Lake Erie.

The above lines embrace the territory bounded by Buffalo, Pittsburgh, Wheeling, Va., and Parkersburg, Va. on the east; the Ohio river on the south, and the Mississippi on the west.

The Southern Passenger Committee make the same offer of one third fare for return on condition of full fare having been paid to Chicago.

Certificates must be obtained from the local secretary, the Rev. J. Rushton, Woodlawn Park, Ill.

These certificates must be presented to the ticket agent at starting point for his signature.

Delegates living away from the roads controlled by this committee, must purchase tickets to nearest point and then re-purchase.

It is very important that deputies and visitors living in the territory controlled by this committee should obtain certificates before leaving home, as return rates will not be given, except on production of certificates properly signed by the station agent, and countersigned by the local secretary, as a guarantee of the holder having attended the meetings of the Convention.

The Southern Passenger Committee controls the following railroads:

South Carolina.—Louisville & Nashville.—Georgia Pacific.—Western & Atlantic.—Port Royal & Augusta.—Richmond & Danville.—Carolina Central.—Western Railway of Alabama.—Atlanta & West Point.—New York, Philadelphia & Norfolk.—Nashville, Chattanooga & St. Louis.—Georgia R.R.—Atlantic Coast Line.—Brunswick & Western.—Jacksonville, Tampa & Key West.—Rome Railroad.—Richmond, Fredericksburg & Potomac.—Savannah, Florida & Western.—Central Railroad of Georgia.—Pennsylvania.—East Tennessee & Georgia.

These lines include territory east of the Mississippi and south of the Ohio. Connection with the Central Traffic Association lines may be made at St. Louis, Evansville, Louisville, Cincinnati, Parkersburg and Wheeling, and the certificate obtained for the Southern Passenger Committee's lines will be honored over the Central Traffic Association railroads.

The Chicago Railroad Association agrees to return delegates and visitors at one-third fare on presentation of certificate to the station agent at Chicago.

The following lines are represented in this association, and certificates must be obtained as directed:

Chicago & Alton.—Chicago & Northwestern.—Chicago, Milwaukee & St. Paul.—Chicago & Eastern Illinois.—Illinois Central Railroad.—Louisville, New Albany & Chicago.—Chicago, Burlington & Quincy.—Wabash, St. Louis & Pacific.

Certificates for the above lines, except

C. B. & Q., furnished by local secretary during meeting of Convention.

Chicago, Burlington & Quincy certificates must be obtained from station agent at starting point.

The territory covered by this association includes Indiana, Illinois, Wisconsin, Minnesota.

The Chicago, St. Louis and Missouri River Passenger Association will return at one-third fare on certificate furnished during Convention by local secretary.

This association includes the following lines:

Chicago & Alton; Chicago, Burlington & Quincy; Chicago, Rock Island & Pacific; Hannibal & St. Joseph; Kansas City, St. Joseph & Council Bluffs; Missouri Pacific; Wabash, St. Louis & Pacific.

The territory embraced by this system includes Texas, Louisiana (west of the Mississippi), Arkansas, Kansas, Missouri, southern portion of Iowa and Western Illinois.

Arrangements with the Union Pacific, Northern Pacific, and St. Louis and San Francisco Railroads are not yet completed. The local secretary will advise all on these lines by letter, on application being made to him.

Deputies and visitors from the Eastern States, north of Baltimore and east of Buffalo, must obtain certificates as provided for in the circular of the Rev. C. L. Hutchins.

The local secretary will forward certificates to all who have applied for them at his former address, Pullman, except where other arrangements are necessary, as directed in this circular.

The local secretary will have an office in connection with the Convention, where any information will be gladly given.

The attention of those who have already engaged rooms at the Palmer House, or contemplate doing so, is called to a change from the published rates. The discount of 10 per cent. will not be allowed.

Further information may be obtained on application to

REV. J. RUSHTON,
Local Secretary.

Woodlawn Park, Ill.

POSTSCRIPT.

The following lines in the Chicago, St. Louis and Missouri River Passenger Association require delegates to obtain certificates from the ticket agent at the point of starting:

Chicago, Burlington & Quincy; Chicago, Rock Island & Pacific; Hannibal & St. Joseph; Missouri Pacific; Wabash, St. Louis & Pacific.

The Northern Pacific and St. Paul, Minneapolis & Manitoba railroads agree to return delegates at special rates on production of certificate to be obtained from station agent at starting point.

The Union Pacific will make special rates for the clergy and their families on application, but offer no special rates for lay delegates. J. RUSHTON.

OPINIONS OF THE PRESS.

The Springfield Republican.

SUFFERING CHARLESTON.—The heart of the country will go out with a great throb to the people of Charleston in their misfortune, for no American city in the last quarter of a century has suffered so severely and so frequently. But the business men of Charleston have a record for pluck and endurance that will stand them in good stead. The commerce and industries of the city have risen in 20 years out of the ruins left by the war and have grown to great proportions. The statistics for the last fiscal year, which includes the time of the destructive cyclone, are just at hand, and are significant of the remarkable reactionary capacity of the place. The foreign imports for 1885-6 amounted to \$711,265 against \$491,690 in the previous year. The manufactured products were \$6,761,000 against \$6,491,400, the 380 manufacturing establishments in the city employing 6,944 hands, and representing a capital of nearly \$7,000,000. During this time the terminal facilities of the city had improved greatly, and what is especially significant, the public debt has been reduced to about \$4,000,000. It will take more than one earthquake to destroy in a community the germs of such seeds of progress as these.

The Church Press.

THE NAME OF THE CHURCH.—"American Catholic" seems to meet with most favor—some of the bishops and prominent clergy, and most of our contemporaries, favor "American Catholic." But objections are raised by many on the grounds, first, that the Church is not ready for so radical a change; second, that so marked a change of title would be apt to greatly exasperate both the Roman Catholic and extreme Protestant parties, and might prove a new cause of serious dissensions, when the tendency of the age is and ought to be towards reconciliation and peace. We think that the name of "American Catholic" is the best and most expressive title that the Church could possibly adopt, and would doubly assert her claim to be a true and living portion of the "One Holy Catholic and Apostolic Church" of Jesus Christ, and a national and self-governing Church in her local aspect. The peoples of Central and South America, and even of Mexico, by the designation "American" understand appertaining to these "United States of America," and do not claim it in the same sense for themselves."

HINTS FOR HOUSEWIVES.

REMEDY for kerosene in carpet: Lay blotters or soft brown paper over the spot and press with warm iron. Repeat with fresh papers till spot is removed.

EGG-PLANT partly cooked, either hot or cold, mixed with a thick batter, makes good fritters or griddle-cakes for breakfast, luncheon, or supper.

CELERY may be cut like asparagus and boiled in salted boiling water only until tender, but not at all watery, and serve hot with salt, pepper, and butter, or with white sauce, or cold with French salad dressing or mayonnaise.

VEAL LOAF.—Chop fine three pounds of rare veal and quarter of a pound of fat salt pork; add pepper, salt and sage, to taste; three crackers pounded fine. (I usually roll them) three eggs. Mix all well together. Bake in a deep pan one hour and a-half. When done turn down, leaving the pan over it until cold.

AN authority in laundry matters says that borax is a valuable adjunct to the raw starch for collars and cuffs. Too much should not be used, as it has a tendency to make the linen yellow. Lump borax may be dissolved in hot water and bottled for future use. Perfectly clear gum-arabic water is also an excellent addition. It is well to bear in mind that the polish on cuffs and collars is the result of heat, friction and pressure.

A CHARMING industry is now being undertaken by a few young ladies in the secret, which will add to their list of pretty things for holiday gifts, and to "tables" for charitable entertainments. Pith from corn stalks is cut with a very sharp knife into little blocks. These are painted with water colors in conventional designs and glued together in the form of vases, jugs, etc. The delicate color of pith, its lightness and its porousness render it handsome material for fancy work. In putting the blocks together they are allowed to overlap.

FLUTED LACE WITH EDGE.—Cast on 22 stitches. Use No. 20 thread.

- 1st row. Knit 16, o, n, o, n, o, k, 2.
- 2nd row. Knit 9, p, 11, leave 3 stitches on needle that you do not knit and turn and go back.
- 3rd row. Knit 14, o, n, o, n, o, k, 2.
- 4th row. Knit 10, p, 11, k, 3.
- 5th row. Knit 18, o, n, o, n, o, k, 2.
- 6th row. Knit 11, purl 11, leave 3, turn and go back same as 2nd row.
- 7th row. Purl 11, k 5, o, n, o, n, o, k, 2.
- 8th row. Knit plain across.
- 9th row. Knit 3, p, 11, k 6, o, n, o, n, o, k, 2.
- 10th row. Knit 24, leave 3, turn and go back.
- 11th row. Purl 11, k 7, o, n, o, n, o, knit 2.
- 12th row. Slip and bind 6 stitches, knit the rest plain.
- 1st, 5th and 9th rows slip first stitch.

GREEN peppers are pickled as follows: soak them overnight in salted water; cut off the stem ends and scoop out the seeds; for two dozen, peel and chop a pint of white onions, six large cucumbers, and a head of celery; mix with them a teaspoonful each of whole cloves, allspice, and pepper-corns, a level dessert-spoonful of pepper, a gill

of salad oil, and enough vinegar to moisten them; stuff the peppers, put in the stem ends, and tie them securely; pack the stuffed peppers in wooded tubs or stone jars, cover them with scalding hot vinegar, and keep them in a cool place.

DR. JOHN BULL'S
Smith's Tonic Syrup
FOR THE CURE OF
FEVER and AGUE
Or CHILLS and FEVER,
AND ALL MALARIAL DISEASES.

The proprietor of this celebrated medicine justly claims for it a superiority over all remedies ever offered to the public for the SAFE, CERTAIN, SPEEDY and PERMANENT cure of Ague and Fever, or Chills and Fever, whether of short or long standing. He refers to the entire Western and Southern country to bear him testimony to the truth of the assertion that in no case whatever will it fail to cure if the directions are strictly followed and carried out. In a great many cases a single dose has been sufficient for a cure, and whole families have been cured by a single bottle, with a perfect restoration of the general health. It is, however, prudent, and in every case more certain to cure, if its use is continued in smaller doses for a week or two after the disease has been checked, more especially in difficult and long-standing cases. Usually this medicine will not require any aid to keep the bowels in good order. Should the patient, however, require a cathartic medicine, after having taken three or four doses of the Tonic, a single dose of KENT'S VEGETABLE FAMILY PILLS will be sufficient. USE no other pill.

Price, \$1.00 per Bottle; Six Bottles for \$5.

DR. JOHN BULL'S
SMITH'S TONIC SYRUP,
BULL'S SARSAPARILLA,
BULL'S WORM DESTROYER.

The Popular Remedies of the Day.

Principal Office, 831, Main St., LOUISVILLE, KY.

Holman's Liver & Stomach Pad
Absorbs all impurities from the blood. Invigorates and vitalizes the whole system.

Holman's Liver & Stomach Pads
Cure Biliousness, Indigestion, Jaundice, Diarrhoea, Malaria, Sick Headache, Rheumatism, &c.

Holman's Liver & Stomach Pads
Regulate the Stomach and Bowels, improve the Appetite, correct Assimilation, Complexion, &c.

Holman's Liver & Stomach Pad
Prevents Sea sickness, Cholera, Smallpox, Yellow, Typhus, Typhoid and Bilious Fevers.

All Druggists.—Or sent on receipt of PRICE, \$2.00.

HOLMAN PAD CO.,
120 WILLIAM STREET, N. Y.

LUNDBORG'S
Perfume

EDENIA.

LUNDBORG'S

Rhenish Cologne.

If you cannot obtain LUNDBORG'S PERFUMES AND RHENISH COLOGNE in your vicinity send your name and address for Price List to the manufacturers, YOUNG, LADD & COFFIN, 24 Barclay Street, New York.

Have You CONSUMPTION

Cough, Bronchitis, Asthma. Use PARKER'S TONIC without delay. It has cured many of the worst cases, and is the best remedy for all affections of the throat and lungs, and diseases arising from impure blood and exhaustion. Often saves life. Cures when all else fails. \$1. at Druggists.

HINDERCORNS The Best Cure for Corns, &c. 15 cts. at Druggists.

I CURE FITS!

When I say cure I do not mean merely to stop them for a time and then have them return again. I mean a radical cure. I have made the disease of FITS, EPILEPSY or FALLING SICKNESS, a life-long study. I warrant my remedy to cure the worst cases. Because others have failed is no reason for not now receiving a cure. Send at once for a treatise and a Free Bottle of my infallible remedy. Give Express and Post Office. It costs you nothing for a trial, and I will cure you.
Address, DR. H. G. ROOT, 183 Pearl St., New York.

THE RESTLESS BOY.—Yes, we've had the restless boy. He is never absent. Rain will keep away the girl who is absorbed by her new hat, and storm will often detain the chronic giggler and whisperer, but the troublesome boy cannot be hindered by trifles. Every teacher of boys knows how he wriggles and twists through the opening exercise, rattles his paper when the superintendent calls "Silence!" and punches the other boys during prayer-time. "What shall be done with him?" asks the long-suffering teacher, with a discouraged tremble in her voice and a tired, long-drawn sigh. Well, in the first place have him sit next to you. Insist upon this; though you will probably not need to insist if you make the request pleasantly, and as though you expected him to acquiesce at once. Give him something to do as far as possible. Have him find the place in the singing book, encourage him strongly to sing; have him mark the attendance if he can be trusted to do it, or whatever is to be done. Study the lesson with him in your mind, and have one point at least for him which you can bring out early before he is already absorbed. Above all, endeavor to have great patience, remembering that the boy who is felt in your class is the boy who will be felt out in the world by-and-by.—*Sunday School Journal.*

Granula.
"OUR HOME ON THE HILLSIDE." (The Sanatorium), at Dansville, N. Y., has acquired a national reputation as one of the most successful sanatoriums in the country. Its celebrated founder, Dr. James C. Jackson, has given years of study and research to the question of diet for invalids. One of the results of this work is the production of Granula, a health food, prepared from the best winter wheat grown in the famous Genesee Valley. It contains every constituent of the grain, is twice cooked by a special process, and while it is very palatable and highly nutritious, it is ready for immediate table use. The sick and well alike enjoy it as an article of every day food. Circulars, giving detailed description and testimonials will be gladly sent on application to Our Home Granula Company, Dansville, N. Y.—(N. Y. Weekly Tribune.)

Catarah, Catarrhal Deafness and Hay Fever.
Sufferers are not generally aware that these diseases are contagious, or that they are due to the presence of living parasites in the lining membrane of the nose and eustachian tubes. Microscopic research, however, has proved this to be a fact, and the result is that a simple remedy has been formulated wherebefore in from one to three simple applications made at home. A pamphlet explaining this new treatment is sent free on receipt of stamp by A. H. Dixon, & Son, 305 King Street W., Toronto, Canada.

Scott's Emulsion of Pure Cod Liver Oil, with Hypophosphites, In General Debility, Emaciation, Consumption, and Wasting in Children.
It is a most valuable food and medicine. It creates an appetite for food, strengthens the nervous system and builds up the body. It is prepared in a palatable form and prescribed universally by Physicians. Take no other.

"For contemplation he, and valor formed,
For softness she, and sweet attractive grace."
John Milton in his "Paradise Lost" thus distinguishes woman from man. Diseases fall to her lot that do not to man's, peculiar to her soft and more refined nature. A remedy adapted to the cure of her peculiar diseases is found in Dr. R. V. Pierce's "Favorite Prescription," for women. Thousands who have used it attest its great worth.

We take pleasure in calling the attention of our readers to the advertisement of the Knickerbocker Brace Co., in this issue of our paper. We can recommend this Company to do as they agree, and orders entrusted to their care will receive prompt attention.—*St. Louis Presbyterian, June 19, 1885.*

Rheumatism and the Gout, cease their twinges, if the affected part is daily washed with Glenn's Sulphur Soap, which banishes pain and renders the joints and muscles supple and elastic. It is at the same time a very effective clarifier and beautifier of the skin.

100 Doses One Dollar is inseparably connected with Hood's Sarsaparilla, and is true of no other medicine. A bottle of Hood's Sarsaparilla contains 100 doses, and will last a month, while others will average to last not over a week. Use only Hood's Sarsaparilla.

The purest, strongest, cheapest and best in the world. (50 cts.) N. K. Brown's Ess. Jamaica Ginger.

Glenn's Sulphur Soap heals and beautifies, 25c.
German Corn Remover kills Corns, Bunions, 25c.
Hill's Hair and Whisker Dye—Black & Brown, 50c.
Pike's Toothache Drops cure in 1 Minute, 25c.

HOW PRINTING PAYS
"The Proof of the Pudding," &c.
How richly it pays to own a Model Press is shown in a handsome little book, containing several hundred "proofs," from the 15,000 people who have Model Presses. Business men, Clergymen, Teachers, Boys, Girls, persons out of work,—everybody interested. A Press and outfit complete, from \$5.00 to \$10.00 and up. Book mailed free. Address, The Model Press Co., Limited, 912 Arch St., Philadelphia, Pa.

Hood's Sarsaparilla

Combines, in a manner peculiar to itself, the best blood-purifying and strengthening remedies of the vegetable kingdom. You will find this wonderful remedy effective where other medicines have failed. Try it now. It will purify your blood, regulate the digestion, and give new life and vigor to the entire body. "Hood's Sarsaparilla did me great good. I was tired out from overwork, and it toned me up." Mrs. G. E. SIMMONS, Cohoes, N. Y. "I suffered three years from blood poison. I took Hood's Sarsaparilla and think I am cured." Mrs. M. J. DAVIS, Brockport, N. Y.

Purifies the Blood

Hood's Sarsaparilla is characterized by three peculiarities: 1st, the combination of remedial agents; 2d, the proportion; 3d, the process of securing the active medicinal qualities. The result is a medicine of unusual strength, effecting cures hitherto unknown. Send for book containing additional evidence.

"Hood's Sarsaparilla tones up my system, purifies my blood, sharpens my appetite, and seems to make me over." J. P. THOMPSON, Register of Deeds, Lowell, Mass.

"Hood's Sarsaparilla beats all others, and is worth its weight in gold." I. BARRINGTON, 130 Bank Street, New York City.

Hood's Sarsaparilla

Sold by all druggists. \$1; six for \$5. Made only by C. I. HOOD & CO., Lowell, Mass.

100 Doses One Dollar.

NO MORE ROUND SHOULDERS!

KNICKERBOCKER SHOULDER BRACE
and Suspender combined. Expands the Chest, promotes respiration, prevents Round Shoulders. A perfect Skirt Supporter for Ladies. No harness—simple—unlike all others. All sizes for Men, Women, Boys and Girls. Cheapest and only Reliable Shoulder Brace. Sold by Druggists and General Stores, or sent postpaid on receipt of \$1 per pair, plain and figured, or \$1.50 silk faced. Send chest measure around the body. Address **KNICKERBOCKER BRACE CO., Easton, Penna.** N. A. JOHNSON, Prop'r.



JAMES PYLE'S



PEARLINE

THE BEST THING KNOWN

Washing and Bleaching

In Hard or Soft, Hot or Cold Water.

SAVES LABOR, TIME and SOAP AMAZINGLY, and gives universal satisfaction. No family, rich or poor, should be without it.

Sold by all Grocers. BEWARE of imitations well designed to mislead. PEARLINE is the ONLY SAFE labor-saving compound, and always bears the above symbol and name of **JAMES PYLE, NEW YORK.**

GRANULA

An Incomparable Food. Ready for immediate use. Unequaled for children and invalids. A delicious diet. Unsurpassed for constipation and dyspepsia. Write for circulars. Box by mail, 36c. Our Home Granula Co., Dansville, N. Y., Sole Man'rs.

AGENTS AND CLUB RAISERS

Should send for Confidential Terms to those who Get up Clubs. Agents make a

BIGGER CASH COMMISSION

on our Journals than any others.

Farm and Fireside and the Home Companion,

Our two attractive Journals, with 270,000 circulation, are so very popular and cheap that agents secure orders for them much easier than for any other papers.

NEW PREMIUM LIST of 64 large columns is sent free to anyone. It contains descriptions and prices of many new and novel articles; also many staple goods, which we offer as premiums for obtaining subscribers, and also for sale. You will find prices lower on many articles than in your local markets. Address all letters plainly to

MAST, CROWELL & KIRKPATRICK, Springfield, Ohio.

MARSHALL FIELD & CO.

State and Washington Sts:

YARNS.

We have opened in our Basement Salesroom, a Department for the sale of the less expensive grades of yarns. Large assortments will be shown.

All goods on sale in this Basement Salesroom ("Qualities considered or not") are lowest in price, and the newly established Yarn Department will follow this rule.

From 5c per Skein Upward.

MASON & HAMLIN

ORGANS.

These Organs have received Highest Awards at all Great World's Exhibitions for nineteen years.

"Matchless, unrivaled."—FRANZ LISZT.

"Musicians generally regard them as unequalled."—THEO. THOMAS.

Send for latest Catalogue, 46 pp., 4to, containing 100 styles, from \$22.00 to \$900.00.

Sold for cash or on the EASY HIRE system, and Rented.

PIANOS.

The Improved Method of Stringing, introduced and perfected by MASON & HAMLIN, is conceded by competent judges to constitute a radical advance in Pianoforte construction.

These Pianos do not require one-quarter as much tuning as Pianos generally. Descriptive Catalogue by mail, free.

ORGAN & PIANO CO

154 Tremont-st., Boston; 46 E. 14th-st. (Union Sq.), N. Y.; 149 Wabash-av., Chicago.

ENCYCLOPEDIAS

VERY CHEAP.

We have obtained in the way of trade a few sets of the popular

"Zell's Encyclopedias"

And are prepared to sell them at a very

Great Reduction.

These books are authority on all the subjects treated and should have a place in the library of every well regulated family.

The sets consist of 5 volumes each; are bound in sheep and are very fine books. The ordinary price is \$42.00, our price is

\$18.00.

As the number is limited orders will be filled in the order received.

DANIEL AMBROSE,

45 Randolph Street.

AIDS TO HISTORY.

Pupil's Companion Book to Swinton's Outlines.

BY MRS. ANNA F. RUDD,

Teacher of History in St. Mary's School, Knoxville, Ill. A valuable addition to the class-room and to the private study. It is not "history made easy" but history made interesting. Every teacher and every pupil should have a copy. Price 50 cents.

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

BOOK AGENTS WANTED FOR PLATFORM ECHOES
OF LIVING TRUTHS FOR HEAD AND HEART,
By John B. Gough.

His last and crowning life work, brim full of thrilling interest, humor and pathos. Bright, pure, and good, full of "laughter and tears." It sells at right to all. To it is added the Life and Death of Mr. Gough, by Rev. LYMAN ABBOTT. 1000 Agents Wanted.—Men and Women. \$100 to \$200 a month made. Distance no hindrance as we give Extra Terms and Pay Freight. Write for circulars to A. D. WORTHINGTON & CO., Hartford, Conn.

"A THRILLING WARNING."

THE Man Traps of the City,

By THOS. E. GREEN.

Mothers—place this book in the hands of your sons. It treats of

- The Tiger and His Den.
- Cups of Flame.
- The Scarlet Sin.
- Embezzlement.
- The Devil's Printing Press.
- &c., &c., &c., &c., &c.

A book that is sensational, not from excited rhetoric or florid figures of speech, but from the facts that flow like melted lava from the pen of the writer. It is a book of timely warnings where sin and crime are shorn of their mask, robbed of the glamour with which they have been surrounded by the prurient literature of the day, and painted in strong, true colors. The life of the prodigiate is here shown in its true light, not as a life that, though wicked, has its delights, but as a thing of death now and in future life to be abhorred.—*Western Christian Advocate.*

Price, post paid:

Cloth bound, 75 cts. Paper bound, 50 cts.

DANIEL AMBROSE, Publisher, 45 Randolph St., Chicago, Ill.

A Chicago Daily Newspaper For \$2.50 Per Annum.

THE CHICAGO MAIL, a bright, enterprising, and reliable Daily Newspaper edited by Frank Hutton and Clinton A. Snowden, will be sent, postage prepaid, to any address in the U. S. or Canada for \$2.50 per annum; six months, \$1.25; 3 months, \$1.10; 1 month, 25c. Send postage stamps, postal note, postal order, or registered letter. 118 5th av., Chicago, Ill.



"I NEVER!"

Ladies, we make a specialty of giving Premiums for the forming of Tea Clubs. Now is the time to get up orders for our celebrated TEAS and COFFEES. Teas of all kinds, from 30 to 75 cts. per pound. We defy the world on price and quality. No house can give the same quality of goods and premiums as we do. We have a host of useful and ornamental articles to select from. Send us your address (mention this publication) and we will mail you our Illustrated Price and Premium List, and full particulars. Address NATIONAL TEA & COFFEE CO., Washington St., Boston, Mass.

Horsford's Acid Phosphate
Decided Benefit.

Dr. John P. Wheeler, Hudson, N.Y., says: "I have given it with decided benefit in a case of innutrition of the brain, from abuse of alcohol."

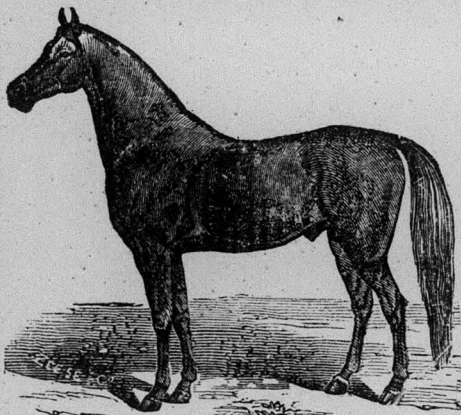


MOST PERFECT MADE

Prepared with strict regard to Purity, Strength, and Healthfulness. Dr. Price's Baking Powder contains no Ammonia, Lime or Alum. Dr. Price's Extracts, Vanilla, Lemon, Orange, etc., flavor deliciously.

PRICE BAKING POWDER CO. CHICAGO AND ST. LOUIS.

A TREATISE ON THE HORSE



AND HIS DISEASES,

By DR. J. B. KENDALL.

This book contains an Index of Diseases which give the symptoms, cause and the best treatment of each; a Table giving all the principal drugs used for a horse with the ordinary dose, effects and antidote when a poison; a Table with an Engraving of the Horse's Teeth at different ages; with rules for telling the age of a horse, a valuable collection of receipts, and much other information.

FOR THE BENEFIT OF

NON-PROFESSIONAL HORSE-OWNERS

The book is illustrated showing the different stages of each disease, which is of GREAT VALUE in positively deciding the nature of the disease.

One of the many receipts in this book is worth the price asked for it.

PRICE, 25 CENTS, POST-PAID.

DANIEL AMBROSE, 45 Randolph-st., CHICAGO, ILL.

ELEGANT SHAPE,
HEALTH and
COMFORT

Perfectly Combined in
MADAME FOY'S
Skirt Supporting
CORSET.

It is one of the most popular and satisfactory in the market. For sale by all leading dealers.

Price by mail \$1.30.

FOY, HARMON & CHADWICK, New Haven, Conn.



W. H. WELLS & BROTHER, COMPANY.
Stained Glass Works,
48 & 50 Franklin St., Chicago.

Stained Glass.

FOR CHURCHES,
Manufactured by George A. Misch, 217 East Washington Chicago, Illinois

Lactated Food

The Most Successful Prepared Food FOR NEW-BORN INFANTS.

It may be used with confidence when the mother is unable, wholly or in part, to nurse the child, as a safe substitute for mother's milk. No other food answers so perfectly in such cases. It causes no disturbance of digestion, and will be relished by the child.

In CHOLERA INFANTUM,

This predigested and easily assimilated Food will surely prevent fatal results.

FOR INVALIDS, it is a Perfect Nutrient in either Chronic or Acute Cases.

Hundreds of physicians testify to its great value. It will be retained when even lime water and milk is rejected by the stomach. In dyspepsia, and in all wasting diseases it has proved the most nutritious and palatable, and at the same time the most economical of Foods. There can be made for an infant,

150 MEALS for \$1.00.

Sold by Drugists—25c., 50c., \$1.00.

A valuable pamphlet on "The Nutrition of Infants and Invalids," free on application.

WELLS RICHARDSON & CO., Burlington, Vt.

G. F. CHILD



This chair is a NEW invention. The only comfortable chair ever made. FOR INVALIDS, this chair is without equal. The most desirable chair for home, office and physician's use. As a

PARLOR ROCKING CHAIR

it is a marvel of beauty and comfort. It embodies elegance simplicity, strength and durability. It is so constructed that all parts of the body are cared for in all desired and required positions. See your Furniture Dealer, or send for Illustrated Catalogue.

Henry B. Child's Sons
Builders of
Church Organs
Louisville
Facilities unsurpassed

RIDGE'S FOOD

is the most reliable substitute known for mother's milk. Its superiority rests on the test of 30 years' use in Great Britain and the U. S. A. A sustaining, strengthening diet for invalids, nutritious, easily digested, and acceptable to the most delicate stomach. Four sizes, 35c up. Pamphlet, "Healthful Hints," sent free. WOOLRICH & CO., Palmer, Mass.

PICTURE FRAMES
Ornamental Gold, Burnished Bronze Gilt, and Polished Wood Frames of all descriptions in finest styles made to order. Illustrated Catalogue Free.

J. C. NEWCOMB,
258 and 260 Wabash Avenue,
CHICAGO.

INVESTMENTS.

It is well known that the City of St. Paul, Minnesota, is assured of a rapid growth from now on. It is to-day the financial, commercial and Railroad centre of the Northwest. Investments made in real estate, improved or unimproved, will pay largely. Money can be loaned on the best real estate security for from six to eight per cent. References in St. Paul and East if desired.

INVEST Through the Sound and Reliable **WESTERN FARM MORTGAGE CO.**
F. M. PERKINS, LAWRENCE, KAN., L. H. PERKINS, Secretary.
CAPITAL AND SURPLUS, \$250,000.
Carefully selected 1st Mortgage Farm Loans payable in N. Y. Unrivalled facilities. Absolute satisfaction. 10 years' experience. No losses. Refer to Nat'l Bank, N. Y. City; Nat'l Bank, Lawrence, Kan.; and Hundreds of Investors. Send for pamphlet, forms and full information. Branch Offices in N. Y. City, Albany & Phila. N. Y. Office, 137 Broadway, C. C. Hine & Son, Agts.

FOR SALE—FLORIDA LANDS.—For \$60 I furnish 40-acre tracts of reserved school, seminary and other lands, with titles direct from state or government, in any county. Send six cents for Florida map, information pamphlet, circulars and land plats. H. W. WILKES, Florida Commissioner, Louisville, Ky.

TRUSTEES of Church Funds, et alia, take Notice of our Investments bearing 6 per cent to 8 per cent, in carefully selected First Mortgage Farm Loans, City, County, and School Bonds. Interest paid half yearly without expense to Investor. Reference by kind permission to the Rt. Rev. W. S. Parry, D. D., Bishop of Iowa, and to the Le Mars National Bank, Le Mars, Iowa. Correspondence Solicited. CHAPMAN & CO., Le Mars, Iowa.

BARLOW'S INDIGO BLUE.
Its merits as a WASH BLUE have been fully tested and endorsed by thousands of housekeepers. Your grocer ought to have it on sale. Ask him for it. D. S. WILBERGER, Prop., 233 N. Second St., Phil., Pa.

A Superb Offer.

A First-Class Sewing-Machine,
In connection with
A First-Class Weekly Paper.

A Singer Pattern Machine, perfect in all its parts, iron frame, cover, two drawers and drop leaf of black walnut, and the CHICAGO WEEKLY JOURNAL one year for.....\$16.00.

The Same Machine, but with half cabinet case of black walnut, eight drawers and drop leaf, and the CHICAGO WEEKLY JOURNAL, one year for.....\$20.00.

Every Machine warranted for 5 years. Full particulars given in the

Chicago Weekly Journal

Send postal card for
SAMPLE COPY

which will cost you nothing.

Address
JOHN R. WILSON, Publisher,
Chicago Evening Journal,
159 & 161 Dearborn St.,
Chicago, Ill.

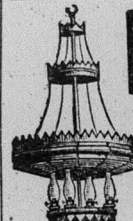
Churchman Building
47 Lafayette Place,
New York.

CHAS. BOOTH Glass Stainer
MEMORIAL, WINDOWS, DOMESTIC, STAINED, GLASS, & DECORATIVE PANELS, FOR WALL SURFACES.

CHAS. F. HOGEMAN,
METAL WORKER.
COMMUNION PLATE, MEMORIAL TABLETS, VASES, CROSSES, LECTERNS, ALMS, BASONS, Church Lights, &c.

OTTO GAERTNER, Decorator
PLAIN & DECORATIVE PAINTING, EMBROIDERIES, BANNERS, & Texts, Wood-Work for Church Purposes.

ESTIMATES & DESIGNS ON APPLICATION.



BAILEY'S Compound Light-Spreading Silver-Plated CORRUGATED GLASS REFLECTORS!
(For Gas or Oil.) A wonderful invention for lighting Churches, Opera Houses, Halls and Store-rooms. Handsome designs. Satisfaction guaranteed. Illustrated catalogue and price list mailed free.

JAPANESE FAIRS
In order to advertise our GOODS DEPARTMENT we will furnish Church Fairs and Bazaars with an assortment of good-selling, reasonable-priced Japanese Wares, allowing the privilege of returning to us the unsold goods. Bill paid after Fair is over. Write for Circulars.

FORMOSA TEA IMPORTING CO.,
88 State Street, CHICAGO.
WE SELL DIRECT TO FAMILIES—(avoid Agents and Dealers whose profits and expenses double the cost on every Piano they sell) and send this First-Class UPRIGHT Cabinet GEM 7 1/2 Octave Rosewood Piano, Warranted 6 years, for \$193! We send it—with Beautiful Cover and Stool—for Trial in your own Home before you buy. Send for circulars to

Marchal & Smith, 235 East 21st St., N. Y.

Steel JOSEPH GILLOTT'S Pens

Sold by ALL DEALERS throughout the World
Gold Medal Paris Exposition, 1875

McShane Bell Foundry
Finest Grade of Bells,
CHIMES AND PEALS for CHURCHES, &c.
Send for Price and Catalogue. Address
H. McSHANE & CO.,
Baltimore, Md.

MENEELY & COMPANY,
West Troy, N. Y., Bells,
For Churches, Schools, etc. also Chimes and Peals. For more than half a century noted for superiority over others.

BUCKEY BELL FOUNDRY.
Bells of Pure Copper and Tin for Churches, Schools, Fire Alarms, Farms, etc. FULLY WARRANTED. Catalogue sent Free.

VANDUZEN & TIFT, Cincinnati, O.
CLINTON H. MENEELY BELL COMPANY,
TROY, N. Y.
Manufacture Bells of Superior Quality.

The PARAGON HAIR PIN
IT IS POSITIVELY NON-SLIPPING.
Send 8 CENTS in STAMPS for prepaid PACKAGE
To TEAL & CO. (Limited) PHILADELPHIA.

ROYAL



BAKING POWDER
Absolutely Pure.

This powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kinds, and cannot be sold in competition with the multitude of low test, short weight, alum or phosphate powder. Sold only in cans. ROYAL BAKING POWDER CO., 106 Wall St New York.

Cox, Sons, Buckley & Co

LATE COX & SONS.
343 Fifth Avenue, New York.

Sarum Biretta or Canterbury Cap
Special Stock, Silk and Russell Cord
Stained Glass,

Brass Altar Crosses,
Vases, Candlesticks, Desks, etc.
Set of 4 Italian Cloth Stoles, \$8.50.
Silk Damasks and

Green Silk Stoles for Trinity Season, Plain and Embroidered, from \$6.50, upwards.

Memorial Windows and Brasses.
Art of Garnishing Churches, \$1.50. Designs.

NEVER SQUEEZE A LEMON:

By so doing you force out the pungent oil of the rind, and the bitter juice of the seeds. By using our



you get only the juice of the lemon but you get all of it, and you get it much quicker than you can with the expensive and cumbersome Lemon Squeezer. The drill is light and handy, and costs only 10 cents; by mail 12 cents. A Bonanza for Agents during summer months. Thousands can be sold at Picnics and Fairs. Just the thing for travelers. Send for sample and terms.

PRAIRIE CITY NOVELTY CO.,
45 Randolph Street, - Chicago, Ill.

HOOK & HASTINGS
BOSTON, MASS.

Builders of the Grand Organs in Tremont Temple and the Cathedral, Boston; Plymouth Church, Brooklyn; Music Hall, Cincinnati, and of over 1300

CHURCH ORGANS
every part of the country. We invite attention to our new styles of PARLOR ORGANS, at from \$500 to \$1000 and upwards. **MUSIC COMMITTEES, ORGANISTS,** and others are invited to apply to us for all information connected with our art. DESCRIPTIVE CIRCULARS and specifications furnished on application. Second-hand Organs for sale at low prices

LE PAGE'S LIQUID GLUE

Is used by thousands of first class Manufacturers and Mechanics on their best work. Received GOLD MEDAL, London, '83. Pronounced strongest glue known. Send card of dealer who does not keep it, with five 2c stamps for SAMPLE CAN FREE

Russia Cement Co., Gloucester, Mass. **TESTED TO OVER 1600 LBS. TO SQ. INCH**

FREE! New Book of Fancy Work with 100 Illustrations, 150 New Stitches, 1 Special Offers, 200 Picture Bulletin 48 col. story paper, all for 4c. postage NATIONAL BAZAR, 7 W. Broadway, N. Y. P.

MONUMENTS Designed and manufactured in any Granite or Marble by **JOHN H. VOLK**
Office: S.E. Cor. Dearborn and Randolph St., Chicago

WATERBURY FREE!
Stem winder. Warranted Reliable. Given to any one who will get 8 subscribers for the best 50-cent-a-year paper in the world. Sample copies and new premium list FREE. Address **AGRICULTURIST, Racine, Wis.**