

The Living Church.

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

VOL. X. No. 27.

CHICAGO, SATURDAY, OCTOBER 1, 1887.

WHOLE No. 465.

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LIVER, BLOOD AND LUNG DISEASES.

LIVER DISEASE AND HEART TROUBLE.

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

LIVER DISEASE.

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

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

"THE BLOOD IS THE LIFE."

Thoroughly cleanse the blood, which is the fountain of health, by using Dr. Pierce's Golden Medical Discovery, and good digestion, a fair skin, buoyant spirits, and bodily health and vigor will be established. Golden Medical Discovery cures all humors, from the common pimple, blotch, or eruption, to the worst Scrofula, or blood-poison. Especially has it proven its efficacy in curing Salt-rheum or Tetter, Fever-sores, Hip-joint Disease, Scrofulous Sores and Swellings, Enlarged Glands, and Eating Ulcers.

INDIGESTION BOILS, BLOTCHES.

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

HIP-JOINT DISEASE.

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

GENERAL DEBILITY.

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

INVIGORATES THE SYSTEM.

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

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

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

A TERRIBLE AFFLICTION.

Skin Disease.—The "Democrat and News," of Cambridge, Maryland, says: "Mrs. ELIZA ANN POOLE, wife of Leonard Poole, of Williamsburg, Dorchester Co., Md., has been cured of a bad case of Eczema by using Dr. Pierce's Golden Medical Discovery. The disease appeared first in her feet, extended to the knees, then the whole of the lower limbs from feet to knees, then attacked the elbows and became so severe as to prostrate her. After being treated by several physicians for a year or two she commenced the use of the medicine named above. She soon began to mend and is now well and hearty. Mrs. Poole thinks the medicine has saved her life and prolonged her days." Mr. T. A. AYRES, of East New Market, Dorchester County, Md., vouches for the above facts.

CONSUMPTION, WEAK LUNGS, SPITTING OF BLOOD.

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

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

GIVEN UP TO DIE.

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

Ulcer Cured.—ISAAC E. DOWNS, Esq., of Spring Valley, Rockland Co., N. Y. (P. O. Box 28), writes: "The 'Golden Medi-

cal Discovery' has cured my daughter of a very bad ulcer located on the thigh. After trying almost everything without success, we procured three bottles of your 'Discovery,' which healed it up perfectly." Mr. Downs continues:

WASTED TO A SKELETON.

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

BLEEDING FROM LUNGS.

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

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In the Southern and Western States, where derangements of the liver are so general, Ayer's Pills have proved an inestimable blessing. D. W. Baine, New Berne, N. C., writes:

"I suffered a long time with stomach and liver troubles. I tried various remedies, but received no benefit until I commenced taking Ayer's Pills. These pills benefited me at once. I took them regularly for a few months, and my health was completely restored."

Throughout New England, next to lung diseases, Stomach and Bowel Complaints are the most prevalent.

Dyspepsia

and Constipation are almost universal. Mr. Gallacher, a practical chemist, of Roxbury, Mass., who was long troubled with Dyspepsia, writes:

"A friend induced me to try Ayer's Pills, and, after taking one box without much benefit, I was disposed to quit them; but he urged perseverance, and, before I had finished the second box, I began to experience relief. I continued taking them, at intervals, until I had used eleven boxes. Suffice it to say, that I am now a well man, and grateful to your chemistry, which outstrips mine."

The head and stomach are always in sympathy; hence the cause of most of those distressing headaches, to which so many, especially women, are subject. Mrs. Harriet A. Marble, of Poughkeepsie, N. Y., writes that for years she was a martyr to headache, and never found anything to give her more than temporary relief, until she began taking Ayer's Pills, since which she has been in the enjoyment of perfect health.

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The Living Church.

SATURDAY, OCT. 1, 1887.

THE CHANGING LEAVES.

BY WILLIAM B. CHISHOLM.

They come again—the changing tints,
Upon the drooping forest-bough;
And wearily the wan light glints
Upon the woodland's greenness now;
And soon, too soon for those who bask
Content alone in summer beam,
A dirge will wake these sluggish dells,
And blend with murmurs of the stream,
In note that throbs with thousand knells;
Yet this is not all death to me;
Nay, 'tis a living form I see!

The chrysalis of hope and faith
New plumes for me her starry wing,
And smiles above the funeral waste
With promise of a distant spring;
Yea, e'en beneath the flaky shroud
Of snows that shall o'er moorland reign,
I see afar the shining face
Of vernal blossoms smile again.

NEWS AND NOTES.

AT an early day we shall begin the publication of Canon Knox-Little's charming story, "A Broken Vow," postponing for the present, a story of parochial English life, which we had selected. We wish to give due notice of it because after the story is commenced, it may be impossible to furnish back numbers.

THE bishopric of Lahore, India, will shortly become vacant by the resignation of the Rt. Rev. T. Valpy French, who was consecrated in 1877 as the first bishop of this see. It is stated that his successor will be the Ven. H. J. Matthew, Archdeacon of Lahore, who is highly spoken of as an admirable administrator.

THE Rev. Stopford Brooke, who got tired of the Church of England—and persuaded his flock to be tired of it too, has now got tired of the pulpit altogether. He will presently, it is stated, take advantage of the act which enables him to legally abandon holy orders, and thereafter will seek to enter Parliament. It is not known whether his faithful flock will follow him thither also.

ON Dean Fremantle's eightieth birthday the choir of Ripon cathedral assembled under his window at an early hour and sang his favorite hymn, "O God, our help in ages past," which was followed by the anthem, "The Lord is my shepherd." A peal of nine hundred and sixty changes was also rung on the cathedral bells, the number of changes corresponding with the number of months in the dean's life.

In its issue of Sept. 1st, *The Independent* says: The Episcopal Church Commission for work among the colored people, thinks "that the best plan of working the colored field is to be found in the establishment of parochial schools, with industrial departments attached." It also advises, in view of the emotional character of the Negro race, "that care should be taken to make the services attractive by giving due attention to the musical part of the service, and also by having a more elaborate ritual than is usual among most of the white congregations."

THE executive committee of the Church Unity Society, (organized Oct. 11, 1886), earnestly requests the clergy

generally to preach on the subject of Church Unity on the 21st Sunday after Trinity, being the 30th day of October next, and also to extend the same request to all Christian ministers wherever convenient and practicable, reporting the results to the general secretary. The society is pledged to no specific method for bringing about corporate unity, but aims rather to unite all Christians in an organized effort to foster a desire for that unity.

WHAT promises to be a *cause celebre* has made its appearance in the papers. The church of the Holy Trinity, in New York, having engaged an English clergyman, the Rev. E. Walpole Warren, as rector, Mr. Kennedy, president of the St. Andrew's Society, calls upon the collector of customs to prosecute the church officers for violating the law of congress which prohibits "importation and immigration of foreigners or aliens under contract or agreement to perform labor in the United States." Mr. Kennedy thinks that as the law is enforced stringently against all other workmen, it should be applied to those whose labor is performed in church. If the case is pushed in the courts, there will probably be a rush for naturalization papers.

ONE thing that the sick, especially the sick poor, miss very much when confined to the bed or the sick room, is sacred music. Some kind-hearted ladies and gentlemen in a suburb of London have formed themselves into a choir for the purpose of giving selections of sacred music to the sick, chiefly those who have little opportunity of hearing it in any other way. A quartette party hold themselves in readiness, and when summoned, go quietly to the house, and after a simple prayer, sing hymns, sacred songs, and even short anthems in four parts, unaccompanied. Many a sick bed has been cheered, and more than once souls have departed to God, the soft and solemn music being the last sound in the dying ears. The example is well worthy of general imitation, for there are thousands of sick rooms where such music would be eagerly welcomed.

THE following account of a recent meeting between "Archbishop" Potter and Cardinal Gibbons, published in the *New York World*, is unsurpassed in brilliancy. "A bit of color was introduced when Bishop Potter, of the leading Episcopal diocese in this country, came in sight. He had on his rich silken gown, with purple stole, and down his back flowed his bright red master's hood. His velvet mortice-board hat completed the costume, while a leather portfolio in his hand carried the written prayer he was to deliver. . . . The lips of the Bishop moved, but no one on earth save himself heard the words. He had written a scholarly invocation, and he looked the typical ritualist as he read the words of his portion of the programme. . . . Cardinal Gibbons stood beside Archbishop Potter. . . . the two ecclesiastics shook hands "heartily, while fully fifteen thousand people looked on at the unusual sight of the meeting of the two American heads of the Romish and Anglican churches. The Cardinal had his staff of clerics at his side; they all in sombre black, he in the brightest of cardinal,

with the scarlet skull cap on. He took a seat beside the Archbishop and Mr. Kasson closed his speech." No wonder that Mr. Kasson "stopped—short—never to go again"—when that reporter was in the field!

A MEMORIAL to the late Bishop of Llandaff is to be placed in the cathedral. The tomb is placed near the first arch within the sacarium, in close juxtaposition to that of Bishop Marshal, one of the earlier prelates of the diocese. The effigy, full-sized, shows the late Bishop in full canonicals lying in a recumbent position. The hands are reverently clasped in prayer, and the face wears a sweetly serene expression, the artist having apparently caught something of that kindly, gentle look which was scarcely ever absent from the countenance of Bishop Ollivant. The treatment of the stone has been exceedingly artistic, every lineament in the face, every fold in the flowing robes and fluffy ruffles and sleeves, has been most cunningly graven. A thing of beauty, too, is the tomb, which, designed by the late Mr. Prichard, has been executed by Mr. Clarke. It is of fine Caen stone, and has been subjected to most delicate chiselling. Twelve panels run along the sides, bearing the arms of the See and of the Bishop, and having dainty little pillars of serpentine marble. The moulding is chaste, and the embellishments of crockets and bosses have been excellently done. Altogether, this latest addition to the treasures of rare sculpture preserved within the ancient cathedral is a beautiful specimen of fine art, and will assuredly command attention from connoisseurs for many years to come.

THE Liverpool Young Men's Christian Association has a journal of its own, which recently contained the following inviting advertisement: "In a provincial town a young man is required at once by a committee of Christian men. He must be talented, experienced, business-like, a good penman, spiritually-minded, musical, a fluent speaker, a good financier, accountant, and debt collector. He must be thoroughly competent to make the preliminary arrangements for all meetings, such as prayer-meetings, evangelistic services, and Bible classes, literary, educational, social, and business meetings of the whole body and the various committees, and if necessary conduct them. He must be capable of taking the sole superintendence of a reading-room and library, the catering for a refreshment room, and the general working of the establishment, including the athletic and other clubs connected therewith. Preference will be given to a good gymnast. He must have a good literary style, as all the correspondence, reports, proof-reading, &c., will be left entirely in his hands. He must have robust health. He must have a clear head and be a quick reader of character. He must be generous and open-handed, and at the same time authoritative but not overbearing. The hours are from 9 A.M. to 10:30 P.M., and on Sundays from 2 P.M. to 10 P.M., but he will be expected to attend church in the morning for his own soul's welfare. The committee have pleasure in offering a salary of £75 per annum to a man possessing the above qualifications."

PENNSYLVANIA.

The quarterly meeting of the Central Organization of Church Guilds of this diocese was held on Tuesday evening, September 13, when besides the usual reports, an earnest address was delivered by the Rev. B. W. Maturin. The Rev. A. D. Heffern, who has labored so energetically at Trinity church, Southwark, Philadelphia, leaves shortly to become the associate rector of Trinity church, San Francisco, California.

The usual Monday meetings of the Clerical Brotherhood were resumed on Monday, September 19, when the Rev. Theodosius S. Tyng, of Osaka, Japan, was present, and by request gave a clear statement of the needs and prospects of the Japan Mission.

Bishop Whitaker, at the opening of the new term at the Divinity School made a strong address. The opening exercises were, as usual, a celebration of the Holy Communion. The school starts with better prospects than for years past.

In the afternoon of the same day the Bishop laid the corner-stone of the parish building of the church of the Crucifixion, Phila., which has already been described in our columns. Among the clergy present were the Rev. Dr. Alexander Crummell of Washington, and several colored clergymen from other dioceses. Addresses were delivered by the Bishop and the rector, the Rev. Henry L. Phillips, who is doing a noble work among the poorest and most degraded colored people in the city. The parish is deserving of a far more liberal support by those outside, upon whom it must depend almost entirely, owing to the condition of those by whom it is surrounded.

Old Trinity church, Oxford, the Rev. Henry Macbeth, rector, which dates back to the 17th century, has taken a new lease of life, it having been greatly improved during the past summer. There is a quaint old brick church, the nave of which was built in 1711 with bricks that in all probability came from England, a school building in the same old style, a sexton's house, and a modern rectory. The building was lengthened in 1786 to 1789, in 1833 transepts were added, giving it the form of a T. A tower and vestry were added in 1839, making the exterior cruciform, in 1875 the old tower was lowered to conform with the rest of the building, and a new tower and belfry built at the side of the old one. Each of the six or more generations which have worshipped in it have added some improvements. Those just completed are by no means the least important. The western end of the nave has been carefully preserved. The interior has been remodelled, enlarged, painted and refurnished. By the removal of the old eastern partition wall separating the nave from the tower, the vestry has been made a spacious recessed chancel, and the church cruciform in the interior, as was probably the design when the transepts of 1833 and the tower of 1839 were erected. The base of the tower of 1875 has been converted into a new vestry. The organ has been removed from the west end of the nave to a recess constructed for it in the south transept. The old style high-backed pews, with doors, have been retained. In the spaces occupied formerly by the organ and stoves

pews have been placed, giving the church a seating capacity of 300. An east window of beautiful stained glass representing the Trinity, has been put in, as a memorial. The walls of the nave and transepts have been painted a delicate yellow, those of the chancel a deep red with a frieze in bas relief of fawn color, the pews are of the same color, the carpets and cushions crimson. New furniture which is placed in the chancel is largely memorial. The altar rail is of polished walnut resting on brass standards. A brass altar desk and alms-basin, by Geissler, are the gift of the Sunday school. The lectern is of polished brass, most graceful as to design, the credence bracket of polished brass and walnut. In excavating for a cellar, in which to place a heater with ventilating appliances, two graves were found under the church, showing that they had evidently been made after the building of the church, the interment taking place within the walls. The following inscription is on one of the tombstones: Here lyeth the body of Henry Mallows, who departed this life June the 26, 1713, aged 57 years. Passengers behold and see, as I am so must you be. Prepare yourselves to follow me.

The work has been so done as not to mar in any way the venerable appearance of the old church. Bishop Whitaker was present at the opening service on Sunday morning, Sept. 18th, and confirmed a class. In the afternoon he visited the chapel at Crescentville, where he also held a Confirmation. There were 15 persons in the two classes.

NEW YORK

KINGSTON.—The Bishop made his annual visitation to St. John's church on the afternoon of the 15th Sunday after Trinity, Sept. 18th, and confirmed 35 candidates. The church was crowded, the chancel bright and fragrant with flowers, the altar adorned with its white vesture and festal lights. The music, under direction of Mr. Stephen D. Hood, was especially attractive, and worthy of the occasion, and well merited the praise bestowed upon it by the Bishop. The Bishop delivered a thoughtful and practical lecture upon the second lesson for the day, concluding with an affectionate and paternal address to the candidates, who went forward and knelt in the chancel during the singing of the hymn "Just as I am." The class confirmed in 1886 was the largest ever presented in this parish, and it did not seem possible that its number could be equalled again, but the class of this year outnumbered last year's by eight, and was composed of all ages, from 13 or 14 to 50 or 60 years.

The rector, the Rev. Mr. Wattson, has been in charge of St. John's less than two years, and during that time he has presented 62 persons to the Bishop for Confirmation as the fruit of his zealous and judicious labors in the parish, and especially in the Sunday school, to which he devotes much attention, superintending himself, and arranging and directing the whole machinery of the school. The rector instructs the Sunday school in the Church catechism every Sunday, and the result is that the children and youth of St. John's are growing up to be thorough, well instructed Churchmen, learning to give a reason for their faith, and knowing that the sacraments and priesthood of the Church have a divine authority which cannot be claimed by any of the humanly devised systems of Christianity which surround us.

LITHGOW.—A reredos has just been placed in St. Peter's church. It is of

oak, with panels highly illuminated, and having suitable emblems. It encases the altar, and the costly window above it, and fills the intervening space. The window is one peculiarly appropriate for such a treatment, being rich and beautiful, and intended to represent the cross (which emblem alone it contains) as the dispeller of darkness. The reredos together with the window is the gift of Mr. David S. Hammond of the Murray Hill Hotel, New York, given as a memorial of his father, mother, and wife, who all lie buried in the parish cemetery.

LONG ISLAND.

Statistics of the diocese: Clergy canonically resident in the diocese, 113; churches and chapels, 112; ordinations to the diaconate, 5; ordinations to the priesthood, 1; candidates for the priesthood, 11; deaconesses, 15; parishes in union with the convention, 69; Baptisms, adult 328, infant 2 099—total 2,427; Confirmations, 1,449; communicants, present number, 19,173; marriages, 683; burials, 1,518; Sunday schools, officers and catechists, 1,985; scholars, 17,661; total membership in schools reporting, 19,646; offerings and contributions, total \$514,172.63.

MISSOURI.

The Bishop together with the Rev. James Runcie, D. D., of Christ church, St. Joseph, and the Rev. Jno. W. Higson, visited the little mission at Amazonia, on the 16th of September, and laid the corner-stone of a small stone church, which the members are trying hard to get enclosed this fall. Services were held in the evening by the Bishop, and one adult baptized and four confirmed.

MILWAUKEE.

MILWAUKEE.—The Rev. Father Field has held several meetings in connection with the Iron Cross Guild, for the prevention of intemperance, impurity, and blasphemy. He first spoke to the men of St. Edmond's Mission, at their reading room, on Saturday evening, Sept. 24th. Sunday afternoon he addressed a congregation of men only at the cathedral, and Sunday evening he spoke to a crowded house at St. John's church, on the South Side. This latter service had been widely advertised by Mr. Babbitt, the energetic rector, and the church was packed. Branches of the Guild were formed at the cathedral, and at St. John's church.

The reading room of St. Edmond's Mission was formally opened on a recent evening, addresses being made by Bishop Welles, the Rev. C. H. Schultz, and others. The work has already been described in these columns.

LAKE GENEVA.—The church of the Holy Communion continues its prosperity under the new rectorship. The Rev. Richard T. Kerfoot, greatly beloved by all in the parish, had been rector for ten years. Prevented by illness from doing full service during the year 1886, he was finally compelled to cease from active labor, and with many mutual regrets resigned his charge. He is now in Branchport, N. Y., with health much impaired, but able to take outdoor exercise. In April, 1887, a call was extended to the Rev. W. W. Raymond, of Indianapolis, which he accepted and entered upon his new duties about the middle of May.

During the rectorship of Mr. Kerfoot the parish was kept free from debt; the new and beautiful stone church was built (in 1881), and many additions were made to the membership. The summer residents and the permanent parishion-

ers being mingled together, and all strangers to the new rector, he will not have the home work well in hand until he has wintered over. The morning congregations have been large, and well up to the full capacity of the church except on one or two very hot Sundays. Not very many clergymen have been visitors during the season. The Rev. A. A. Fiske, of Austin, Ill., has a summer cottage at Harvard Camp, and the Rev. B. F. Fleetwood of Chicago, has recently made a purchase at the same place. It is suggested that it would be a commendable project for the clergy of the two dioceses, Chicago and Milwaukee, with the substantial seconding of the laity, to make a purchase of some parcel of ground on this delightful lake shore, for an annual clerical resort or retreat for recreation and mutual acquaintance.

On Sunday, Sept. 11, the annual Harvest Home Festival was observed in the church. There was a high heap of corn and grain in the transept, built on a foundation of fruits and vegetables, and a profusion of flowers and foliage beautified the sanctuary which was filled with a joyful congregation. An offering of \$45 was made, which with the stores of produce, was equally divided between St. John's Home, Milwaukee, and St. Luke's Free Hospital, Chicago.

Sunday, Sept. 18, according to a local custom was observed as "Memorial Sunday," the service being ordered quite after the manner of All Saints' Day, but with particular reference to the memories of those who are memorialized in this parish church. By a concurrence of happy circumstances the occasion was made doubly pleasurable and memorable. For the first, Bishop Welles made a visitation to the parish on that day, the first since his return from the East in greatly improved health. He celebrated at the early Communion, and preached an appropriate sermon at the afternoon service from Rev. iv: 8, last clause. For the second, Bishop Dunlop was present, being a four days' guest in the family of Mr. George Sturges, a summer resident whose acquaintance had been made in Arizona the year before, where Mr. and Mrs. Sturges were sojourning in hope of better health for a son in fatal decline, whose name was among the memorialized for the first time on this day. Bishop Dunlop celebrated the Holy Communion at the second service, and preached in the evening, a sermon on "The State of the Departed," from St. Luke xvi: 26, first clause. The floral decorations on every hand were very beautiful. The offerings \$20 were divided between Diocesan Missions and General Missions.

MINNESOTA.

The sixth annual session of the Minnesota branch of the Woman's Auxiliary of the diocese met in St. Paul's church, Minneapolis, the Rev. Frank R. Millspaugh, rector, on Tuesday, the 20th. Holy Communion was held at 10:30. There was a very large attendance, the Rt. Rev. Bishop Whipple, D. D., and Assistant-Bishop Gilbert officiating. A powerful address was given by Bishop Whipple, which set the missionary work of the Church in a strong light, and illustrated it by incidents which made it appear, as it is, one of the most heroic works on earth. The Rev. J. Greenwood, of Oshkosh, Wis., gave an address. A sumptuous collation was served by the ladies of St. Paul's. The business meeting was held at 2:30, Mrs. Mayo presiding. Mrs.

Folds, the secretary, had an admirable report of the work of the society, and the enthusiasm for work was greater than ever before. In the evening a missionary meeting was held. The rector read the service, and the Rev. John Wright, the Rev. C. D. Andrews, and the Assistant-Bishop delivered addresses. The meetings were a great success in every way. Over \$3,600 were raised by the society last year. This year 450 mite chests were taken at this meeting. They are a new feature. Each promises to place in it at least 2 cents a week. The delegates, a larger number being present than ever before, assumed the preparation of 20 missionary boxes for the winter.

DETROIT.—The consecration of St. Luke's church took place on Friday morning, Sept. 16, the Rt. Rev. M. N. Gilbert, D. D., the Rev. Dean F. J. Hawley, D. D., the Rev. C. A. Poole of Duluth, the Rev. J. A. Gilfillan of White Earth, and the Rev. E. S. Peake, rector, taking part in the service. The request to consecrate was read by Mr. H. E. Sargent, and the sentence of consecration by the Rev. J. A. Gilfillan. Mr. Thos. Rule, Mr. H. E. Sargent and Horace A. Bowman were appointed church committee, warden, secretary, and treasurer. The Bishop delivered a thrilling extempore address upon the holiness of consecrated things.

The Rev. J. A. Gilfillan officiated in the church of St. Columba, at White Earth, on Sunday, the 18th, and the Rev. E. S. Peake preached to the Ojibwas. The morning service was rendered in the native language and Evening Prayer in English. Sunday school is held at 10 A. M., and Bible class at three P. M. Mr. Peake held evening service at Richwood, 12 miles distant, the border of the Reservation.

On Monday evening, Sept. 19, services were held in the school house at New York Mills, 50 miles distant. Here a steam printing press is sending out our religious books in the Finnish language. The church at Perham is now ready for the roof and windows, but needs \$300, to complete it for its sacred use. Bishop Gilbert will visit Perham, New York Mills and Wadena, Tuesday, October 11.

ST. PAUL.—On the 15th Sunday after Trinity a large congregation assembled in St. Peter's Mission chapel, Odd Fellows' hall, to celebrate the annual "Harvest Home," and meet the Rt. Rev. M. N. Gilbert, Assistant Bishop, this being his first episcopal visit to this mission. The chapel was beautifully decorated; the walls were festooned with autumn-tinted leaves interspersed with banners bearing appropriate designs, wreaths and crosses of flowers; at each end of the chapel were pyramids of vegetables of almost every variety, which were afterwards donated to the Home of the Friendless. On the right hand side of the chancel attached to the wall, hung a five-foot cross of golden rod. The altar and lectern were vested in white, on the super-altar stood two sheaves of wheat and two vases filled with flowers; the cross was entwined with grapes. The service consisted of a choral celebration of the Holy Eucharist rendered in a hearty and impressive manner. The Bishop was both celebrant and preacher, assisted by the Rev. J. Wright, rector of St. Paul's. The Bishop, in his usual eloquent and vigorous manner, preached an appropriate sermon. During the offertory, he expressed his gratitude at being present at this service, and trusted that his next visit would

be to lay the corner-stone of St. Peter's future church.

In the evening Bishop Gilbert visited St. James' chapel and preached to a large congregation. The chapel was beautifully decorated and a hearty service rendered. After the service a large number remained to shake hands with the good Bishop and bid him God speed in his arduous task.

A vested choir of some 40 voices is shortly to be introduced into St. Paul's church; the boys will go into training presently. The music will be entrusted to a skilled musician and choir-master from the East. The rector has over 100 boys to make his selection from, and will strive to make this the best boy-choir in the Northwest.

LAKE CITY.—The Rev. Wm. Gardam preached his last sermon Sunday, Sept. 18th, as rector of St. Mark's church in this city. He will soon move to Faribault and enter upon the rectorate of the Cathedral parish there.

NEBRASKA.

The Convocation of North Platte met in St. Matthew's church, Norfolk, Sept. 21-23. Wednesday, Sept. 21st, St. Matthew's Day, occurred the consecration of St. Matthews' church, Dean Hewitt preaching the consecration sermon, after which the following subjects were brought forward: (1.) "The House of God as Symbolical of Religious Truth;" writer: the Rev. J. W. Gilman; speaker: the Rev. Dean C. H. Gardner. (2.) "The Church as the Place of Public Worship;" writer: the Rev. E. H. Gaylor; speaker: the Rev. Francis Moore. At 7:30 P. M., after Evening Prayer, the Rev. L. Zahner and the Rev. W. O. Pearson discussed "The Essentials of Worship." On Thursday, at 7 A. M., Holy Communion, and address to the clergy by the Bishop. Morning Prayer followed by a paper on "Methods of work in Mission Stations" by the Rev. H. B. Burgess. The Rev. S. F. Myers also spoke on the subject. "Should Communicants only serve as Vestrymen?" writer: the Rev. Rob't Scott; speaker: the Rev. John Williams. "Should the Diocese of Nebraska be divided," writer: the Rev. Alex. Allen; speaker: the Rev. John Hewitt. Friday, after Holy Communion, Morning Prayer and Litany, the subject, "Are Parochial Missions desirable?" was treated by the Rev. R. L. Stevens and the Rev. M. F. Carey.

St. Mark's church, Creighton, the Rev. S. F. Myers, missionary-in-charge, is to be consecrated on Tuesday, the 27th inst. The Rev. R. H. F. Gairdner, of Ulysses, Nebraska, is to preach the sermon.

The Rev. J. M. Bates, late of the College of the Sisters of Bethany, Kan., has opened a classical school for boys in Omaha, with charge also of the new St. Paul's Mission, in that city.

The Rev. Victor M. Law, deacon, recently come into the Church from the Methodists, has taken charge of the missions at Cedar Rapids, Genoa, Albion and Fullerton, and is meeting with good success in his work. The Rev. J. N. Chesnutt has taken charge of the missions at Chadron, Crawford and Fort Robinson.

Bishop Worthington has returned to the diocese after his summer vacation, and began his round of visitations at the meeting of the North Platte Convocation at Norfolk.

As a token of regard for the rector of St. James' church, Fremont the Rev. J. Hewitt, Mt. Tabor Commandery No. 9, Knights Templar of the same city, have ordered a stained glass window to be placed in the new church now in

course of construction for the parish. The window is to contain the Ascension scene, and is to be 16ft. in height and 9ft. in width.

NEW JERSEY.

CHEW'S LANDING.—St. John's is one of the oldest parishes in the diocese. The first meeting for organizing was held Nov. 14th, 1789. Seven resolutions were drawn up. Some of them seem strangely inconsistent with the rules and canons of to-day, but show a desire on the part of those drawing them up, to benefit those among whom they dwelt.

They state, 1st, that the place when built shall be used for no other purpose than for the worship of God under the denomination of the Protestant Episcopal Church in the U. S. A. (formerly known by the name Church of England) nevertheless a majority may permit a Gospel minister of other denominations to preach occasionally but not fixedly. The second gives permission to use the church building for a school room; "a master of the profession of the P. E. C. shall always have the preference." The remaining resolutions embody what are now included in canons of the Church. Then follows in the old record a list of the subscribers, and for those days the list shows many noble gifts. Some who gave no money gave labor, others gave in kind. The old church was a very plain affair, and having the old "three-decker" arrangement in the chancel. It was cedar lined and built in a most substantial way, and stood until a few years ago, when to the regret of many it was torn down and replaced by a beautiful stone structure of exquisite neatness and very Churchly.

There is in the parish the Guild of St. John the Evangelist divided into several wards. The altar ward, St. Lydia, made and presented to the altar a beautiful set of Trinity hangings, which were used for the first time on the 12th Sunday after Trinity. The St. Ambrose ward, in charge of Church music, presented the altar with a polished brass cross in memory of Bishop Odenheimer. The Sunday school and the teachers presented a pair of vases and an altar book rest. A friend presented a fald stool, which is a memorial to Bishop Croes. These latter gifts were used for the first time on the 14th Sunday after Trinity. There seems to be a cheerful and hopeful outlook for the parish now. It is in a place where aggressive work seems a necessity. The Rev. Alden Welling is the deacon in charge.

INDIANA.

CRAWFORDSVILLE.—This old parish after many vicissitudes and discouragements is putting on new life. After various efforts to revive the energy and enthusiasm of the people, the rector believes that he has succeeded. The direct result of his last effort is as follows: At a meeting held at the residence of the Rev. A. Geo. E. Jenner, Sept. 15th, a Rector's Aid Guild was organized with 25 members to work under the immediate direction of the rector. The object to which the attention of this guild is to be directed is the new church building fund, which work, it is intended to push on vigorously until completed. The guild is divided into two sections, each of which is to be held responsible for giving an entertainment in some form or another once every month. The rector is drawing up a subscription list at the same time and already has the nucleus of a fund subscribed or promised. He will personally or by deputy canvass for subscription in a week or two and hopes to raise in this way,

the greater part of the desired sum which is to be supplemented by the work of the above mentioned guild.

The old St. John's Industrial Guild is also doing good work, and Holy Innocents' Guild for the little ones, is getting to work again after a long vacation.

CENTRAL PENNSYLVANIA.

NANTICOKE.—The corner-stone of St. George's church, the Rev. Chas. M. Carr, minister-in-charge, was laid on Tuesday, Sept. 13th, at 4:30 P. M. The Rev. Henry L. Jones, rector of St. Stephen's, Wilkes Barre, laid the stone in the absence of the Bishop, and delivered a most excellent address on the unity and harmony of a Church being necessary to its strength. This was followed by an address by the Hon. Mr. Ricketts, of Wilkes-Barre, who drew out some excellent thoughts from the stone's inscription: "To the Glory of God." The Rev. Mr. Olmstead of the M. E. Church then spoke a few warm words of congratulation.

The stone is inscribed with the words: "To the Glory of God." In the centre is a Maltese cross, beneath which is the year, 1887. In the stone were enclosed copies of the religious and secular papers: *The Churchman*, *THE LIVING CHURCH*, *Standard of the Cross and The Church*, *The Southern Churchman*, journal of the Diocese, the *Nanticoke Tribune*, etc., etc.; also a Prayer Book, a hymnal, a letter, and coins of England and the United States.

KANSAS.

WICHITA.—The corner-stone of the new St. John's church was laid by Bishop Vail on the afternoon of Sunday, Sept. 18th. A procession was formed of the vestry and clergy, and after the processional hymn, the corner-stone was duly laid by the Bishop. The Rev. Charles J. Adams, the rector of the parish, made an interesting address, reciting the early history of the parish, and the inception and progress of the plan of the new church building. The Bishop also addressed the congregation.

The new church will be of ashlar, all stone, and will cost when completed \$40,000. The style of architecture is Norman. Most of the necessary funds have been raised by the rector himself.

WESTERN MICHIGAN.

On account of continued ill health in Toledo, O., the Rev. C. T. Stout has resigned his position in Trinity parish and accepted charge of the very promising mission work at Petoskey, Mich., and vicinity. The summer resorts at Petoskey, Charlevoix, Harbor Springs, etc., have long wanted a Church clergyman, and have warmly welcomed the services of the Church. The Toledo *Daily Bee* has this notice: "The Rev. C. T. Stout, so well and favorably known among Toledoans, moves next week to Petoskey, as rector of Emmanuel church. His successful labors in Calvary church here, as well as in Trinity and East Toledo, have made him many friends, and won from his Bishop and others warm commendations."

NORTH DAKOTA.

CASSELTON.—St. Stephen's church was consecrated Thursday, August 30th, by the Rt. Rev. Wm. D. Walker, S. T. D. Of the clergy there were present and assisting in the services, the Rev. Jas. Mulcahey, D. D., of New York; the Rev. T. E. Dickey, of Minnesota; and the Rev. Messrs. Nash, Pinkham, Babin, Hannath, and Trenaman, of North Dakota. Numbers of the laity from New York, Fargo, Moorhead, and Jamestown were present.

The church is built of granite boulders,

is 24x47 feet in dimensions, with organ chamber and porch on the north, and vestry on the south. It is probably the finest specimen of Church architecture in the jurisdiction. It is of the English style with detached granite tower. One must see one of these churches, built of the prairie boulders, pointed with black mortar, to appreciate this beauty and distinction. Mr. George Hancock, of Fargo, is the architect. The edifice as it now stands, completely finished and furnished, is the gift of Gen. Geo. W. Cass of New York, and erected by him as a memorial to his two sons, George D. Cass, aged 21, and Samuel K. Cass, aged 28.

NORTH CAROLINA.

Diocesan statistics, as gathered from the address of the Bishop and the reports of the clergy from 96 parishes and missions: Clergymen belonging to the diocese, 57; clergymen ordained—priests 2, deacons 3, total 5; candidates for priests' orders, 7; candidates for deacons' orders, 1; postulants, 12; churches consecrated, 1; families, 1,539; individuals, 7,165; Baptisms—adults 140, infants 471, total, 611; Confirmations, 306; communicants, 3,693; Marriages, 62; burials, 211; Sunday schools—teachers 347, scholars 2,973; total contributions reported from 72 parishes and missions, \$40,821.25; total value of Church property reported from 71 parishes and missions, \$249,680.

WESTERN NEW YORK.

The fiftieth annual council of this diocese met on Tuesday, Sept. 20, in St. Paul's cathedral, Buffalo. Morning Prayer was said at 9 A. M. The Bishop then called the council to order, and the roll of the clergy and parishes was called. After routine business the council adjourned for the celebration of the Holy Communion at 10:45. Bishop Coxe was the celebrant. After the creed the Bishop of the diocese said a few words of greeting to the members of the council, and the sermon was then preached by the Lord Bishop of Niagara. His text was Ephesians, iv: 15, 16, according to the revised version.

Service being ended, the council again came together for a few moments for the transaction of business. On motion of Judge James M. Smith, the Rev. Mr. Hayes was unanimously elected secretary of the council. An adjournment was then taken till 3 P. M., at the chapel of Trinity church on Delaware Avenue. At that time and place the council was again called to order by the Bishop. The secretary announced that he had appointed the Rev. C. H. Smith of Buffalo to be his assistant. The Bishop then proceeded to appoint the several standing committees.

After some routine business and the extension of courtesies to visiting clergymen and others, a recess was taken till the evening, and the various deaneries of the diocese met, as usual, for the transaction of their special business.

At 7:30 P. M., the council again met. No business was transacted. The Bishop read his annual address, Special reference was made therein to the lamented deaths of the Rev. Theodore M. Bishop, D. D., who had been secretary for 17 years, and others connected with the diocese. A resume of the work of the year followed. Reduced to a brief statistical table it is thus summed up: Confirmed, 1,129; pastoral visitations, 45; academic visitations, 20; churches consecrated, 3; opened or restored fabrics, 5; corner-stones laid, 4; convocations attended, 10; cler-

gy meetings attended, 8; clergy transferred, 5; clergy received, 8.

On Wednesday morning, St. Matthew's Day, the Holy Communion was celebrated in Trinity church, at 9 A. M., by the Rev. Dr. Lobdell, the rector, assisted by the Rev. A. Sidney Dealey. Immediately thereafter the Bishop called the council to order, in the chapel.

The report of the Standing Committee of the diocese was then read by the secretary, the Rev. Walter North. The principal matter of general interest in the report was in reference to De Veaux College. The number of pupils in that institution during the past year was 84. The amount of the permanent fund of the college is \$120,000 in round figures, and the net profits of the past academic year was \$4580.82, exclusive of the profits of the farm. The estimated value of real estate held for sale is \$6,000. Many pupils desiring admission during the past year had to be refused, on account of want of room, and additional accommodation was much needed. The trustees of the college had stated in their report that the alumni were about to build a new chapel, and when that was finished the present chapel could be turned into a dormitory, accommodating about 20 more boys. The trustees also suggested

That "a proper regard for the business interests of the college would seem to require that a portion of the \$20,000 that has been added to the Endowment Fund during the past five years should be devoted to the completion of this new structure, and that at least the net earnings of the term pupil department should be set aside for that purpose, each year.

The Standing Committee did not recommend the carrying out of this suggestion of the trustees. The matter of De Veaux College evoked, as usual, considerable friendly discussion. The opinion of the council was that the \$20,000 referred to, accruing as it did, largely from sale of lands which were part of the original endowment of the late Judge De Veaux, should be held sacred and left untouched. The result of the discussion was the laying of the whole matter on the table.

The report of the Board of Education was then read. It dealt largely with the subject of the De Lancey Divinity School in Geneva. The Bishop, in a few words spoke in high terms of this institution, and of its usefulness in the diocese—which was being recognized also by the bishops of other dioceses.

At this point the Lord Bishop of Niagara, who had been present, withdrew, after a few words expressing his sense of the courtesy shown him by the council, and his gratification at the increasing evidence of the unity existing between the Church in America and in Canada.

The annual elections were then held. Mr. C. Henry Amsden was unanimously re-elected treasurer of the diocese for the ensuing year. The following Standing Committee was elected: The Rev. Messrs. L. B. Van Dyck, Walter North, C. H. Smith, A. Sidney Dealey, Messrs. Wm. H. Walker, G. B. Worthington, E. S. Dann, and Judge George Barker.

The Rev. Dr. Brown called for a report on the subject of his resolution as to the abolition of the present deanery system and the division of the dioceses into two deaneries. The report recommended the postponement of action, owing to diversity of opinion for another year. The report of the Board of Missions was then read by Mr. D. M. Dewey of Rochester. The year of work

was in some respects disappointing, as the offering from parishes had been about \$500 less than in the previous year. The following members of the council were elected to fill vacancies in the deputies to the Federate Council of the five dioceses in the State of New York: The Rev. Dr. E. N. Potter, the Rev. Dr. Lobdell, the Rev. W. W. Walsh, and Mr. P. F. Young.

At the afternoon session the report of the "Christmas Fund" was read. The total receipts during the year were \$2,454.52, paid to beneficiaries \$1,575.00, leaving a balance of \$879.52; the receipts this year exceeded those of last by \$265.45.

The report of the Episcopal Fund showed the amount at present of the permanent fund is \$2,391.78. The amount assessed in the parishes is about \$2800.00. There is an amount due the treasurer of \$749.11, which is to be accounted for by the fact that there are many parishes in arrears with their assessments.

A rainy evening lessened the attendance at the evening session, which was devoted to missions. Reports were read by the secretaries of the several deaneries, showing that a good deal of hard work had been done by the missionaries, and parish priests who do mission work within their boundaries. Dr. Rankine moved that the diocese try to raise \$6,000 for diocesan missions this year, of which \$1,000 shall be at the Bishop's disposal for aggressive work. The secretary, the Rev. C. W. Hayes, moved that a committee of three clergy and three laymen be appointed, with the Bishop, to provide for the commemoration next year, of the first half-century of the diocese of Western New York.

After transacting some business of a routine character, Bishop Coxé addressed the council in reference to his hopes in respect to the establishment of an aggressive cathedral system in this city. Resolutions of thanks were adopted, and the Bishop made some closing remarks. The council was then closed with the doxology, prayer, and the benediction.

CHINESE CHURCH LEAGUE.

From The Southern Churchman.

I was just wondering where to find an account of the Chinese Church League referred to in Bishop Boone's letter, when you yourself supplied me with what I wanted by printing "the constitution of the league" in your issue of the 8th inst. I take it for granted that you have thus told us the worst there is to tell about "the ritualistic trouble in China," and given us the completest vindication you can give of Bishop Boone's remarkable letter. If this be so, we are to believe that a bishop of our Church seriously proposes to expel two clergymen from their missionary work in China, and turn them adrift on the world in a foreign land, thousands of miles from their home, for no other crime than their refusal to retire from a league which exists for no worse purposes than those expressed in the constitution which you have printed for our instruction. The only article of this constitution which can be supposed to be in the least degree offensive is the second, viz.:

"Article II.—The object of this league shall be the spread of the Catholic faith in China, by (1) preaching and teaching and distribution of Church tracts and literature; (2) by intercessory prayer; (3) by striving in every way to awaken the home Church to a sense of

the overwhelming importance of its foreign missionary work; (4) by the offering of the Holy Eucharist with this special intention."

The fourth of these "objects" might easily be expressed in terms taken directly from the Book of Common Prayer itself.

It is often well to ascertain how a certain action is regarded by persons who are not in the least likely to be affected by the merely personal feelings or prejudices which may be supposed to bias any member of our own Church who may "read, mark, learn and inwardly digest," the astounding letter of one of our bishops, threatening two of his presbyters with deprivation for specially praying to God for a blessing upon missionary work on the occasion of offering the "sacrifice of praise and thanksgiving" in the Holy Communion. The following extracts from an article in *The Independent* (Sept. 8) may, therefore, be of service.

"The conflict over ritualism in the Protestant Episcopal Church has been regarded for some years as a thing of the past. Now and then a case of advanced ritualism is dealt with in some of the older and more evangelical dioceses; but the peculiar doctrines and practices which caused such an agitation in 1874 now attract little attention of an antagonistic sort. The action of Bishop Boone, of China, in suppressing summarily an organization designed to promote the Catholic movement, as it is generally called, is, therefore, somewhat startling."

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

Most of us will agree with the *Independent* in this estimate of Bishop Boone's letter and his determination therein expressed. That determination may be wise or foolish, sincere or insincere, spontaneous or enforced; but beyond all question it is "startling," and raises the question: "How can the Board of Missions sustain (the) policy" it implies?

To begin with, nobody will believe that Bishop Boone's action is spontaneous, even though it may conceivably be sincere. Nobody who remembers in what ceremonies Bishop Boone personally participated, with every outward mark of hearty approval, in the city of New York, will believe for a moment that he really disapproves either of the general "objects" of the *Chinese League* or of the "restoration of the external accompaniments of Primitive Catholic and reverential worship." Of course the Bishop may have been by miracle converted in the space of a few days. Or he may have been put "under pressure" and compelled to believe that the material interests of the China mission must be sacrificed unless he throws out a couple of Jonahs to allay the storm, or (in more familiar parlance) throws "a tub to the whale." This comes of believing more in money than in men, more in subscriptions of dollars than in the divine message, "Not by might nor

by power, but by my Spirit, saith the Lord of Hosts." Can anybody imagine it possible that St. Francis Xavier would have paused in his great missionary work because somebody threatened to withdraw his "subscription?" Who will care a straw for our Apostolic Episcopate when he discovers that our "Apostle to the Chinese" can be frightened or cajoled into a ridiculous compromise, and go back to his missionary jurisdiction with his arms pinioned by a Domestic Committee? What Board of Managers would dare to dictate to the Bishop of New York how to deal with the "ritualism" of his great diocese, or try the desperate experiment of "sitting down" on the Bishop of Maryland? If our missionary machinery is to supersede the very organization of the Church, the authority of bishops and the zeal of self-sacrificing priests, it is time for us to remember that the Almighty is as independent of all machinery to-day as he was when St. Paul went over to Macedonia, or expounded the inner meaning even of pagan idolatry on Mars' Hill. It is time for us to remember, in spite of our innumerable "dodges" for getting money and our despicable cowardice when "subscribers" threaten to withdraw, that the Church of Christ is not a big commercial enterprise, with "branches" in all sorts of places; one branch "run" on "evangelical" principles, another on "ritualistic," one offering its goods to plebeian customers "all one price" and "C. O. D.," another offering to a fashionable Fifth Avenue every possible opportunity of selection and aristocratic credit. If our Church and its missionary work is to be governed, not by bishops, nor even by a General Convention, but by stockholders, whose money can "control" the management; if the Church can be bought and sold, like a railway, now by "bulls," and now by "bears," then "the kingdom of our God and of his Christ" has been sold to the devil. Or rather, by logical conversion; our church having been "prevailed against" by the world, is not the Church founded upon the Divine Rock.

Are we all in a conspiracy to render our missionary work impossible? First of all, we have to contend against the general apathy. Then we divide—or at least Bishop Peterkin asks us to divide—our zeal, and especially our money which is the true measure of zeal and truth, between two hostile societies. These two societies will, in the presence of the heathen, engage in prize fights, and the exhausted victor will offer to the amused spectators the little bit of dirty, blood-stained religion that he has been able to retain, in exchange for a religion (like that of China) which is inwoven in the individual life and public institutions of hundreds of millions of real believers, and is halloed by the memories and associations of almost countless generations. Then, for the purpose of encouraging our Christian athletes to go into foreign lands and give up everything they prize most highly for the sake of this most remarkable conflict, we assure them that whenever "stockholders" who can command ten thousand dollars demand the sacrifice we shall deliberately fling them over the "ropes" and leave them to beg their way home again in disgrace and destitution. Surely this is the way to convert the world. It is also—as a quite unimportant accident—the way to multiply atheists and make our own peculiar church the laughing stock of mankind.

But, as *The Independent* sees at a

glance, this issue will have to be tried not in China, but in the United States—say, for instance, in the diocese of New York. The Board of Missions is a kind of standing committee of the General Convention. If it has authority to determine the doctrine and discipline of the Church for Bishop Boone, this must be because it has been constituted a court, with (let us hope) some rules of evidence and procedure. Well, let anybody apply the same rules to the diocese of New York and see what the result will be. But, indeed, the bare proposal is so utterly preposterous that only a maniac could with mad seriousness consider it. Alas! for poor Bishop Boone! With thousands of dollars against him on the subscription lists, with Bishop Peterkin and "Ruth" advising the pecuniary support of an "evangelical" confederacy, with no courts of appeal or provincial synods, what can his apostleship avail him? Pathetic Paul of the Chinese! waiting not for the permission or command of the Holy Ghost, but for the compromise agreed upon by the "bulls" and the "bears!" So do extremes meet; the Church of Rome develops a purgatory, and the Protestant Episcopal Church of the United States develops a missionary *Wanamaker's*—and the heathen are to choose between them, and to be damned if they choose wrong! May God confound all our follies and sins, mine and yours. "Dominus regnavit, irascantur populi; qui sedet super Cherubim, moveatur terra." Yours,

WILLIAM KIRKUS.

Baltimore, Sept. 10, 1887.

Postscript.—Since writing the above your next number has come to hand, and in that number your racy New York correspondent puts the whole matter "into a nutshell." If Messrs. Graves and Partridge (*the Chinese League* people) were not condemned and suppressed, he says:

"Well, not only some evangelicals, but some people who do not pretend to be evangelicals, would abandon the Board of Missions and send their money elsewhere or keep it in their pockets. More than that, I think I am right in saying that they would sooner close up the mission altogether. What if the Bishop was given to understand by men who would not touch evangelicalism, word or thing, with one of their fingers, that the China Mission might go to the dogs, but they would stand no such nonsense."

"The China Mission might go to the dogs!" Precisely. Is then, the religion of St. Augustine or Dr. Pusey, or the religion tolerated by Bishop Potter in the great diocese of New York, *worse than Chinese heathenism?* If so, we can save much expense by abolishing our Board of Missions altogether. The writer about China in *The North American Review* whom you quote so largely, must have chuckled as he read in your own columns, the unqualified endorsement of his own repudiation of the Christian religion. Perhaps you are right. Perhaps *Iago*, with his "*put money in thy purse*," is the chief pontiff of the Protestant Episcopal Church. But if he be, we need not cross the Atlantic to find the great harlot of the *apocalypse*.

WM. KIRKUS.

BOOK NOTICES.

WHO IS JOHN NOMAN? By Charles Henry Beckett. New York: Cassell & Co.; Chicago: S. A. Maxwell & Co. Price \$1.00.

The author has written a story of more than ordinary interest, and decidedly out of the beaten track of novel-

ists. Its situations are intensely dramatic, and although the title question is unanswered, the plot is well sustained to the end.

A SKETCH OF THE LIFE AND EPISCOPATE OF THE RT. REV. ROBERT BICKERSTETH, D.D., BISHOP OF RIPON, 1857-1884. By his son, Montague Cyril Bickersteth, M.A. New York: E. P. Dutton & Co. Chicago: A. C. McClurg & Co. Price, \$3.50.

The life of the late Bishop of Ripon is that of a hard-working, conscientious prelate. Although a pronounced Evangelical, he seems to have been a fair-minded man and to have bestowed patronage with regard to merit rather than as a reward of partisanship. It has been commonly said that he received the appointment to the See of Ripon by the Prime Minister's mistake of addressing him for his cousin. His biographer effectually refutes that statement, by narrating the true story of his nomination. There is much of historical value in the relation of the Bishop to the men of his time and the religious movements of the century.

FORTY HYMN TUNES. Written and composed by the Rev. Alfred G. Mortimer, B.D., author of "Helps to Meditation," "Laws of Penitence," etc. London: Joseph Masters & Co.; New York: E. & J. B. Young & Co. Price, 50 cents.

A few of these hymns are processional—others will well serve as such, a large number are from the Church Hymnal; others are exquisite specimens of hymn composition, there are two very good ones for children, "God is in heaven, can He hear?" and "Beautiful Strains," etc. At the end are seven litanies, of Advent, of Penitence, the Passion, the Incarnation, the Blessed Sacrament, the Church, and the Holy Childhood. Without entering into the question of Mr. Mortimer's faithfulness to ecclesiastical modes, the musical compositions yet show as much adherence thereto as the average work of English writers, and the forty hymn compositions will make a pleasing addition to the manuals of the general Church choir.

THE STARTLING EXPLOITS OF DR. QUIES. New York: Harper & Brothers; Chicago: A. C. McClurg & Co.

This is an entertaining book, brightly illustrated and handsomely printed. It completely fills its design to occupy and amuse a couple of leisure hours. So far as his disposition and will would determine, Dr. Quies is well named. Much of the amusement of the narrative is in depicting his unwilling adventures, the very opposite of quiet. The Doctor is a Frenchman, with a large infusion in his veins of Teutonic morphine. His little "savant" is in acknowledgement of his possible success in grubbing up some fact of little importance eighteen hundred years ago, and of none at present. By a trick of a rival worm in antiquities, his *vis inertia* is overcome, and only after a year of strange adventure in Northern and Central Africa, does he again reach home and bed, and undisturbed sleep.

REMINISCENCES. By Thomas Carlyle. Edited by Charles Elliot Norton. London and New York: Macmillan and Co.; Chicago: S. A. Maxwell and Co. Price \$2.50.

Despite the pretty well settled impression which the reading public has received of Thomas Carlyle, there seems to be, every now and then, a new ray of light thrown by some one or other on that curious character. The present volume is not, of course, new, for Mr. Froude's "Reminiscences" was some years ago given to the world, but in Mr. Norton's hands these "Reminiscences" assume so different an appearance, rather, we may believe, re-assume so much more of their original appearance as given by Carlyle himself, that they too give forth a ray. "One hundred and thirty corrections in five pages of printed text," of course means something in a case of this kind. The

chief papers, on Edward Irving, Jeffrey, Southey and Wordsworth, all have more or less interest because of their several subjects; their main attraction is the indirect information they furnish of their author. And however fully we may agree with Mr. Norton in his prefatory criticism of the course pursued by Froude concerning the papers on Carlyle's father and wife, we see that Mr. Norton has chosen to play the role of Cowper's "Youngster at School," and we are not loath to conclude that Carlyle "will lose none by us though we get a few."

St. Nicholas for October closes the current volume. It contains a charming story by Miss Alcott, entitled "An Ivy Spray." Frank R. Stockton contributes one of his "Personally Conducted" papers, on "The Low Countries and the Rhine," with abundant illustrations. "General Grant at Vicksburg" is the title of General Adam Badeau's war story. Every one who has been reading Miss Baylor's interesting serial, "Juan and Juanita," and H. H. Boyesen's "Fiddle-John's Family" will, doubtless, turn at once to the concluding chapters of these two stories. Nora Perry, Mary Mapes Dodge, Rossiter Johnson, Frank Sherman, Alice Wellington Rollins, Juniata Stafford, and Margaret Vandegrift are among the other contributors.

Scribner's Magazine for October has for its leading article a richly illustrated description of "The Paris School of Fine Arts," by Henry O. Avery, who is a graduate of that institution, and therefore writes from abundant knowledge and with true appreciation. This number contains the seventh and concluding instalment of the Thackeray Letters, which have so completely won the praise and even the affection of the reading public in this country and England. All the letters in this instalment were written during Thackeray's American visits, and contain amusing and always good-natured descriptions of the leading American cities in which he lectured. Two Thackeray portraits, taken late in life, are reproduced.

THE October *Harper's* is enriched with a beautiful series of drawings from E. A. Abbey, C. S. Reinhart, A. B. Frost, Harry Fenn, W. H. Gibson, Howard Pyle, and Du Maurier; beside copies of paintings by John S. Sargent, in an article upon him. The authors represented form a brilliant group, including Henry James, Kate Field, E. C. Stedman, Constance Fenimore Woolson, Blanche Willis Howard, Rebecca Harding Davis, Amélie Rives, W. D. Howells, Kathleen O'Meara, George William Curtis, Charles Dudley Warner, Bishop Hurst, and others.

CASSELL'S NATIONAL LIBRARY. Edited by Prof. Henry Morley. Ten cents each.

TRAVELS IN THE INTERIOR OF AFRICA. By Munro Park. Vols. I and II.

A VOYAGE TO LISBON. By Henry Fielding.

THE BANQUET OF PLATO. By Percy Bysshe Shelley.

A MIDSUMMER-NIGHT'S DREAM. By William Shakespeare.

THE DIARY OF SAMUEL PEPYS. 1664-1665-1666.

MY BEAUTIFUL LADY NELLY DALE. By Thomas Woolner R. A.

AN ESSAY ON MAN. By Alexander Pope.

KNICKERBOCKER'S HISTORY OF NEW YORK. By Washington Irving. 2 vols.

A TOUR IN IRELAND. 1776-1779. By Arthur Young.

THE TEMPLE. By George Herbert.

The Atlantic Monthly for October opens with a series of letters edited by Lucretia P. Hale and Edwin Lassetter Bynner, which are published under the title of "An Uncloseted Skeleton." Whether they really are old letters, or a clever story cast into the form of cor-

respondence, the reader must discover for himself. Dr. Holmes concludes his series, "Our Hundred Days in Europe." There is also a bright and readable paper composed of anecdotes of Charles Reade; the number concludes with a continuation of Crawford's "Paul Patoft," two able reviews, Books of the Month, and the Contributor's Club. [Houghton, Mifflin & Co., Boston.]

THE October number of *The American Magazine* is strong in poems, notably those by Hamlin Garland, Kate Putnam Osgood, George Edgar Montgomery, Laura F. Hinsdale, and Maurice Thompson; the last-named contributing an address to the Grand Army of the Republic, that will stir the blood of patriots, whether they once wore the blue or the gray. In the "Timely Topics" department, the opposite views of two correspondents regarding the Sharp trial in New York are presented. A physician of experience gives some October health suggestions in the "Household."

The Sanitarian, The Sanitary Era, The International Record.

Three journals devoted to man's highest interests, his physical and moral welfare. Pure air, water, and other environments, discussed by the first two; pure thoughts, actions, and the means best adapted to attain them, the object of the last. Three excellent publications which should receive every encouragement from the preacher, the doctor, the sanitary engineer, and every one who has the happiness and prosperity of his country, his neighbors, his family, or himself at heart.

AFTER the "War Series" and the life of Lincoln, the most important enterprise ever undertaken by *The Century* is the forthcoming series of illustrated papers upon Siberia, and the Exile System, by George Kennan, author of "Tent Life in Siberia," who has recently returned from an arduous journey of fifteen thousand miles through European and Asiatic Russia.

"APPLE SEED and Brier Thorn," by Louise Stockton, is the complete novel in *Lippincott's Magazine* for October. L. R. McCabe contributes "Literary and Social Recollections of W. D. Howells," and Junius Henri Browne contributes an autobiographical sketch of his literary career.

THE last two issues of Ticknor's Paper Series of Choice Reading are, "A Modern Instance," by Wm. D. Howells and "Culture's Garland," by Eugene Field. [Boston: Ticknor & Co. 50 cts. each.]

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PAMPHLETS RECEIVED.

MAGNIFICAT. NUNC DIMITTIS. Set to music in key of E flat. By the Rev. Hobart B. Whitney, West Haven, Conn.

A REVIEW of Bishop Wilmer's "Recent Past from a Southern Standpoint," by the Rev. George F. Cushman, D. D.

THE ORDER OF MUSIC for the Ninth Annual Festival of Parish Choirs in the diocese of Vermont, held in St. Paul's church, Windsor, Vt., Sept. 15.

CHURCH COMMISSION for Work among Colored People. Minutes of the meeting at Washington, June, 1887.

COMMON SENSE ON THE COLORED PROBLEM. By the Rev. J. Benson Hamilton, pastor of Cornell Memorial M. E. church, New York City.

GUIDE LIST of steamers arriving at the Port of New York. Compiled by Hamilton Fulton of the New York Custom House.

THE GATHERING INTO THE CHURCH OF THE SCATTERED CHILDREN OF GOD. A charge delivered by the Rt. Rev. Alex. Burgess, D. D., to the 10th annual convention of the diocese of Quincy.

THE ANGLICAN BRANCH OF THE CATHOLIC CHURCH. A sermon preached before the 60th council of the diocese of Mississippi, by the Rev. Jos. E. Martin, rector of Grace church, Canton.

BISHOP DOANE'S ADDRESS to the 16th class of St. Agnes' School, Albany.

ST. AGNES' SCHOOL, Albany. Seventeenth Year.

The Living Church.

Chicago, Saturday, Oct. 1, 1887.

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

"THE HISTORIC EPISCOPATE."

A correspondent sends us an article from the New York *Evangelist*, with the above title, to which is added the following: "Episcopalians divided about it among themselves."

The gist of it is that "the Episcopal conditions of reunion (*i. e.*, according to the recent declaration of the House of Bishops) involve the acceptance of the doctrines of a particular school in that Church." The method by which the attempt is made to prove that the Church, as such, does not assert the necessity of Episcopacy and the doctrine of the Apostolic Succession, is by citing the opinions of individuals of greater or less eminence, and ignoring entirely the authorized formularies of the Church, her synodical action, and her consistent practice, except in the rare cases where individual bishops have violated the express law of the Church.

The *Evangelist* asks: "What is Church doctrine?" We answer that it is to be ascertained by consulting the Prayer Book, the Articles, and the canons and laws of the Church. Whether any individual doctor or theologian accurately represents "Church doctrine" in any special point, is to be ascertained by comparing his utterances with these fundamental formulas, which alone represent the mind of the Church as a body. By this method it will soon be evident that the "particular school" or party in this Church which is simply tolerated is that which repudiates the statements contained in these formularies. They are tolerated just so long as they confine themselves to theory and speculation. The moment they attempt to apply their liberalism in practice they find themselves in conflict with the canons of the Church and their own ordination vows. An American citizen may prefer a mon-

archical or socialistic form of government and may argue in its favor to his heart's content, and he will not be molested; but the moment he attempts to put his theories into practical effect he becomes guilty of treason and incurs the penalty of the laws.

It would be sufficient to refute the contention of the *Evangelist* that "the view now sought to be enforced is no older than 1588," to cite the Preface to the Ordinal:

"It is evident unto all men diligently reading Holy Scripture and ancient authors, that from the Apostles' time there have been these orders of ministers in Christ's Church, bishops, priests, and deacons. Which offices were evermore had in such reverence and estimation, that no man might presume to execute any of them, except he were first called, tried, examined, and known to have such qualities as are requisite for the same; and also by public prayer, with imposition of hands, were approved and admitted thereto by lawful authority. And therefore, to the intent that these orders may be continued and reverently used and esteemed in this Church, no man shall be accounted or taken to be a lawful bishop, priest, or deacon, in this Church, or suffered to execute any of the said functions, except he be called, tried, examined, and admitted thereunto, according to the form hereafter following, or hath had Episcopal consecration or ordination."

So far from representing the "narrow opinions of a modern school," it is to be remembered that this preface has stood in substantially the same form since the year 1549, when the ordinal was first set forth in the English language. Furthermore, it may be asserted without fear of contradiction, that all canons, laws and regulations touching the sacred ministry, from the Reformation down to this day have been in accordance with these fundamental principles.

Here we might rest the case, for if the formularies of the Church, its uniform legislation and the all but universal practice of those set in authority are not adequate to assure us what Church doctrine is, it would certainly be lost labor to enquire into the views of individual writers, however influential they may have been in their day and generation.

Nevertheless it would be interesting to follow up the quotations made by the *Evangelist* and show their true bearing upon the subject under consideration. Our space will allow but a few words. All the instances alleged of departure either in theory or practice from the formularies of the Church, fall under one of three heads. To the first of these belong the statements taken from the documents of 1536 to 1543, "The Institution of a Christian Man" and the "Necessary Doctrine," which are to the effect that bishops and presbyters are not two distinct orders, but two grades of the same order. This the *Evangelist* assumes

to be the same thing as asserting the parity of bishops and presbyters, and, ignoring the ordinal of 1549, declares to have been the doctrine of the English Church until Bancroft preached his celebrated sermon in 1538. Will it be believed that this theory of two grades in one order is Roman Catholic teaching, and that it is still, as it was before the Reformation, the approved doctrine of their schools? As, however, they have at the same time always held that bishops are superior to presbyters by divine right, it would seem to make very little difference in the present discussion, whether they are termed "grades" or "orders." In any case, the Church of England deliberately adopted a different terminology in 1549, and has adhered to it ever since.

To the second head belongs the attempt of many English theologians for a century following the Reformation to devise a *locus standi* for the ministers of the great Protestant bodies of the continent. Without departing from the platform of the Anglican Church they tried to make room for exceptional cases. Accepting in good faith the declarations of Calvin, Luther, and other great leaders, that they had not willingly dispensed with Episcopacy, the theory was devised that although episcopal ordination was essential "where it may be had," it might be dispensed with in case of "necessity." This theory, which grew out of the intense sympathy of Englishmen for those elsewhere who had revolted against the same abuses with themselves, will account for every utterance which seems to defend the validity of orders conferred by presbyters, in theologians of the reigns of Elizabeth, James I., and Charles I., including all the passages referred to from Hooker, Andrewes, and Cosin. The few doubtful instances of laxity in the admission of persons so ordained to livings in the Church of England are to be accounted for in the same way.

To the third head belong the statements to be found in the later Caroline divines such as Ussher and Bramhall. These men were earnestly interested in schemes for the comprehension of Presbyterians. Some of them, like Ussher, in the passage which the *Evangelist* quotes, were ready theoretically to make very great concessions; but in their formal proposals they never exhibit any expectation that the Church could be induced to go further than the admission of Presbyterian ministers by a conditional form of ordination. But as a matter of fact the Church was never induced even to make that concession; nor did either this theory or the one last mentioned ever gain the slightest lodgement in the doctrinal standards of the Church or in its laws and

principles as set forth in canons, injunctions, declarations, etc.

The few practical departures from the law of the Church which come clearly to light are, at the best, only attempts of individuals to act upon one or other of these comprehensive theories, or else they are irregularities which were corrected when they became known to those in authority. The attention they aroused at the time is sufficient evidence of their exceptional character. The first of these was the case of Whittingham, brother-in-law of Calvin, who obtained the deanery of Durham, but was called to account by the Archbishop of York (Sandys) in 1576 and required to show cause why he ought not to be deprived "because his ministry was not warranted by the law of the land." He died, however, before the case was decided.

Next comes about the same period the case of Travers, the notorious opponent of Hooker, who was suspended from his office and silenced by Archbishop Whitgift, on the express ground of the invalidity of his ordination. The *Evangelist* does not seem to have been aware of these instances, but quotes with great confidence that of John Morrison, licensed by Archbishop Grindall in 1582, (not 1552 as the *Evangelist* has it), with an express admission of his orders. That the act was a personal one, "unusual" as the Puritan Strype says, and that the archbishop for more reasons than one, is not sure of his ground, is sufficiently attested by the clause in the license which the *Evangelist* while professing to quote the sentence in which it stands omits without even indicating the omission: "We therefore, as much as in us lies and as by right we may, approving and ratifying, etc." The fact is that at this date Grindall was already under suspension for his puritanical irregularities, and was obliged to give this license through his vicar-general. And, after all, it is not certain that Morrison was not episcopally ordained. His ordination of whatever kind it was, took place in Scotland; but Episcopacy was not extinguished there until 1587. The irregularity of his appointment in England, may for anything positively known to the contrary have been simply owing to the fact that he was not ordained by the English ordinal and by English bishops which the law in its strictest interpretation would require. We believe that these three extremely doubtful cases are the only ones which can be definitely alleged. The *Evangelist* is certainly welcome to all the comfort it can extract from them.

On the other hand the archiepiscopal visitation articles of 1585, three years previous to Bancroft's

sermon, expressly prohibit any "not ordered according to the laws of this realm," "to read lectures or preach," "say the public service and administer the Holy Communion;" and when in defense of Travers the claim is made that "many Scottish men and others made ministers abroad," were formally acknowledged and employed as such in England, the archbishop's emphatic reply was: "*I know none such.*"

As to Bishop Fleetwood who speaks largely and indefinitely of "many ministers from Scotland, France, etc.," he lived a century too late to be a competent witness (A. D. 1712), and it would be very easy to show the sources of his error. Since the Act of Uniformity of 1661, it became impossible for any irregularities of that sort to exist.

Finally, let us say that it is hardly legitimate any longer to quote Bishop Lightfoot against Episcopacy since the publication of his great work on the Ignatian Epistles, and his own repeated declarations. We may in fact set him off against a score of Hatches and Stanleys, who on this or any other theological question represent only themselves. And further need it be said that the most superficial acquaintance with the present controversy is enough to show that the admission (which the latest German criticism shows to be by no means certain), that in the New Testament language bishop and presbyter are only two names for the same office, does not shake the scriptural argument for Episcopacy in the slightest degree, in proof of which our esteemed contemporary may be referred to any of the current works upon the subject.

BRIEF MENTION.

Bishop McLaren, in his diocesan paper, says: "The Church is never at a standstill except when she stagnates. Life means progress, and the phenomenon of revived power in our own Communion is best attested by the disappearance of fossilized methods and by the substitution of such as are more conformed to her Catholic nature. The Sunday school of the future will follow the line of this new life."—The following report is made of the musical services rendered by the surpliced choir of St. Clement's church, Chicago, during the last two years: Communion services, 11; Evening services, 7; Anthems for the Church year, 50; Ninefold Kyries, 8; Graduals, 10; Hymns, 160; Chants, single, double, and Gregorian, 75. This is certainly a good showing, and presents a selection of chaste and appropriate music. — Funds have been provided for the maintenance of several fellowships at Princeton College, the amount of each fellow-

ship being four or five hundred dollars.—The best anti-poverty society is a combination of savings bank and temperate habits; headquarters, the family circle.—"Bishop Riley's dream of an independent national Church," says *The Standard of the Cross*, "may yet be realized. If the State support is withdrawn, the priests will be driven from the towns and the ecclesiastical establishment will go to pieces. The present status of our work as a mission of the Church in the United States would then be inadequate."—*The Boston Herald* lately gave an account of the re-opening of the Roman schools of that city, in which Fr. Casson is reported as saying: "Girls receiving their instruction in the public schools would be debarred from the privileges of the Sunday schools of the Church; parents offending the holy father by neglecting his instructions would not be allowed the comforts of the Holy Sacrament, and any parishioner stating in the confessional that he or she was acting contrary to the Church's instruction in this matter would be peremptorily ordered to leave the confessional box."—A secular paper eloquently describes the services in a Congregational church, which was filled on "Sabbath morning with a brilliant summer audience." In addition to cut flowers and clerical attractions, a new choir, a "new" organist, Mrs. —, "*discoursed entertaining hymnology.*"—It is reported that three hundred and sixty-three Jews were converted to Christianity last year in the city of Vienna, and it is claimed that at no time since the days of the Apostles were converts from Judaism so numerous.—The government has ordered that only the English language shall be used in the Indian schools. We doubt the expediency of this order, in the present condition of undeveloped intelligence among those rude people. But let us be consistent and have no more German taught in the State schools. We are in no danger of "foreignism" from a few poor Indians taught in their own language, but there are reasons why the Teutonic accessions to our population should be Americanized as rapidly as possible.—*The Southern Churchman*, speaking of the name "Protestant," says: "Other Protestant churches feel no special need of the name, because they do not occupy the place we do as one of the historical Churches of the world, which has no right to existence, save as *protesting.*" But for the corruptions of Romanism, then, the Anglican Church would have had "no right to existence."—A contemporary, criticising a recent editorial in these columns, says: "The gist of the article is, ridiculing all criticisms relating to any fears

that ritualistic tendencies indicate any danger of cultivating less and less repugnance to the Roman idolatrous practices." To such lucidity of thought and eloquence of diction we venture no reply.—Miss Margaretta Scott again visits her native land, after several years' absence, in the interest of All Saints' Hall, a school for girls in Liberia. She is growing gray in the service, but shows no abatement of strength and zeal for the cause to which she has devoted her life. We bespeak for her a generous welcome.—The Church Congress meets at Louisville on the 18th of October. Some burning questions will be allowed to burn, but we hope that no smouldering embers of partisanship will be fanned into a blaze. The good temper of our Church Congress is a guarantee against unseemly strife.

EPISCOPACY.

BY THE REV. R. S. BARRETT.

All Christian bodies belong to one of three great families—the Episcopal family, the Presbyterian family and the Congregational family. The Episcopal family embraces about eighty-one per cent. of the Christendom; the Presbyterian about thirteen per cent.; and the Congregational about six per cent. (*Encyclopædia Britannica* vol. XIX, p. 826, and *Schaff-Herzog Encyclopædia* vol. III. 2026.) Congregationalists make each congregation independent. Each congregation governs itself and ordains its ministers. Presbyterian churches are governed by elders; a presbytery governs and ordains. Episcopalians believe in a government by bishop. We have three orders of ministers, (1) bishops, (2) presbyters, (3) deacons. The bishops are successors to the Apostles. They alone govern the Church and ordain its ministers. The presbyters and deacons do the teaching, ruling and pastoral work of the local congregation and are subject to their bishop. This paper is designed to give the scriptural argument for Episcopacy.

First of all, let me call attention to the fact that we base nothing on the "bishop," for bishop is used interchangeably with elder or presbyter. The use of the concordance for half an hour will satisfy any one that nothing in this discussion can be decided by names. In the New Testament the words are used in a general, not in technical, sense. Thus Christ is called bishop (1 Peter ii: 25). An apostle is called bishop (Acts i: 20). And elders are called "bishops." Again: apostles are called elders (1 Peter v: 2; 1 John i), and also deacons (Cor. iii: 5.) Yet with all this interchangeable use of words, we clearly distinguish between the apostle and the elder (Acts xv: 6), and again between the elder and deacon. This use of words has been noted by all of the best defenders of Episcopacy. Thus Hooker says in this connection: "Things are always ancienter than their names." The old writers, Chrysostom, Jerome and Theodoret, noticed the same. Thus Theodoret says, (Com. I Tim. iii: 1): "The same persons were anciently called promiscuously both bishops and presbyters, whilst those who are now called bishops were called apostles." We are contending for things, not words. Words

are the daughters of men, but things are the sons of God.

This is an important subject. It lies at the basis of the Christian constitution. It is a question of government. The beginning of every government is the institution of its forces and the appointment of its officers. So with the Kingdom of Christ. Our Lord, early in the ministry, "called unto Him His disciples, and of them He chose twelve, whom also He called Apostles" (St. Luke vi: 13). To these He assigned an honorable and distinct position. "I have called you friends, for all things that I have heard of my Father I have made known unto you" (St. John xv: 15). "Ye have not chosen Me, but I have chosen you and ordained" (St. John xv: 16). "Whatsoever ye shall bind on earth shall be bound in heaven" (St. Matt. xviii: 18). In His last prayer He distinguishes the Apostles from the rest of the followers (St. John xvii: 20). From all the references to them we learn that ministerial agency and authority was a leading principle of His Kingdom. Let it be observed, also, that these Apostles were chosen, not from below, but from above; not by the people, but by Christ. Jesus gives His final commission to the Apostles when, after His resurrection, He meets the eleven by appointment in Galilee. Read it in St. Matt. xxviii: 16-20. This commission is full, absolute and perpetual. "Lo, I am with you always, even unto the end of the world." This text alone meets the assertion that the apostolic office was limited to the twelve.

Matthias makes twelve; for the inspired writer speaks of "the twelve" after the Pentecost, but before St. Paul was converted (Acts. vi: 2). St. Paul is thirteen. Barnabas is fourteen (Acts xiv: 14). Thus the charmed number of twelve is broken. St. Paul's case alone refutes the definition that an apostle must be one who had "companied" with Jesus from the beginning. Witnessing to the resurrection was not peculiar to apostles, for the commission to be witnesses (St. Luke xxiv: 48) was given to the disciples of Emmaus and others besides the Apostles. Five hundred brethren could witness to His resurrection. Inspiration was not peculiar to them, for six of the Apostles gave no evidence of inspiration, while St. Luke and St. Mark do. Others besides apostles worked miracles (1 Cor. xii: 10). Christ said to the Apostolic College: "Lo, I am with you always, even unto the end of the world."

After Christ's Ascension the Apostles exercised supreme control over the entire Church, and those who believed "continued steadfastly in the Apostles' doctrine and fellowship" (Acts ii: 42). Every man's goods were placed at the Apostles' disposal (Acts iv: 35). Barnabas laid the price of his lands at the Apostles' feet (Acts iv: 37). The Pentecostal Church was not democratic, but an oligarchy, ruled by twelve persons, who were neither appointed nor removable by popular will.

Hitherto no other ministry is mentioned. But now the Apostles appoint seven "Deacons." Although not called deacons in the Acts, exegetical tradition is almost unanimous in favor of this view, and the latest and best critics sustain it. The Apostles appointed these deacons and ordained them. "Look out among you seven men whom we may appoint over this business" (Acts vi: 3).

Then we read next (Acts xi: 30) of Elders in the Jerusalem Church, but we are not told in the Acts when this order

was constituted, or what precisely were its duties. However it is here.

So, then, we have in the Jerusalem Church three orders of ministers—viz., (1) *Apostles*, or supreme rulers and ordainers, (2) *Elders*, (3) *Deacons*. These last two never ordained.

But it was not destined that the twelve should remain in Jerusalem forever. One of them, "James, the brother of John Herod killed with a sword" (Acts xii: 2). The Apostolic College is broken up, and we never read again of the twelve as before. The government of the twelve at Jerusalem is now exchanged for the presidency of one man—"James, the Lord's brother." From every notice of this man recorded in Scripture he seems to exercise episcopal powers over the Church at Jerusalem. St. Peter sends tidings of his release to "James and the brethren" (Acts xii: 17). Next we see him presiding over the first Council and delivering his sentence: "My sentence is, that we trouble not them" (Acts xv: 19). So again, St. Paul, on coming to Jerusalem after his third missionary journey, "went in unto James; and all the Elders were present" (Acts xxi: 18). These and other notices incidentally confirm the truth of the testimony of all antiquity, that James was the first bishop, or perpetual president, of the Church of Jerusalem.

The few notices of Church government which we have in the Acts all teach one principle, viz: Apostolic merging into Diocesan Episcopacy.—*The Silent Missionary*.

THE CHURCH OF THE FUTURE.

BY W. E. M. in *The Diocese of Chicago*.

Looked at from a far-off point of view, one cannot but feel how very great is this city of ours. The wit of the day shoots many a shaft at our civic boastfulness, but he has to own in all soberness that we have whereof to boast. The growth in numbers, wealth, buildings, and enterprises, is simply astounding. Compare the Chicago of '87 with the Chicago of '77 and you must be profoundly impressed with the phenomenal increase. They who look for "ebb" never see it. Even "slackwater" does not come. The tide continues to rise. It is not necessary that one shall get away in order to see all this as a fact; but, somehow, it gains an impressive significance as a prophecy of greater things to come, when one looks calmly at it from "the loop-hole of retreat." Counting the immediate suburbs, there are certainly one million souls, and who can tell to what numbers these will grow in fifty other years? It bewilders one to think of the Chicago of 1937. Now, let the Churchmen of this diocese reflect that they are laying foundations for that day of still grander growth. The little mission at West Fortieth St. will be a great church with a thousand communicants. The present Cathedral is the germ of the glorious minster of the future. The Seminary will have munificent endowments and teem with students. Perhaps there will be three or four dioceses where now there is one. St. Luke's Hospital will rank among the first in the world. Other institutions of benevolence will appeal to the enlarged liberty of the Churchmen of that day. The picture might be extended, and that, too, without touching mere possibilities. These prophecies are more than probabilities. Who dare say that this future does not challenge us to a deep solemnity of earnestness in our present work? and to wisdom in our counsels? and to great faith in our

pecuniary outlay? and to thorough unselfishness in our plans of city work? and to the gradual surrender of all that form of worldliness known as "parochialism?" and to the deeper forms of zeal which never rest content with the attained, and are satisfied only when they exhaust the attainable? In this view of things, to be discouraged because present fields of duty seem circumscribed, is a sin. Seeds are small affairs, but they must be planted and cared for. To lay foundations is hard work, but some one must go down into the earth, and dig, and soil his hands. In the order of nature the small expands into the great, and the small is more essential to the great than the great to the small. Under the light of this truth, our present labors glow with solemn significance, and the unselfish laborer, will be thankful to spend and be spent in a cause whose best harvests will be reaped when his hand has lost its cunning and his form lies sleeping in the dust.

It becomes very apparent to one who is for a time withdrawn from scenes of accustomed toil, that the cause of truth is in better hands than those that grow weary and nerveless. No one of us is necessary to the Church; only God is, who works always and is not weary. He is over all and in all, and sees to it that while the sentinels change the vigil ceases not. Upon this strong truth of the divine immanence in the Church tired heads may find rest and refreshment, secure in their belief that the gates of hell cannot prevail. The living Christ is the vital principle of the truth and of its organized forms, so that all we do for Him is in reality done by Him; and thus the dross of our poor efforts is transmuted into the most fine gold of an energy that is divine. To Him be all the honor, glory, and praise, as it was in the beginning, is now, and ever shall be, world without end. Amen.

BISHOP PETRIE'S GRAVE.

From *The Scottish Guardian*.

It is not perhaps generally known amongst our readers that Bishop Petrie, one of three Scotch bishops whose names were almost household words during the late Seabury Centenary, is interred in the quiet country burying-ground of Dunbennan, in Aberdeenshire, within the limits of our own diocese (Moray). Bishop Arthur Petrie was priest of the church at Meiklefolla in Aberdeenshire, when he was chosen as the coadjutor to Bishop Falconer, whom he afterwards succeeded as Bishop of Moray. He was consecrated at Dundee on the 27th of June, 1776, by Bishop Falconer, then Primus, and Bishops Rait, Kilgour, and Rose. In 1784, Samuel Seabury, who had been elected to fill the See of Connecticut, U. S. A., as its first bishop, obtained at the hands of the Scotch bishops the consecration which he had been unable to procure in England, and of the three bishops who then, and for the first time, gave the Apostolical Succession to the American Church, Bishop Petrie was one; but his infirmity prevented him from undertaking the long and tedious journey to Edinburgh, and the consecration of Seabury, in consequence took place in Aberdeen, in the chapel of which Bishop John Skinner was the pastor. Bishop Petrie died on the 19th of April, 1787, and was buried in the Dunbennan Kirkyard, which is the only consecrated burying-ground in that district. On visiting it a few months ago, I had some difficulty in finding the Bishop's grave. No railing encloses

the hallowed spot, no monument has been raised to his memory, not even the faintest trace of the sacred symbol of our redemption—the cross—could I find, but a plain dark slab of slate stone covering the grave, and slowly sinking into the earth, with one side in fact already beginning to disappear, is the only memorial which marks his resting place.

Of the good Bishop's life and work, and of the loss felt by the Church by his death, the following inscription, which is a translation of the Latin, is itself the fullest testimony:

Friendly reader, mourn for Arthur Petrie, whom this slab, placed (here) by the pious affection of his brethren, covers. He was a learned, pious, and faithful Prelate, of deservedly beloved name among the (churchmen) of Moray. After fifty-five years of life, and ten of sacred toil, alas! too quickly, he has gone away, never to return; yet spare your tears, he possesses the joys of a better life and the rewards of the peace he ever studiously cultivated. He died April 19th, 1787, in the 56th year of his age and the 11th of his Pontificate (i. e., his Episcopate) in the See of Ross and Moray. May he rest in peace.

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PERSONAL MENTION.

The address of the Rev. E. A. Larrabee is changed to 392 La Salle Ave., Chicago.

By a change in street numbering, the present address of the Rev. J. Milton Peck is, 35 Washington St., Malden, Mass.

The address of the Rev. W. J. Wicks, secretary of the missionary district of South Dakota, is changed from Canton to Springfield, Dak.

The Rev. Leighton Coleman, D.D., expects to enter upon his duties as rector of Sayre, Penn., on Sunday, Oct. 2nd.

The Rev. Dr. Wm. Allen Fiske should be addressed, until further notice, at 168 Cumberland St., Brooklyn, N. Y.

The address of the Rev. L. Holmes is Columbus, Ky.

The address of the Rev. Samuel Hall is Morristown, N. J.

The Rev. Franklin W. Bartlett is instructor in Hebrew in Williams College and rector of St. John's, Williamstown, Mass.

The Rev. B. R. Kirkbride having through sickness (consumption) to give up all work, wishes his mail addressed to Iron Works, Troy, N. Y.

The Rev. A. W. Snyder has, with no little reluctance, resigned the rectorship of Trinity church, Saco, Maine, to accept an appointment to the Chaplaincy of Lehigh University and to the professorship of Christian Evidences.

ORDINATIONS.

On Sunday, Sept. 25th, at the Cathedral in Milwaukee, Bishop Welles advanced to the priesthood the Rev. Messrs. Edward Sprague Welles, Charles R. D. Crittenton, John Oliver Ferris, and Charles H. Schultz. Mr. Welles remains at the Cathedral, Mr. Crittenton is missionary at Beaver Dam, Mr. Ferris at Hudson, and Mr. Schultz in charge of St. Luke's, Racine.

TO CORRESPONDENTS.

DECLINED.—"Dear Jesus, we beg Thee," etc.; "The Apostolical Succession;" "Afterward;" "NON FIT."—The verses are good, but too fragmentary for publication.

OFFICIAL.

A Preparatory Address and Quiet Day for Church teachers will be given at Racine College, by the Rev. A. C. A. Hall of Boston, on Oct. 9th and 10th. An invitation is cordially extended to all engaged in the Church's educational work. For further information address the Warden of Racine College.

THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY.

Acting under Article IV. of the Constitution, the Board of Managers, with the approval of the Presiding Bishop, has appointed the meeting of the Missionary Council to be held in Philadelphia on Tuesday, October 25th, 1887. By appointment of the Presiding Bishop the opening service will be in St. James' church, 22nd and Walnut Streets, and the Bishop of Missouri will preach the sermon. The names of the members of the Council may be found on page 310 of the General Convention

Journal, 1886. The names were also published at the end of *The Spirit of Missions* for March, 1887.

WM. S. LANGFORD,

General Secretary of the Board of Managers.

APPEALS.

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

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MISCELLANEOUS.

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

WANTED.—Experienced trained nurse (graduate) to take charge of Cottage Hospital. Must be communicant of Church. Address, giving references and stating salary desired, B. C., LIVING CHURCH Office.

WANTED.—By an active evangelical clergyman, in full orders, a parish. Send particulars to A. B. office of this paper.

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A MARRIED priest, now engaged in mission work in the diocese of Texas, desirous of a change of climate for the benefit of his health, would like to have Church work either East or West. Mountainous region preferred. No objection to new work. Address REV. F. W. WEY, Temple, Texas.

MR. WM. SMEDLEY, choir-master at St. James church, Chicago, is open to take a little extra choir work, either to train, or organize and train a choir for the Episcopal Church. Address 414 Superior St., Chicago.

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WANTED.—In a parish in a southwestern diocese where there are two churches, a daily Celebration, sisters at work, etc., a Churchman, not under 23 years of age who intends to take Holy Orders. Must be able to play organ and to train thoroughly a surpliced choir; would receive bishop's license as lay reader to assist in parish work. In return for his services he would have a comfortable home and board at rectory, and would receive tuition for his ordination examination from the rector who is an English graduate. There are several other inducements and advantages which can be named in correspondence. Highest references required as to character and capacity. Address PARISH PRIEST, LIVING CHURCH office.

THE DANVILLE SANATORIUM.

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

An Unconscious Epitome.

A recent contributor to the *Chicago Herald* has written as follows:

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

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

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WM. C. CONANT, 34 Bond St. New York.

The Household.

CALENDAR—OCTOBER, 1887.

2. 17th Sunday after Trinity.	Green.
9. 18th Sunday after Trinity.	Green.
16. 19th Sunday after Trinity.	Green.
18. ST. LUKE, EVANGELIST.	Red.
23. 20th Sunday after Trinity.	Green.
28. SS. SIMON AND JUDE.	Red.
30. 21st Sunday after Trinity.	Green.

"AS AGAINST A THIEF."

St. Matt. xxvi: 55.

BY J. C. S.

"Are ye come out as if against a thief?" So gently spake the Holy One of old Upon His night of agony untold; And we who read, exclaim with shame and grief That He who came to bring lost souls relief Should be so used by cruel hands and sold. And yet, when we forget how manifold His mercies are, and will not yield belief To promises of better things in store, But only think of what we must lay down If we would tread the path He trod before, And never muse upon our Heavenly crown, Call we not Him a thief, though He bestow More than He ever takes from us below.

In the Bible of 1611 there were about 9,000 marginal references, in modern Bibles there are perhaps 60,000. Some of these are hopelessly wrong.

"I KNOW one clergyman," says Dr. Jessop, "who, though ordained some forty years ago, has never written or preached a sermon in his life."

THE smallest church in England is old St. Lawrence, two miles west of Ventnor. The church, with recess-chancel, is about 45 feet in length. The wall of the nave is less than six feet high.

FATHER IGNATIUS held a three hours' service in Llanthony Abbey in honor of Her Majesty's Jubilee. A Baptist minister, habited in a lace-edged surplice and holding in his hand a lighted taper, was present and took part in the services.

A PROFESSOR of English in a New England college says that in ten years of instruction to select classes, he found only two students who could explain in Milton's "Ode to the Nativity," the allusion to the words, "the twice battered god of Palestine."

DR. NELSON in *The Church Review* commenting upon Dr. Hatch's "Organization of the Early Christian Churches," expresses his surprise that "the Bampton Foundation, created for the defence of the Gospel in the Church, should have given to the world a book whose teachings, if accepted, must crush out the life of both."

"THE authorities of the Catholic (Roman) diocese in which Boston is situated have availed themselves," says the *Boston Transcript*, "for the purpose of erecting a chapel at Nantasket, of a 'benefit' given by variety performers and prize fighters, which was participated in by 'song-and-dance artists,' vulgar 'comedians,' and several bruisers, including John L. Sullivan, who pounded each other before an audience largely composed of 'sports,' all for the cause of the Church. If such agencies as this are to be used in forwarding the Church extension in this region, Dr. McGlynn may have occasion to follow up his paper dealing with the 'Germanization of the Catholic Church in America,' with another on the 'Hoodlumization of the Church in New England.'"

THE ten commandments of the Burmese religion are these: 1. From the meanest insect up to man thou shalt kill no animal whatever. 2. Thou shalt not steal. 3. Thou shalt not commit adultery. 4. Thou shalt utter no falsehood. 5. Thou shalt drink neither wine, nor anything that will intoxicate, nor eat opium, nor any other inebriating drug, nor shalt thou quarrel. 6. Thou shalt not use harsh or indecent language. 7. Thou shalt not use idle and superfluous talk. 8. Thou shalt not covet thy neighbor's goods. 9. Thou shalt not envy thy neighbor his wife nor his concubine, nor desire his death or misfortune. 10. Thou shalt not follow the doctrine of any false gods, and he who abstains from these sins will continually increase in virtue, till at length he will become worthy of beholding God and hearing His great voice.

IT is on record that a clergyman repeated the same sermon so frequently that some members of his congregation complained to the bishop, who accordingly remonstrated with the parson. He replied unhesitatingly: "Well, my lord, it is quite true that I do preach the same sermon very frequently; but, looking to the barren results, I feel perfectly warranted in doing so." As this explanation was not considered quite satisfactory, the bishop arranged an interview at the palace with the rector and two of his churchwardens, who concurred in the complaint. After referring to the object of the conference, the rector turned suddenly to one of the churchwardens and asked: "What was the text?" The churchwarden, after considerable shuffling and evasion, was unable to give it. Turning to the other intelligent functionary, he asked the same question, with a similar result, and finally appealed to the bishop as to whether he was not fully justified in repeating the sermon in such extraordinary circumstances.

A CORRESPONDENT of *John Bull* writes: "A few months ago I was spending some time with friends in the southern part of Illinois. During my stay, an incident occurred which astonished me not a little. It was on an early spring morning that I was awakened by a twittering outside my window. Looking out I saw two curious festoons hanging from the sill, and apparently in motion; it was, in fact, two semi-circles composed of twenty or thirty little wrens, clinging together with foot and wing. They clung there for about two minutes, twittering mournfully all the while; then, suddenly, as by common consent, they broke loose and flew away. Going out shortly afterwards, I found a dead wren directly under the window from which the strange festoon had hung. It looked as though the affectionate little creatures had been singing a dirge over their dead friend. Upon consulting one who has made natural history a life study, I learned that this was called 'the wren's requiem,' and is an established fact, though rarely seen."

RECENTLY the Welsh Eisteddfod, or national festival, was held in London, "and" says *The Christian World*, "the Albert Hall has been made to ring and ring again with the passionate and pathetic music of the Cymry." The same account adds: "Every morning, under the direction of the Archdruid of Wales, the ancient Bardic Gorsedd has been held in Hyde Park in the face of the sun, the eye of light." This assembly meets within a circle of 12 un-

hewn stones, placed a few feet apart, at each of which is placed a Bard, whilst the Archdruid stands on a large stone, also unhewn, in the centre facing the east. The ancient bardic ritual having been duly observed, as it has come down probably from Druidic times, the day is properly inaugurated. The course of ritual includes the pronunciation of the Gorsedd prayer, of which the following is a translation:

Grant, O God, Thy protection; And in protection, strength; And in strength, understanding; And in understanding, knowledge; And in knowledge, knowledge of the just; And in the knowledge of the just, the love of it; And in that love, the love of all existences; And in the love of all existences, the love of God.

MR. STANLEY, writing to *Nature*, from South Norwood, says: "I think it would be a very interesting inquiry to ascertain the average height of the human race in the past, as it appears to me from such data as I have been able to collect, that the human race has continuously increased in average stature. I have measured a great many Roman coffins, where I happened to come across them, and my average shows the Roman could not have greatly exceeded 5 ft. 5 in. In taking measurements of ancient armor, I find that the English aristocracy have decidedly increased in average height within 500 years. For a paper I read before our local society, I measured twenty-five mummies in the British Museum as nearly as I could through the cases, making estimate for wrapping, and I found the average height of males 61 in., females 55 in. The mummy of the celebrated Cleopatra measures about 54 in., about the height of the present European girl of 13. The most ancient mummy of an Egyptian king yet discovered measured 52 in. With research, I have no doubt interesting data could be obtained on this subject. Limiting the matter to my own observations, I have formed the idea that the average stature of the human race increases at about the rate of 1.25 in. per 1,000 years."

NINE REASONS FOR BAPTIZING CHILDREN.

1. Children born of sinful parents come to know and suffer evil while infants.
2. Baptism is God's instrument of the second birth in which they come to know and receive good while infants.
3. Christ said that little children are more fit for His kingdom than grown people.
4. Christ by His acts showed that little children, though they can neither believe nor understand, are capable of receiving a blessing.
5. In the olden time children were made members of the Church at eight days old; Christ cannot have meant that the Christian Church should have less of blessing for children.
6. At the very beginning of the Christian Church, in his first sermon, St. Peter said: "The promise is unto you and your children."
7. Isaiah said of Christ: "He shall feed His flock like a shepherd; He shall gather the lambs in His arms and carry them in His bosom." Christ said: "Feed my lambs."
8. During the first thirteen years of the Church several whole households were baptized.
9. For fifteen centuries the Christian Church universally received infants to the fold by Baptism.

THE SEVENTEENTH SUNDAY AFTER TRINITY.

BY E. O. P.

Lord, we pray Thee that Thy grace may always prevent and follow us, and make us continually to be given to all good works; through Jesus Christ, our Lord. Amen.

Tua nos, Domine, quæsumus, gratia semper et præveniat et sequatur, ac bonis operibus jugiter præstet esse intentos. Per Dominum nostrum.—*Get. Sac.—Miss. Sar.*

The day's collect is derived from the sacramentary of St. Gregory. Its doctrinal teaching recalls our Easter Day collect, for in the half of it which is the contribution of the same writer, his theme is special grace. "We know ourselves to be ever outwardly surrounded and inwardly visited by God's grace—by our Baptism plunged into a very ocean of it, yet show as little active recognition of it as of the air and sunshine which are feeding ever thankless lives. Knowing too that all grace is miraculous far above those Divine manifestations which commonly are termed miracles, we will the more thankfully accept our collect reminder that it is our duty definitely to ask for grace as well as gratefully to acknowledge it in special prayers to our heavenly Father.

The old-time use of "prevent" as meaning to go before, justified by the Latin root, cannot but make us take kindly to the word itself, for it here breathes of holy angels who are ever preparing within the hearts of God's children a way for yet more grace by bringing into them His gifts of desires, and who without, themselves still unseen, go before the steps they are divinely appointed to guard, scattering those enemies which our eyes see not and causing enemies we do see to leave us unharmed. Yet it were a mistake to suppose that preventing grace makes life's heavenward paths smooth and easy in answer to a pilgrim's prayers. We know indeed that ever do angels wait to "roll us away the stone" which shuts off any approach to our Blessed Lord that He wills His children enter, but mostly it is tribulations which are the angels of every Christian's homeward way. Blessed are those souls who pray for God's special grace, and in each small vexation, in all their daily trials, in every crushing load of long-continued sorrow and in the bereavement which tears every fibre of the heart, in failure of plans, it may be, for some spiritual good either to themselves or to others—have learned to find the answer of their prayer, and whose holden eyes are opened that so they see in each touch of the cross some angel of preventing grace.

We pray that God's grace shall always follow us. Loving service which includes prayers, it may be tears and vigils, has been given to some work of the holy cross, but the pride of an assumed priority, or a jealous aim, or prejudice against the worker whose devout practices others fail to understand, has wrested the service from his faithful keeping and he who planted and watered the beloved fields, would he watch the increase under heavenly dew which long since were falling, or would he see the harvest which has come chiefly of his own labors, must now stand apart whilst others gather of his sowing. This is the sad, true story of many a work, and surely not less than the harvesters' is his blessing who welcomes that which others thus seem to win, and who finds in it, or sees in all seeming failure of whatever work he does for God, answer to prayer that God's grace follow him.

Yet further, our collect pleading is that God's grace "make us continually to

be given to all good works." Although the Latin word *jugiter* can hardly be appreciated through any English rendering of it, "continually" very well conveys the idea that it stands for—the steady flow of a river. If by fasting and prayer and humble confession of our sins, the garden of the soul be so far made ready for Him Who is Incarnate Grace, that He condescend renewedly to enter it, the living waters from our spiritual Rock which is Christ, stream through every part of the garden that so it may be fruitful of the good works which we pray to have it yield.

The collect now in use for the Annunciation Feast also traces to St. Gregory, and being a petition that our Lord pour His grace into our hearts, we will the more earnestly hope thankfully to receive whatever suffering shall here be our portion as the answer to our prayer, for we see that it is by the Cross and Passion of our Lord Jesus that grace worketh in His members if so be they come unto the glory of His resurrection.

THE CONVENTUAL ELEMENT IN FRANCE

IN THE SEVENTEENTH CENTURY.

BY A. G. B.

The spirit of self-devotion is to-day reviving in a remarkable degree in the churches of the Anglican Communion. This spirit shows itself among other ways in the rise of religious orders. Sisterhoods and brotherhoods are springing up all around us. It may then be interesting to turn back a few pages in the history of religion and see how self-sacrifice and renewed spirituality coming into the Church of France nearly three centuries ago, worked itself out in something the same way among a people and in an age very different from our own.

The history of monachism has been a chequered one. Begun in the early ages of Christianity in the desire of spiritually-minded Christians to live a more consecrated life than seemed possible while living in the world, in a luxurious and immoral state of society, it has continued to the present day, at times high in its ideals and producing saintly lives, and again sunk low in ignorance and sin. In the tenth century it reached its lowest point of degradation, rose under the influence of the mendicant preachers in the thirteenth, began to decline again in the fourteenth and at the close of the sixteenth century after the religious wars it was again in a state of irreligion and immorality.

Every one knows the course usually run by monastic institutions. They begin in zeal and self-devotion, acquire unintentionally a reputation for piety, gifts and offerings pour in upon them, riches corrupt them, the monks become idle, lazy, luxurious—then sinful. This condition of degeneration continues until some saintly soul among a corrupt people rises up and institutes a reformation.

In considering this subject I shall pass over the Jesuits almost in silence, since they do not seem to belong to the conventual element, having it for a cardinal principle that they should live wholly in the world, dress and eat as others, practicing no austerities, and differing in no apparent way from the secular clergy.

I cannot within the limits of a brief paper speak particularly of many of the religious orders. I shall pass over the

French Ursulines established in Paris in 1608, following the rule of St. Augustine and devoted chiefly to the education of girls; the nuns of Calvary who prayed perpetually before the cross, seeking "to make a sort of expiation for the outrages offered by the Protestants to the tree of life;" the Theatines who were allowed neither to possess anything nor to beg anything, but only to receive what Providence sent them; the "Fathers of the Christian Doctrine," who established a new system of elementary instruction in France; and many others equally worthy of study, and shall consider only some few typical orders and some of those that were in the seventeenth century most prominent and influential in France.

I shall speak first of institutions solely for men, then of benevolent communities of women, and lastly of ascetic communities for both men and women.

At the close of the 16th century the state of religion in France was a debased one. So sunken was the priesthood, so ignorant, drunken and debauched, that according to the account of a contemporary prelate, the very taking of Holy Orders was a degradation to a man of position unless indeed he took them to secure a rich benefice. Of course the laity were uninstructed in religion, and the convents shared in the general corruption. In 1595 the assembly of the clergy officially reported to the king that "in twenty-five dioceses there were one hundred and twenty conventual houses without properly qualified superiors, the temporal affairs being managed by some layman enjoying the revenues, and the spiritual matters almost wholly neglected. Often the responsible position of head of a religious house was held by a mere child."

It was with the deepest concern that this state of things, and especially the inefficiency of the priests, was discussed among such men as Pierre de Berulle (afterwards Cardinal), Francis de Sales, and Vincent de Paul, and the first step in the direction of reform was taken by De Berulle who introduced into France, in 1611, the order of Oratorians, first founded in Italy by Philip de Neri. It was not intended to be a new religious order, but an association of priests with the object of raising the standard of the priestly life. No vows were taken, and no severe asceticism was practiced, but the whole life was to be conformed to the will of Jesus Christ, and while external observances were not neglected, the attention was rather fixed on practical holiness and responsibilities towards souls.

So began the institution of the Oratory of world-wide fame, from the influence of which many holy men went forth wielding a mighty power in word and deed in the regeneration of the Church of France.

The Paris branch of Oratorians fell with the storm of the Revolution, but was revived in 1852, and we may note in passing that an English house of this order founded in 1847, is famed as being the abode of Cardinal Newman after his submission to the Church of Rome.

(To be continued.)

ONE great reason why men practice generosity so little in the world, is their finding so little there. Generosity is catching; and if so many escape it, it is, in a small degree, for the same reason that countrymen escape the small-pox—because they meet with no one to give it to them.—Lord Greville.

SOME RECOLLECTIONS OF THE IRISH CHURCH.

From *The Irish Ecclesiastical Gazette*.

I cannot say in what year it was (but speaking in round numbers it must have been forty years ago) that I heard the late Bishop Mant preach. This is one of my very earliest recollections connected with divine service. Of course at the time, being only quite a child, I did not understand anything about sermons; but nevertheless I remember that the Bishop preached about zeal, and occasionally used the expression, "all zeal," in the course of his remarks. If my memory does not deceive me, he was a little man, under the middle height, and he preached with a good deal of energy. His brother-in-law was rector of the parish—an Oxford man of the high and dry type, who introduced the custom of preaching in his surplice, and the observance of daily service. He also always read right through the whole address to intending communicants, so that I was familiar from childhood with the words: "Let him come to me, or to some other discreet and learned minister of God's Word, and open his grief, that by the ministry of God's holy Word he may receive the benefit of absolution, together with ghostly counsel and advice," etc. The prayer for the Church Militant was also regularly read every Sunday, so that, as might be expected, in those days the rector was described as a Puseyite. His curates, who were never allowed to preach at morning service, used the black gown in the pulpit, and occupied one of the pews until the time for the sermon came. The service, however, was anything but ritualistic. The arrangements of the church were poor and bad. The reading-desk and pulpit, with clerk's desk in addition (the ancient three-decker), were placed against the middle of the south wall; the organ was a barrel-organ, with a very limited number of tunes. At Christmas the church was decorated by the sexton in the style then in vogue, the square pews being ornamented with sprigs of holly stuck in holes at certain intervals. The sexton and organist were the official godfathers of most of the children in the parish, always acting as such in case of necessity. Still the daily service, the use of the surplice in the pulpit, and a few other points, stamped the rector as a High Churchman. He preached very good sermons, the language of which was allowed to be choice by many hearers who doubted the soundness of the doctrine. Baptismal regeneration was very plainly taught in them—so much so that on one occasion I remember a gentleman gathering up his Prayer Book and his family with much noise and bustle, and marching out of church. He soon after sank into the lowest deep of Plymouthism, and never emerged. The rector was very careful in his preparation of candidates for Confirmation, and some of his lessons at that important time still remain in my memory. Though there was thus much teaching of sound Church principles in the parish, it was to a certain extent greatly counteracted by external circumstances and customs. Children went indifferently to the Episcopal and Presbyterian Sunday schools, and their religious ideas must in consequence have become greatly mixed. Extreme Calvinism was taught by some (I fancy by all) of the Presbyterian teachers. What a day Sunday then was for many poor

children!—called upon to hear sermons twice, to attend Sunday school twice or even three times, to join in special religious "exercises" at home, which were considered suitable to the day. Almost everything one did, too, was Sabbath-breaking—walking, plucking a flower, bathing, humming a secular air, and all of these were in those days regarded as Sabbath-breaking. In fact the Presbyterian community of the district resolved nearly all sins into this; and so little perception had their religious teachers of anything better that they applied all the teachings of the books of Moses on the subject to their own people quite as much as if they were Jews. The terrors of eternal torment were then early impressed upon the minds of children, and God the Father practically represented as Almighty and little else. Calvinism checked and crushed all speculation, even reverent speculation, on the ground of its impiety and risk; for was not the speculator always in great danger of "tidings of damnation?" In fact, hell was the award for anything and everything amiss. This dreadful system of theology with which the Nonconformist neighborhood was then saturated, was always repellant to my mind from childhood; fortunately our rector was free from it. An unexpected occurrence strengthened my early opposition to such views; being taken to the funeral of a Roman Catholic of some position in the neighborhood, I heard the Roman priest preach a funeral sermon on the occasion—the way in which he spoke of God was so different from that in vogue among the Presbyterian Calvinists—he spoke of Him as a Being Who knew and weighed all the changes, chances and temptations, of this mortal life, and Who dealt with men accordingly; a Being Who weighed sin, *e. g.*, according to the ignorance of the sinner; not one who merely drew a hard and fast line between the elect and the non-elect, and whose only punishment was eternal torment for every phase of sin alike, but, "a God of judgment by Whom actions were weighed." At the time this address was of much benefit to me, though still very young, as it helped to strengthen and confirm me in the just and merciful conception of God I was struggling after. Beyond the circle of our own rector's teaching, who instructed us that children were given to God in Holy Baptism, and should be brought up as His, the various Protestant Dissenters all alike seem to have ignored Baptism, and taught that there was no spiritual life until the crisis of conversion took place. Over this crisis one had no control, yet, until this arrived, you were not a child of God; but once it came, you were saved at once and forever.

How wonderfully things are changed since those days. I understand that Presbyterians now play the piano on Sundays—at least play sacred music; some of them take walks, and I hope they no longer celebrate Christmas Day by drinking whiskey and shooting at the domestic cock with bullets at a long range, as was formerly their use and wont. The church of my childhood has long since been removed, and replaced by a building which is a cathedral by comparison. Orangemen do not curse the Pope so openly and audibly as they did in the middle of the century. When a comparison is made of past and present, there is no reason that one should be a *Laudator temporis acti*.

(To be continued.)

MODERN NAZARETH.

BY E. A. M.

It is the Greek Easter, and many are in town from the surrounding country, while of Nazarenes, everyone seems to be out of doors. All day long the shady olive grove between the monastery and the church has resounded to the cries of children running hither and thither, or swinging to and fro under the swaying branches. The entire orchard meadow is one kaleidoscope of color, for these Greeks have an eye to that, and are evidently trying to outdo in glory the poppies and daisies at their feet. In comfortable looking groups sit fathers and mothers and all sorts of relatives, chatting and singing and thoroughly enjoying the glad Easter. Not the slightest indecorum, if you please, but everybody's manners in harmony with best bib and tucker—and that means a great deal where bibs are in the rarest of colorings and tuckers in the quaintest of contrasts. All are having a heartily good and joyous time, as befits those who had been to mass. By-and-bye come rich robed priests in procession, chanting and bearing rich banners; the event of the day to the crowd was it, great the interest; and then afterwards the buzz of lively conversation again. How cheerful and natural it all seemed.

If one cannot have historical and sacred remains, he can find several good foreign schools, orphanages, hospitals, and other endeavors of the missionaries, surely more expressive of the Christ Child and His youth than any amount of shrine worship. And of that Child with His virgin mother, the one spring which in any age has refreshed the Nazarenes speaks in no uneloquent rippling voice, for nowadays the sight about the basin with its stone gable cannot be very different from that seen here in those days of old. The women in their gaily embroidered jackets, in the peculiar adornings of strings of coins falling over the forehead, and representing, I suppose, their entire dowry—the women are crowding about, water-jar on head, awaiting patiently or impatiently their turn, and passing if possible the jars over the heads of their intervening sisters to the friends at court—namely, at the fountain, precisely as a man at the tail-end of a line will beg a friend near the office to buy his railway or theatre ticket for him. What a medley of costumes! What a medley of tongues! Even if some poor souls must needs bide their time, evidently no moment is lost, judging from the rapid and by no means low-voiced conversation; and from the laughter it is likely that a joke, more or less modest, is not wanting. The women here are not so strict about veiling their faces, the catching one end of their long head drapery in the mouth being considered quite sufficient on the approach of one of the lords of creation, and they do it coquettishly enough, too. Coming to the spring bearing on their heads the empty water-jars, tilted to one side, or returning bearing them filled and upright, they are always statuesque and beautiful creatures to look upon, beyond their sisters of any Palestine town, unless Bethlehem be instanced, and the joining of these two places in this regard brings to mind that wife of Joseph, who must have many a time visited this well to draw water. Here comes now such a Madonna face, and, lo, by the hand is held a chubby little child who looks at us with his great searching eyes as the Christ might have done.

If a multitude of absurd traditions disgust, one such sight as this, and in such a place, will atone for any irritation, for the Bible becomes thereafter no book to be read at arm's length, but a living, human story, as it is a divine one.

LETTERS TO THE EDITOR.

MRS. ALLAN LAMBARD.

To the Editor of The Living Church:

It will be a favor to myself and I doubt not to very many other readers of THE LIVING CHURCH, if you will republish the following, referring to one of those rare characters whose sweet remembrance is always so tenderly cherished by all who are fortunate enough to be brought within the sphere of their influence:

At Augusta, Me., June 28, entered into life eternal, Sibyl Angier Farnham, widow of Allan Lambard, aged 86 years. In years well-nigh coincident with the century, for 62 years a resident of Augusta, an active founder and supporter of St. Mark's parish, of which she was the first communicant, bringing along with her through the years, in addition to her own native gifts and marked individuality, the strong character and grace of the women of the earlier days, this life now ended has become to many a history of noble fortitude, a poem of generous acts, a sacrifice to God, of Christ-like devotion—one of the few mothers in Israel, lingering on from a time and community once rich in such examples, to teach, to admonish and to cheer. Successive generations of family and friends to whom she has ministered, on whom she has left the lasting impression of unwavering principle, religious fervor and versatile gifts, among whom she has moved these many years a pattern of grace, in body, in mind and conversation—a very soul of generous hospitality and of considerate kindness to the feeble and needy, bear grateful witness to the life of usefulness and love now transferred to its higher place. Family, parish, community are inscribed in some sense with her name, her character, her devotion, her works. Thanks be to God for His mercy in His servant, and that she has now, in an honorable age, entered into the joy that never tires nor fades away.

The Bishop of Quincy was for many years rector of St. Mark's, Augusta, as was also the late Bishop Armitage, who married a daughter of Mrs. Lambard's. Another daughter is the wife of Gov. Baldwin, whose labors for the Church generally, and the diocese of Michigan in particular, are so well known; and another, Mrs. Ralph C. Johnson, of New York, for a long time resided in Milwaukee. My own acquaintance with this beloved lady dates back to the time when Maine was under the jurisdiction of the sainted Griswold, and her intimate friendship with a beloved mother, an ardent co-laborer in Church work, renders her memory unspeakably dear to me.

MELVILLE W. FULLER.

Chicago, Sept. 21, 1887.

SUNDAY SCHOOL INSTRUCTION.

To the Editor of The Living Church:

In your edition of Sept. 10th you have a letter signed W. S. M., bearing reference to unbaptized children in our Sunday schools. The fact that these are compelled to say their catechism seems to shock your correspondent, but what would he have? Personally, I can see no reason why his or any other school should have such scholars upon its roll. I have been connected for four years with a mission situated in the very midst of Dissent, many of our children coming to us unbaptized. The teachers receiving such children immediately report such cases to the priest in charge, who visits their parents, and I do not think that to-day we have more than four children regularly in attendance who are not "members of Christ, etc."

These four are children of a strong Baptist family, but I do not despair of bringing them into the fold. In any case we should insist upon thorough Church training; the mere fact of a child frequently affirming that he has been baptized will make him think upon the subject if such is not the case. I do not know whether W. S. M. is priest or layman, but if there are many unbaptized children in his Sunday school there must be something radically wrong in the discipline. PARSON.

Detroit, Sept. 14, 1887.

WHAT IS THE CHURCH DOING FOR FRIENDLESS GIRLS?

To the Editor of The Living Church:

The writer of this article, a business man, would like to ask the clergy, through your columns, what, if any, arrangement is being made to take care of, and to find social and intellectual amusement during the coming winter for the thousands of friendless girls who now, for want of a better thing to do, spend their spare time in walking the streets or at low cheap dime theatres, or in reading the horrible trash so accessible and for want of proper guidance, so eagerly sought after.

Has it occurred to our city clergymen that there are many lost sheep in their parishes without a shepherd, that within a hundred yards of their beautiful churches, souls are perishing and going down to depths of deepest woe, souls that are precious in the sight of God, and as highly prized as those that gather around the Sunday school teacher, or sit and listen to his well delivered, intelligent sermons? Has he ever thought that he was fulfilling all he promised at his ordination, and that the poor weak friendless girls who lived in his parish or in his city, were no part of his charge because they did not attend his church, or were brought to his notice by some member of his parish? Is he satisfied that God wants him to look after his church and its immediate interests and absolutely neglect and overlook everything and everybody else, preaching twice on Sunday, administering the Sacraments, catechizing the Sunday school once a month, burying, marrying, visiting, and with it all, knowing that thousands of young women are living around him, friendless, lonely, miserable, and not one single effort put forth by him who of all men should be the one to seek them out, and lead them into ways of righteousness and peace?

It is useless, idle, talk to say these people should come to churches and that preaching to them from the pulpit is the entire duty of the clergy. Most of the city churches are much too elegant for the poor to enter, and when they do go, they are quite apt to hear sermons they cannot comprehend.

It is quite unnecessary for the writer to go into particulars respecting the home life and associations of the majority of the working girls. Every observing man or woman who has done any city mission work, knows only too well the hardships and the disagreeable things undergone by these busy bread-winners.

What can and ought to be done, by every church in every town and city where these toilers live, is to provide for them a home where they can spend their spare time after business hours. This is such an easy matter to accomplish and so feasible, and the results for good so positive, that the wonder is, our clergy are so slow in availing themselves of one of the most healthy and vigorous branches of their peculiar work.

Have the Bible classes in your Sunday schools organize themselves for mission work, each class by itself, let these classes understand there is work for them to do, and you will be surprised to see how eager they will be to do it, and how hard they will try to rival each other in the amount of work given them to do. Open your Sunday school rooms, say at first, two nights in the week, and then let committees from these classes take turns in being present on such evenings, ready and willing to talk, read, sing or play. Advertise within a mile of your church (and particularly where the streets are most densely thronged), that a place is open to welcome young women who can find a bright warm room, where they can sit and sew, or read, or listen to refined and edifying conversation, or instructive books, or inspiring music. As the numbers increase and the importance of the work goes on, a library will be necessary, together with magazines, etc. If you want to make this a sure success from the start try and have as little formality as possible, do not ask those you invite, to join any society, or to become members of any organization; but with loving words and kind actions, draw them from their cold burdensome life into a close fellowship with Christ. It won't be long before you find a congregation of working Churchwomen, that will wield a greater influence in your parish for good than all the wealth of many of your flock could ever accomplish. In conclusion, I would say this work is being carried on and with marked success.

E. H. C.

RITUAL IN PRIVATE HOUSES.

To the Editor of The Living Church:

In the excellent remarks from the *Southern Churchman*, in your issue of September 3d, on the general neglect of "grace at table," nothing is said about the formal yet necessary matters of the proper language and physical position. A few words as to these may be acceptable to any of your readers intending to introduce the saying of grace.

The old form, "For what we are about to receive may the Lord make us truly thankful"—which the writer is sorry to report having heard from a devoted Churchman—can scarcely be surpassed in impropriety. If this fact is not self-evident, let it be considered that the duty undertaken is not to pray for thankfulness, but to render thanksgiving. In like manner, no form is good which is in substance a prayer, as "Bless, O Lord, this food to our use, and ourselves to Thy service." Better almost any simple words which are distinctly a thanksgiving. As for example: For the present and all blessings of God's providence we render thanks to "the Giver of every good and perfect gift." Or: For what we are about to receive we give thanks to God. More ornate forms are easily made; thus a brief responsive form by using (V) "The eyes of all wait upon Thee, O Lord," (R) "And Thou givest them their meal in due season," followed, perhaps, by the *Gloria*.

Churchmen should not take religious customs from Protestant friends, but from the spirit of the Church Catholic. It is quite elementary knowledge that we should stand for praise or thanksgiving, and either kneel or stand for prayer. Yet how often we see Churchmen who have grace said, first seat themselves comfortably; and how much better to defer sitting until after the thanksgiving!

The influence of bad surrounding

customs is nowhere more noticeable than at funerals. First in unnecessarily holding them in private houses, and secondly, and partly in consequence, in the entire company's remaining seated during the whole service.

It is the clergy, perhaps, who are most at fault for many bad customs; for to them, among other duties, pertains the duty of suggesting and sustaining a ritual practice devout, reasonable and in some degree uniform, and yet they do not, as a rule, instruct the people in the proper forms. At family prayers, grace, funerals and weddings, the customs practised are often extremely unchurchly, if not irreverent. Let the clergy take these matters in hand. There is a lesson in the old adage: "Like priest like people."

F. K. COLLINS.

CURIOUS FACTS ABOUT FLOWERS.

Within the antarctic circle there has never a flowering plant been found. In the arctic region there are seven hundred and sixty-two kinds of flowers; fifty of these are confined to the arctic region. They are really polar flowers. The colors of these polar flowers are not as bright and varied as are our own, most of them being white or yellow, as if borrowing these hardy hues from their snowy bergs and golden stars.

Perhaps the most beautiful of all our everlastings, that longest defy the autumn frosts and most brighten our winter bouquets, are white and yellow varieties. The rose of Florida, the most beautiful of flowers, has no perfume. The cypress of Greece, the finest of trees, bears no fruit. The bird of paradise, the most beautiful of birds, gives no song; and some of the loveliest of human forms have the least soul.

The Dorosidæ family of flowers, Ruskin tells us, including the five great orders—lilies, asphodels, amaryllids, irids and rushes—have more varied and healthful influences on man than any other tribe of flowers. Nature seems to have made flowers as types of character and emblems of women. So we name our children after them, and always intuitively compare a lovely, beautiful child to a flower; we say the timid snowdrop, the modest violet, the languid primrose, the coy lily, the flaunting marigold, the lowly, blushing daisy, the proud fox-glove, the deadly nightshade, the sleepy poppy, and the sweet, solitary eglantine—these are all types. Flowers have their historical associations and individuality. The verberna, our great favorite, twenty-three centuries ago covered the altar of the gods. Virgil tells us the shepherds used it with frankincense in a spell designed to win the love of Daphne. The Turks cultivate whole fields of roses, from which they make the famous attar-of-roses, so fragrant that anything touched with a drop of it seems never to lose its smell.

In some plants the flowers sleep during the night and the leaves during the day. Leaves will always face the sky and the earth; flowers will affect all kinds of positions. Some plants have very great lifting power. A gentleman who owned a cask of sweet wine tells us that he placed it in an empty cellar in order to allow it to mature, and when he went for it years after, it had risen from the floor of the cellar to the ceiling, having been born upward, as it were, on the shoulders of the fungi, with which plants the apartment was filled. Mushrooms have been known to raise a paving stone from the pavement weighing eighty pounds. A growing pumpkin in the course of its development sometimes lifts two-and-a-half tons. Plants like the calla, natives of warm climates, should be watered with warm water. They will thrive better and bloom more and longer.

STRANGE SCENE AT A JUBILEE CELEBRATION—On Saturday the Queen's Jubilee was celebrated in a novel fashion at Denby Dale, near Huddersfield. Denby Dale has for a long time been celebrated for its pies. In 1788 there was one baked in commemoration of King George the Third's recovery; another was baked in 1815 in honor of the Peace; and the third was in 1846 in celebration of the Repeal of the Corn Laws; and now a pie has been baked which is described as without equal in the annals of pie-making. On Saturday a crowd of people flocked to Denby Dale from Bradford, Huddersfield, Barnsley, Pen-

istone, and the small villages within a radius of eight or nine miles; and early before noon, people took up a position outside the barriers which had been erected to keep off the crush, while the old people of the village of Denby Dale and the school children of Denby, Denby Dale, and Cumberworth, were being served with portions of the pie. The baking took place in a special oven, and the pie was 8 ft. in diameter and 2 ft. deep, and contained 64 stones of flour, 1,850 lbs. of beef, 180 lbs. of mutton, 160 lbs of veal, 180 lbs. of lamb, 250 lbs. of pork, 120 lbs. of lard, 50 lbs. of butter, 32 couples of rabbits, 3 hares, 42 fowls, 40 pigeons, 12 grouse, 21 ducks, 4 plovers, 1 turkey, 5 geese, and 100 small birds; together with 30 eggs and 40 stones of potatoes, 40 lbs. of beef suet, and 40 lbs. of dripping. The pie weighed about two tons five or six cwt. In the morning it was taken on a stone cart, drawn by ten horses, to a field called Norman Park. Directly the pie had been taken under one end of the tent in which it was to be served to the people, the strong wooden barriers against which the crowd pressed gave way, and surging multitudes rushed into the tent, up to the stone cart, and there ensued a scene of great confusion. In vain were the people appealed to. The stronger the appeal, the more they crushed into the tent, and the crust rapidly disappeared, being either given or forcibly taken away, and it was not until a promise had been made, that when the old people and children had been served the pie should be brought into the field and distributed, that the hungry mob would be appeased. In the evening there was a display of fireworks.

OPINIONS OF THE PRESS.

The Church Record.

RIGHTS OF THE CLERGY.—The fact is, that the general constitution and organic law of the Church has assured to an ordained clergyman certain inalienable rights. The Church having the right to ordain any man in the priesthood, confers upon that priest all the rights that any priest has in his office, in any diocese in the land. If a certain interpretation of diocesan constitution or canon can deny to a certain priest his rights because of his color in one diocese, the same, or parallel, reasoning can deprive another priest of similar rights in another diocese for some other reason, say his Churchmanship. This principle has unlimited application, and practically nullifies, or enables a diocese to nullify, the rights of any priest upon claimed interpretation of its diocesan law. Carried to its full extent, it confines the rights of the priesthood so far as the individual priest is concerned to the diocese in which he was ordained, unless he holds, or corresponds with, the supposed views embodied in each diocesan constitution by the formulators thereof. We cannot regard the question as one of race, but must view it on its broadest ground, as an invasion of the constitutional rights of the priesthood, and stripped of local influences, the position and its consequences are thus not unfairly stated. The clergy of the diocese of South Carolina are battling not for the question of negro representation, but for the more vital one of the rights and existence of their order.

The Chicago Times.

THE CHICAGO ANARCHISTS TO DIE.—The anarchist murderers at Chicago are to hang. The Supreme Court of Illinois Wednesday affirmed the judgment of the Superior Court of Cook county, and ordered that sentence of death be executed, on the seven men condemned, on Friday, Nov. 11th. This is a most righteous judgment. The history of the crime of May 4th, 1886, not yet forgotten by the country, is reviewed in the opinion of Judge Magruder and the facts brought freshly to mind. In the midst of a movement of workmen for a legitimate object of agitation, a group of European outlaws intruded themselves, proclaiming war upon social order. By inflammatory publications and speeches they had been calling for resistance to law and destruction of property. They had been manufacturing bombs for this warfare. The first fruit of their horrible propaganda, the first use of these instruments of warfare, was the wanton murder of officers of the law in the discharge of their duty. It occurred while several

of the anarchists were busily exciting the passions of their hearers; one of them had but just paused in his speech when the bomb was thrown by another of their number. Every advantage that the law could give these men, they had upon their trial; every guard was thrown around their worthless lives. A great sigh of relief went up from all over the country at the conclusion of the trial, August 20th, 1886, when the jury found seven of the men guilty of murder, and one of a lesser degree of guilt. These men, it should be noted, are not sentenced to death because they hold certain opinions about society, but because they incited and produced murder. The lesson was taught them in that verdict, that liberty in this country stops short of license, and is subject to law.

The Churchman.

MR. PARTRIDGE'S "ROMA-PHOBIA."—If the missionaries of the Church followed the lead of the latter, and adopted their vocabulary, Mr. Partridge is quite right in asserting that she is handicapped from the start in attempting to teach the Chinaman her own views of the faith, the ministry, or the sacraments. The Church in China is, in this case, committed, and that in spite of herself, to an extreme and mutilated method of teaching her own truth. We believe something of this kind has already been detected and remedied by the proper authorities. Mr. Partridge is probably right in calling attention to further needs. There should be the same breadth of action and opinion in the Chinese Church as in that at home. In the meantime there is not the slightest reason for a panic. The Church is abundantly able to meet whatever problems may arise, in a judicious and worthy manner. Her work in China has been prosecuted with earnestness and devotion, but the results, at least, until within the past few years, have been disappointing. Many have felt that there is something wanting in methods as well as organization. Such questions as are now arising in China may prove of the greatest value in readjusting the work upon a more effective basis. Looked at closely enough they are signs of vitality instead of danger. If, as a matter of fact, our Church in China, as Mr. Partridge exclaims in italics, "is entirely deprived as yet of any sacerdotal or sacramental phraseology whatever," if "our Church in China has no vocabulary for the priest or his functions," then it is certainly high time she had. We have no doubt that the Church will see to it that her sacerdotal or sacramental vocabulary shall express, not the ultramontane conceptions of some of our own extremists, but that of the Prayer Book, which is that of the "One Holy Catholic and Apostolic Church." As to prayers for the faithful departed, which Mr. Partridge so frankly demands for China, it will be time enough to authorize them there when the Church has authorized them at home.

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Has met peculiar and unparalleled success at home. Such has become its popularity in Lowell, Mass., where it is made, that whole neighborhoods are taking it at the same time. Lowell druggists sell more of Hood's Sarsaparilla than of all other sarsaparillas or blood purifiers. Sold by druggists, \$1; six for \$5. Prepared only by C. I. HOOD & CO., Apothecaries, Lowell, Mass.

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Some may cry humbug without knowing anything about it. Remember it does not cost you anything to realize the merit of our treatment for yourself. We are constantly curing cases of long standing—cases that have been tapped a number of times and the patient declared unable to live a week. Give a full history of case, name, age, sex, how long afflicted, &c. Send for free pamphlet, containing testimonials. Ten days' treatment furnished free by mail. If you order trial, send 10 cts. in stamps to pay postage. Epilepsy (Fits) positively cured. H. H. GREEN & SONS, Mfgs. 250 1/2 Marietta Street, Atlanta, Ga.

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Nervous Prostration and Weakness of the Alimentary Canal.
Dr. E. M. Gavitt, Toledo, O., says: "It is a valuable remedy in nervous prostration and weakness of the alimentary canal."

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Featherbone is a singular new product made. Turkey and Goose quills are made into an elastic bone, superior to whalebone and for use in lady's clothing superior to steel. It is now largely used in dressmaking, corsets, whips, etc., and seems to bid fair to become the elastic bone of the world. It is unbreakable, and lighter than whalebone.

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

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

Winfield, Kansas.
Attention is called to the advertisement of Winfield, Kansas, in another column. The Platter Company, whose property is for sale, is composed of the best men in Winfield and a number of Missouri Pacific railroad officials who have large interests in the city. Cowley county and Winfield illustrate in a marvellous way the growth of the West. Winfield is pre-eminently a city of churches, colleges, good schools, fine homes, and the best of opportunities in every direction.

Developing a City.
To develop a city requires three things: fine natural advantages, great railway systems and wise, judicious, far-sighted men to lead public affairs. Parsons, Kansas, is wonderfully blessed in all these things. She has already 10,000 population and is likely to double it in five years. It is as a railroad, a manufacturing and commercial centre that Parsons excels. Her schools and her churches are not excelled in Kansas, and her public library building and library has very few equals in any State, east or west. As a place to make money, and as a home in the midst of all that Christian civilization can offer, Parsons is a very inviting point at the present time. See excursion advertised elsewhere in this paper.

It is evident that, just now, the State of Kansas is out on a boom and it is with a blending of wonder and admiration that the elder states stand by and look at the young gentleman's pranks. Those regions which twenty years ago were best known to the world as the American desert now claim to be the finest gem of the whole union, and what is still more singular, the claim seems to be recognized as just. East-ru capital is literally pouring into the State and enterprises of considerable magnitude are started, one after the other. At this moment no less than five new railway lines or new branches of older lines are building. A strong current of immigration has set in that direction. The streets of Dodge City and Hays City swarm with trains carrying land-seekers out on the prairie, and Frederiksen and Co., of Chicago, have during the last month sold between 15,000 and 20,000 acres of lands they hold in the vicinity of those cities. Even the climate seems to have changed. During the last ten years about 250,000 acres have been planted with trees for shelter-belt or in hedges for fencing, in groves or in orchards, and these plantings have already proved sufficient to make the old stories of the notorious Kansas drought a mere fable. At all events, before making their final decision concerning the locations in which to settle, land-seekers should pay a visit to the offices of Frederiksen and Co., and make themselves thoroughly posted about these matters.

"The Saratoga of the West"—Baxter Springs, Kansas.

Particular attention is invited to the advertisement of this property in another part of our columns. To enable those at a distance to attend return tickets, good for thirty days will be issued for the Excursions leaving Chicago and St. Louis on the 11th of October next. As the sale does not take place until the 19th of October, this gives ample time for the selection of desirable lots. Baxter Springs are chalybeate in their nature, and the cures they have performed are almost miraculous, rendering them famous all over the continent. In addition to this they are situated in the most fertile part of the Garden of the West, whilst the water power has already attracted the eyes of capitalists who wish to remove their workshops to the growing and prosperous West. The only Lead and Zinc mines in Kansas are situated near here. Agriculture, Mining, and Manufacturing—the magic three combined—render the purchase of these lands not a speculation, but a splendid investment. Several new and connecting lines of Railroad are in process of construction, which will place Baxter Springs in easy communication with any part of the continent. The scenery is superb, and as all these natural advantages are being rapidly supplanted by the highest advantages of advanced cultivation, it is not to be wondered at that amongst the astute men of business, who have invested largely, are to be found such names as the following: James S. Bailey, of the Tuttle, Bailey Mfg. Co., 83 Beekman St., New York City; H. C. Townsend, Gen'l. Pass. Agt. Mo. Pac. R'y, St. Louis, Mo.; N. R. Warwick, Dist. Pass. Agt. Mo. Pac. R'y, Cincinnati, O.; S. H. Thompson, Agt. Mo. Pac. R'y, Pittsburg; J. E. Ennis, Land and Pass. Agt. Mo. Pac. R'y, Chicago; J. B. Frawley, Pass. Agt. Mo. Pac. R'y, Chicago; H. L. Christopher, Pass. Agt. Mo. Pac. R'y, Chicago; Col. J. J. Frey, Supt. M. K. & T. R'y, Parsons, Kansas; Chas. M. Hayes, Gen'l. Mgr. Washab Western R'y, St. Louis, Mo.; H. A. Lloyd, Gen'l. Claim Agt. Washab Western R'y, St. Louis, Mo.; J. J. Burns, Vice-Prest. D. M. & A. R'y, Winfield, Kansas; Mallory-Fitzgerald Construction Co., Railroad Builders, Winfield, Kansas; Dr. L. Trowbridge, Chicago; F. M. Shaw, Chicago; B. T. McDonald and E. R. Chenault, Bankers, Fort Scott, Kansas; J. D. Hill, Capitalist; Fort Scott; F. M. Buckley and J. S. Moffett, Fort Scott; W. C. Perry, U. S. District Atty., Fort Scott; S. M. Bixler, Big Springs, Tex.; Mr. Tubbs, Freight Agt. Mo. Pac. R'y, Chicago; S. A. Keen, Banker, Chicago; Jno. Farson, Capitalist and Banker of S. A. Keen & Co., Chicago; H. R. Crow, H. Jno. M. Cooper, G. G. Gregg, C. W. Daniels and W. A. Parmaly, Albion, N. Y.; C. H. Weagley, Carrollton, Ill.; A. J. Tyler, Kansas City; S. C. Fancher, Kansas City; W. T. Potts, Paola, Kansas; Judge David Kelso, Chief Solicitor, Mo. Pac. R'y, Parsons, Kas.; C. H. Pratt, Director Mo. Pac. R'y, Kansas City; R. A. Love, Independence, Mo. The bare recital of these names inspires great confidence. Readers interested should write for details. See advertisement.

EVERY LADY IN AMERICA,

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HINTS FOR HOUSEWIVES.

By warming the knife hot bread will cut as nicely as cold.

The distance which sewage matters will pass through the earth and still retain their virulent properties is something to marvel at; many hundred feet in certain kinds of soil they often penetrate. All drains in the neighborhood of wells, should, therefore, be made of glazed earthenware, the joints being thoroughly secured with cement.

To BLACKEN STOVES.—The fine polish given stoves by those skilled in the art is produced as follows: Have a thin mixture of black varnish and turpentine; apply this with a paint or varnish brush to a portion of the stove; then with a cloth dust this over with pulverized British luster or stove polish; then rub with a dry brush. The stove must be perfectly cold. The stove dealers buy the pulverized stove polish, which is carburet of iron, in twenty-five-pound packages. The process conducted in this manner is quite brief, but gives beautiful results.

COMBINATION dishes of meat and fresh peppers are often called chilis or chilos; for instance, mutton chili is made as follows: chop very fine two pounds of lean mutton cut from the neck; remove the seeds from three large green peppers, and chop them fine; chop also a large Spanish onion, or a pint of sweet white onions; chop fine a quarter of a pound of mutton suet, and put it, or two tablespoonsful of butter, in a saucepan; add the other ingredients, seasoning them with salt, and stew the chili gently for an hour; if it seems in danger of burning, add a little water, but not enough to make it liquid. While the chili is cooking, boil a dish of rice or green peas to serve with it. Cold mutton may be used for this dish.

SCUPPERNONG JELLY.—Wash the grapes and mash enough to keep from burning. Fill the preserve kettle half-full of grapes, mashing them until the juice and pulp are entirely separate. Strain the juice clear from the pulp and skins. Measure (weigh) it and put it back in preserve kettle. Weigh the same quantity of white granulated sugar and put it in big pans in the oven to warm. Don't let it brown or stick to pans. When moderately warm pour the sugar gradually to the grape juice, which must be just starting to boil. Let the whole come slowly to a boil. Boil fifteen minutes and place in tumblers and cover as you do other jellies. A porcelain-lined kettle or a very bright brass one should be used. A half-bushel of grapes will fill about four dozen tumblers of jelly.

PEARS PRESERVED WITH GINGER.—Peel the ripe pears, divide them in half, core and remove the flower and stem and drop them into cold water. Make a thick syrup, allowing one pint of cold water to every two pounds of sugar, two ounces of sliced ginger-root and the juice of half a lemon. Beat up the white of an egg with the shell and stir in the syrup before it is put on the stove. Put the syrup on the stove and let it come to the boiling point by degrees, stirring it often. As soon as it boils, cover it and set it back where it will continue to boil very slowly. At the end of three-quarters of an hour, remove the cover and skim off the thick white scum which covers the syrup. You will skim out the slices of ginger also. Rinse them off in clear warm water and return to the syrup. Cook the pears in this syrup till they are tender, cooking a few at a time. When they are all cooked pour the syrup over them. There will be enough to cover them if you allow three-quarters of a pound of sugar to every pound of pears.

FLANNEL TRIMMING.—Take white woolen yarn or Saxony wool and a medium-sized steel hook. Make a chain of 20 st. 1st row: Miss 7, 1 d c in the 8th loop; * 5 ch, miss 2, 1 d c in next stitch; repeat from * to end of row; turn. 2d row: * 5 ch, 1 d c in third of 5 ch; repeat from * three times; 5 ch, 1 d c under the loop formed by the stitches missed at the turn of the first made row; turn. 3d row: 6 ch (this forms a small loop for scallop, 1 d c in third of 5 ch; * 5 ch, 1 d c in third of 5 ch; repeat from * to end of row; turn. 4th row: 4 ch, * 4 trebles under the loop of 5 ch; repeat from * three times (four groups of four trebles); 1 ch, 12 trebles under the loop of six chain for scallop; 1 d c under the loop at the turn of the first made row.

5th row: 3 ch, 1 d c on second treble of scallop; * 3 ch, miss 1 treble, 1 d c on next treble; repeat from * three times; 3 ch, 1 d c under the loop of 1 ch between the first group of trebles and scallops; 5 ch, 1 d c between the first and second groups of trebles; * 5 ch, 1 d c between the next two groups of trebles; repeat from * once; 5 ch, 1 d c under 4 ch at end of row.

6th row: * 5 ch, 1 d c in third of 5 ch; repeat from * three times; 5 ch, 1 d c under the first loop of 3 ch of scallop; repeat the pattern from the third row; join the last treble of each succeeding scallop under the second loop of the three chain of each previous scallop.

BULL'S SARSAPARILLA.
Dyspepsia Variable appetite; faint, gnawing feeling at pit of the stomach, bad breath, bad taste in the mouth, low spirits, general prostration. BULL'S SARSAPARILLA by cleansing and purifying the blood, tones up the digestive organs, and relief is obtained at once.
Rheumatism Is undoubtedly a blood disease caused by an excess of the lactic acid in the blood. Where there is perfect filtration of the blood there can be no rheumatism. BULL'S SARSAPARILLA will remove the poison, supply the acids and relieve the pains.
Scrofula Is caused directly by impurities in the blood, usually affecting the glands, often resulting in swellings, enlarged joints, abscesses, sore eyes, blotchy eruptions on the face or neck. BULL'S SARSAPARILLA, by purifying the blood, forces the impurities from the system.
Kidneys Through the Kidneys flow the waste fluid containing poisonous matter. If the Kidneys do not act properly this matter is retained and poisons the blood, causing pain in the back and loins, flushes of heat, etc. BULL'S SARSAPARILLA acts as a diuretic, causing the kidneys to resume their natural functions.
The Liver By irregularity in its action or suspension of its functions, the bile poisons the blood, causing jaundice, sallow complexion, weak eyes, bilious diarrhoea, a languid, weary feeling. These are relieved at once by the use of BULL'S SARSAPARILLA the great blood resolvent.
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\$1 PER BOTTLE OR SIX BOTTLES FOR \$5.

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NATURE'S REMEDY FOR Disordered Stomach, Impaired Digestion, Constipated Habit.
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A new system of cure; benefits by acting on the glands of secretion and excretion, as the Liver, Pancreas, Kidneys, Glands of the Stomach and Intestines. PURELY VEGETABLE. Regulates the Bowels, cures Constipation, Dyspepsia, Nervous Prostration, Piles, Malaria, Headaches, Purifies the Blood. Try them, be convinced, then you will recommend them to your friends and neighbors. Pleasant to take. Over 2,000 physiological and chemical experiments performed to demonstrate the action of this NEW DRUG. Full sized box FREE, postage prepaid, to any reader of this advt., who sends AT ONCE. Give account of your case, symptoms, &c. Address DR. HAIRD, 157 W. 23d Street, New York City.
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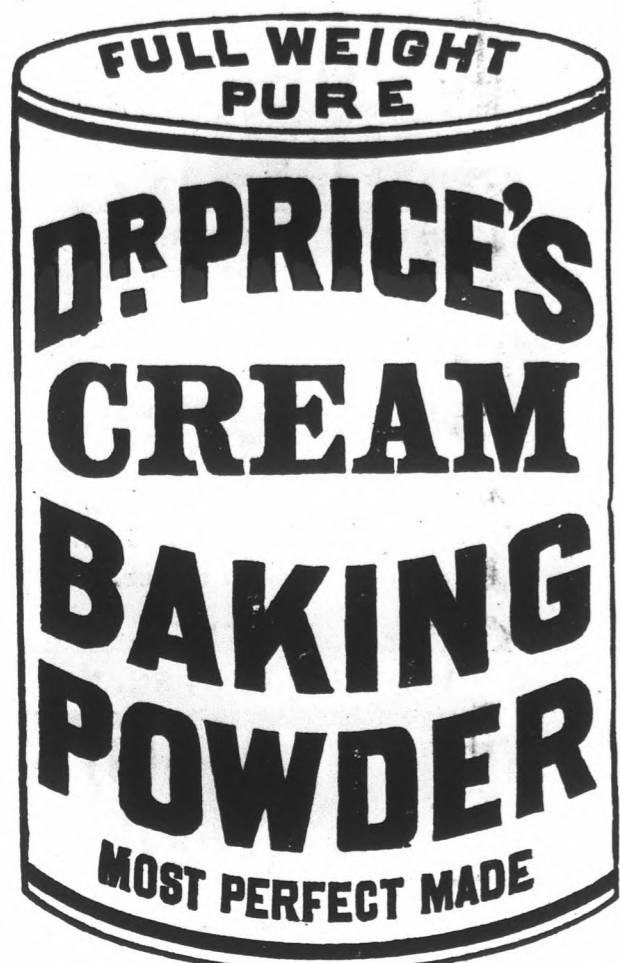
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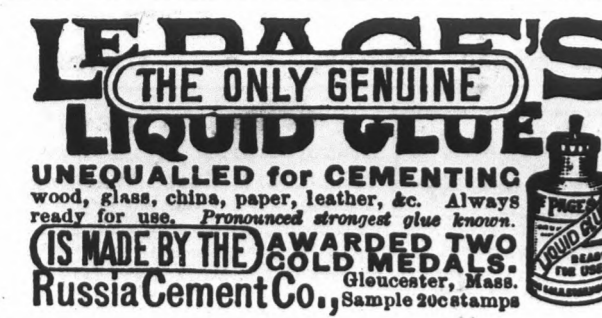
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WINFIELD, KANSAS.

GREAT OPENING SALE OF CITY PROPERTY OWNED BY THE PLATTER LAND COMPANY, TO OCCUR ON OCTOBER 26th and 27th, 1887.

Reduced excursion round-trip tickets, to Winfield and return, good for 30 days, leaving your home Oct. 10 and 11, can be bought over all roads, from all points west of the Ohio River. Arrange your Western excursion trip so as to be in Winfield on the days of our sale. THE PROPERTY OF THE PLATTER LAND COMPANY, to be sold, includes many of the choicest residence lots in the city convenient to street cars, college, public schools, and the business centre. These lots will advance very fast in value. The opportunity for homeseekers and investors is a rare one. WINFIELD, Cowley county, is the Coming Metropolis and Railroad Centre of Southern Kansas. Winfield is 225 miles southwest of Kansas City, and 475 miles west of St. Louis. Five lines of road run in nine different directions. These are the Atchison, Topeka & Santa Fe system, with two lines, the Southern Kansas railroad, the St. Louis and San Francisco and the Missouri Pacific railroad. Projected lines to be built very soon are two branch lines of the Missouri Pacific system, and one line for each of the following systems: The Chicago, Rock Island & Pacific, the Chicago, Burlington & Quincy, the Chicago, Alton & St. Louis, and the Chicago, Milwaukee & St. Paul railroads. The possibilities of Winfield as a great wholesale and manufacturing centre, when the rich Indian Territory just south is opened, and for which these railroads are all heading, is beyond conception! Cowley county is in the southern tier of Kansas counties, and east of the centre of the State.

THE BEST BUILT CITY IN KANSAS.—Though Cowley county was not opened to settlers till 1870, her population is already 40,000. Her county-seat, Winfield, has 10,000 population. Winfield has free postal delivery, seven miles of street-car lines, waterworks with eight miles of water mains, gas and electric lights, two fine parks in natural groves, seventy miles of flagstone walks and the best built city of any age or size in Kansas. Her City Hall, Opera House, Flouring Mills, three stone school-houses, six church buildings, three leading hotels, four bank blocks, Southwest Methodist College and State Asylum for Feeble-minded Youth alone cost a round million of dollars. Business buildings now building will cost \$325,000. Four magnesian limestone quarries do an extensive business at home and abroad. Nearly all buildings are built of it. It is cheaper than brick. Public buildings at the State capital, two hundred miles distant, were built of Winfield's stone against competition from many points.

THE PRODUCTS OF COWLEY COUNTY, SOIL, AND CLIMATE make her the farmers' paradise. Her corn is the best. The Winfield Mills ground the flour, from Cowley county wheat, that won first prize at the World's Fair in 1885, against the world. Fruits and cereals abound. Winter lasts but a short time. The latitude is about that of San Francisco, Trinidad, Col., Springfield, Mo., Cairo, Ill., Danville, Ky., Richmond, W. Va., and Baltimore. Grand opportunities await the merchant, the farmer, the mechanic and manufacturer in Winfield and Cowley county. Do not fail to come to Winfield. Remember the date of sale, Oct. 27 and 28. The terms will be one-third cash, balance in three and six months. For illustrated circulars, plans, and full particulars, address

J. E. ENNIS, Land & Pass. Agt. Mo. Pac. Ry., 199 Clark St., Chicago, Ill.
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H. S. CHRISTOPHER,
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Or, HENRY E. ASP, Platter Land Co., Winfield, Kansas.

BAXTER SPRINGS, KANSAS.

Reduced Rates for 30 Days. Round-trip Excursion tickets over all roads, from all points west of the Ohio River, to attend the great PUBLIC SALE OF CITY PROPERTY, OCTOBER 19th, in BAXTER SPRINGS, KANSAS, the SARATOGA OF THE WEST.

BAXTER SPRINGS, CHALYBEATE SPRINGS are attracting the nation's invalids, working wonderful cures, and will make the city famous far and wide, adding untold thousands to her wealth.

BAXTER SPRINGS WATER POWER, just developed, is commanding the eager eyes of manufacturers seeking Western locations, who will increase her population manifold.

BAXTER SPRINGS NEARNESS TO THE INDIAN TERRITORY (only one mile distant) makes it a very paradise for hunters and sportsmen, and for picturesque scenery is unsurpassed.

Baxter Springs and vicinity have the only LEAD and ZINC mines in Kansas, and the FINEST COAL with the heaviest veins, in the State. Fully developed, these industries will employ thousands of men.

Baxter Springs is jumping into prominence as a railroad centre. She has the Kansas City, Fort Scott & Gulf Road. In October the Missouri Pacific system will reach Baxter Springs. The St. Louis & San Francisco road is only a few miles away and rapidly building, and several others are projected.

THE INDIAN TERRITORY will soon be thrown open, which will be tributary to Baxter Springs for many miles. CAPITALISTS ARE INVESTING at Baxter Springs, and Real Estate has advanced in value four-fold in four months. This is your great opportunity. A dress for full particulars about tickets, rates, etc., either of the following:

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Ho! for Parsons, Kansas!

OCTOBER 13th and 14th a GREAT PUBLIC SALE OF TOWN LOTS will be held in the Rapidly Growing City of PARSONS.

LARGE EXCURSIONS AT HALF RATES!

From all points east of Kansas. Tickets good for 30 days. Fare from Chicago to Parsons and return only \$15.00; from St. Louis and return, only \$10; from Springfield, Ill., and return, only \$11.75, and all other points equally low in proportion. Parsons is the "Metropolis of South-eastern Kansas." Five Railroads centre here, and two more are located. Population over 10,000, and growing wonderfully. Has electric lights, waterworks, paved streets, large public library, fine schools, many churches, a large college, and best society. Its railroad shops and other factories are important. Parsons' pay roll to her mechanics and artisans reaches nearly \$1,000,000 annually, and monthly grows larger. BEST FARMING SECTION IN KANSAS. CITY PROPERTY RAPIDLY ENHANCING IN VALUE. Do not fail to grasp this great opportunity, but come to Parsons and see for yourself! For full information about Parsons, and about this great excursion, address

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CHOICE INVESTMENTS !!

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

COAL HARBOR,

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

TEN PER CENT.

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FOR SALE.

Improved farms, choice acre property, ranche etc., in McLean, Burleigh, and Emmons counties; some fine government lands in McLean county; settlers cheerfully located; I also have some A 1 bargains in Bismark real estate, and parties will find it to their interest to consult me. All correspondence cheerfully answered. Address

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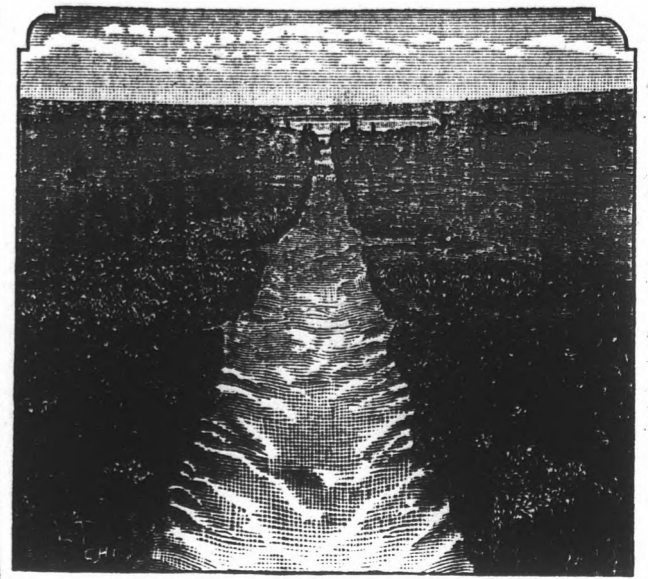
Office—Room 19, First National Bank Block.

Ft. Scott, Kansas.

There will be a grand auction sale of Lots adjoining the city limits, beginning Oct. 25th. Terms of sale one-third cash, balance in 1 and 2 years, 8 per cent. interest. Fort Scott has more natural advantages than any city west of the Mississippi, is a railroad manufacturing and commercial centre, is growing rapidly, a million dollars' worth buildings are now going up. We have natural gas, coal, fire brick and pottery clay, cement, flag, building and lime stone, oil, artesian, and mineral wells, factories, foundries, mills, glass, cement, and sugar works, wholesale houses, &c., and a rich agricultural country. Good farms are worth from \$10 to \$50 per acre. Write B. F. SCOTT & CO., for papers and information, and take the K. C. Ft. Scott & G. R. R. from Kansas City.

REDUCED Excursion Rates

On All Roads West of the Ohio River.



KEARNEY'S WATER POWER.

(Engraved from Photograph taken July, 1887.)

TO KEARNEY, Nebraska,

("The Minneapolis of Nebraska.")

TO ATTEND THE

Great Auction Sale

OF 600 CITY LOTS.

On October 14 and 15, 1887.

Kearney is 200 miles west of Omaha, near the centre of the State of Nebraska and midway between the Atlantic and Pacific oceans; is on the main line of the U. P. and B. & M. railroads, and another railway is now being constructed (90 miles having been graded), from Kearney northwest in the direction of the Black Hills.

The Missouri Pacific, Chicago & Rock Island, Northwestern and Atchison, Topeka & Santa Fe systems contemplate building to Kearney in the near future.

Kearney's present population is 7,000. We venture the opinion that no city in the United States of equal size has excelled, if any have equaled in the same time, the following new improvements made in Kearney in the past year:

- 1. Water-power developed.
- 2. City Gas-works complete.
- 3. City Water-works complete.
- 4. Electric Light Plant complete, and to be increased.
- 5. Midway Hotel [at a cost of \$75,000] to be completed by Nov. 1.
- 6. Street Railways, contracted to be completed by Nov. 1.
- 7. \$65,000 Court House, under construction.
- 8. Gas Well Company formed, and contract let to put well down 1,500 feet.

Unrivaled Water Power.

By an outlay of between one and two hundred thousand dollars, water has been taken from the Platte river through a Canal 16 miles long and 30 feet wide, and brought into the heart of the city. This furnishes a magnificent water-power with 70 feet fall within the city limits. Parties from Minneapolis are now placing Turbine wheels within 200 feet of the Canal from which the water is taken through 54-inch iron pipe to the wheels, where the direct fall on the wheels is 60 feet.

This immense power is to be utilized and distributed from a line of shafts, and manufacturers have engaged this power for various purposes. After four separate examinations, by some of the most eminent and disinterested hydraulic engineers from Denver and Minneapolis, each reports that Kearney has an EXCELLENT AND PERMANENT WATER-POWER. The water-power can easily be increased many fold.

Woolen goods, flour, oat-meal, hominy, flax, starch, paper [both straw and of the finer qualities], as well as many other manufactured articles in daily use can be profitably made in Kearney. A Cannery factory would pay good dividends from the start.

A Pressed-Brick manufactory is to commence business at once, using the water-power.

Kearney has many advantages as a home, as a business point, and more especially as a place for PROFITABLE INVESTMENT OF MONEY.

REAL ESTATE, while now low in price, is rapidly advancing in value, and investments made at this time cannot fail to return to the investor quick and large profits.

THE PROPERTY TO BE SOLD.

A large tract of real estate originally reserved from the sale of the B. & M. R. R. Company, with the intention of laying it off into city lots when required, has now been purchased, subdivided, and will be sold at public auction October 14 and 15, by the Kearney Land and Improvement Company, the membership of which comprises bankers, merchants, railroad men, and business men generally, resident of the City of Kearney.

This property is adjacent to Wyoming avenue, one of the principal thoroughfares of the city, on which are located national banks, elevators, hotels, railroad stations, wholesale houses, etc., etc.

Already our Board of School Directors have purchased, for the erection of a fine brick school-house, an entire block of this property, and fine residences are now being erected upon some of the lots.

The lots to be sold comprise about 600 manufacturing sites, business and residence lots.

Kearney is in the midst of as fine an agricultural country as any in the United States, and is to become a manufacturing centre of Nebraska and man States and Territories adjacent.

When all the water-power is employed in manufacturing, the city will have a population of from fifty to one hundred thousand people. What will the lots now offered for sale be worth then? More thousands than you now pay hundreds at this sale.

Excursion reduced 30-day tickets will be sold over the Wabash, Chicago & Northwestern and C. B. & Q. roads to Kearney. Arrange your western trip so as to be with us at our great sale October 14th and 15th. For fuller information write for our descriptive circular. "All About Kearney," gladly sent free. Address H. G. WILEY, Sec'y Kearney Land and Investment Co., Kearney, Neb.

Prairie Land,

Improved and unimproved, for sale and for rent in Kenville, Kandiyohi, Chippewa, Lac Qui Parle and Big Stone counties, Southern Minnesota.

\$6 to \$12 per Acre.

TIMBER LAND,

In Isanti county, and Pine county, around the beautiful

STURGEON LAKE,

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Free fare to purchaser of 160 acres. Long time and low interest. Good educational and church facilities.

Our terms of renting are very easy—cash or share of crops.

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Land Kansas, Land Minnesota, Land Iowa.

PRAIRIE LAND in all three States of unparalleled fertility, and near railway stations. TIMBER LAND in Minnesota, around beautiful lakes.

IMPROVED FARMS in Iowa and Minnesota, with good buildings.

Easy terms, clear titles, cheap excursions. Send for circulars, maps, pamphlets, etc. FREDERICK WEN & CO., 181 Washington St., Chicago.