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

VOL. X. No. 30.

CHICAGO, SATURDAY, OCTOBER 22, 1887.

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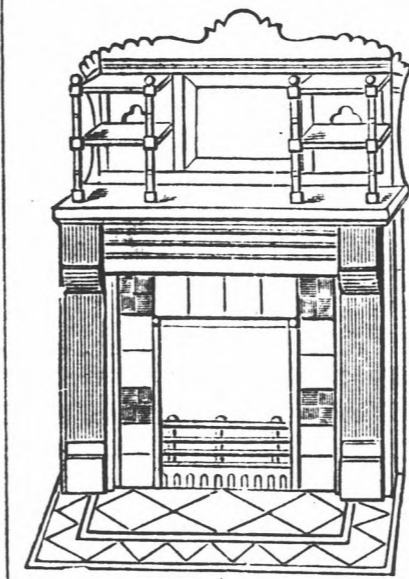
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All sufferers from blood disorders should give **Ayer's Sarsaparilla** a fair trial,—avoiding all powders, ointments, and washes, and especially cheap and worthless compounds, which not only fail to effect a cure, but more frequently aggravate and confirm the diseases they are fraudulently advertised to remedy.

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The Living Church.

SATURDAY, OCT. 22, 1887.

REVERIE.

BY CASTELMAR.

White little sails far out at sea,
I watch ye, painted athwart the blue,
The clouds a-dream in the sky above,
And ye at rest on the same soft hue.

October is rocking the earth to sleep,
With dreamy zephyrs is crooning low;
Full soon the November winds will heap,
Above its slumbers, the sheltering snow.

How strange to think that all this glow
And glad abundance of life will lie,
So many brooding months, benumbed,
Breathless and dumb, 'neath a leaden sky!

O clouds, and sails, and earth at rest,
Have ye not a lesson to teach my heart?
As it feels its winter chill come on,
And the battling winds and storms up-
start?

Oh, that it too, might learn to rest,
Safe in the shelter our God doth mark,
Close and still on the Father's breast
Smouldering not at the storm and dark!

I wonder, are they afraid—the flowers,
Do they tire of waiting and long to grow?
Do roses weep through the winter hours?
And violets shiver beneath the snow?

I fear me much 'tis my heart alone,
That questions the Hand outstretched to
lead,

And makes its weak, repining moan:
"Dost Thou forget my piteous need?"

Poor heart! sore heart! God pity thee!
And clasp thee close and hold thee fast!
God pardon thine infirmity,
And bring thy summer back, at last!

NEWS AND NOTES.

THE will of the late Primate of Scotland, Bishop Eden of Moray and Ross, has been proved, the personality being of the value of £7,600.

"THE care of all the churches" has proved too much for *Church Life*, which has now ceased its weekly issue and will bear its burden but once a month.

THE London Missionary Society has a fleet of five vessels plying between mission stations. Three are in Polynésia and two in Africa. The money for their support is raised by young people.

DURING the last eight years 61 259 sea-going men, fishermen, and barge-men were pledged to total abstinence from intoxicating drinks by the Mission to Seamen branch of the Church of England Temperance society.

TEN missionaries, including four lady workers, one fully-qualified medical missionary, three ordained men, and two missionaries' wives, have recently departed to China and South Africa, in connection with the London Missionary Society.

THE death is announced of Mrs. Craik, widely known as Miss Mulock, the author of "John Halifax, Gentleman," and "A Noble Life." She was born in 1826, and published her first novel, "The Ogilvies," in 1849. Her works are widely read and appreciated.

MR. JOHN PEARSONS, of Golborne Park, Newton-le-Willows, has left £4 000 towards the erection and endowment of a church at Lower Ince, being the balance, unpaid at the date of his will, of the sum promised for that purpose by him and his partner, the late Mr. Knowles, M. P.

AT the Carlisle Diocesan Conference Bishop Harvey Goodwin reported pro-

gress on the Church house. Nearly £50 000 have been collected, a sum sufficient to begin the work upon, and steps are being taken to obtain a royal charter. It is hoped that the foundation stone will be laid during the meeting of the Pan-Anglican Synod next year.

ST. GILES' CHURCH, Wimborne, has been re-opened after having been internally restored by the Countess of Shaftesbury, in memory of the late Earl. In the south aisle is a brass plate bearing the following inscription: "To the glory of God, as a thank-offering for many happy years of married life, and as a memorial of her husband, Anthony Ashley Cooper, eighth Earl of Shaftesbury, and to fulfill his heart's desire, this church has been restored by Harriet, Countess of Shaftesbury." The Bishop of Salisbury preached the sermon.

The Guardian, contending that there is an urgent need for twenty new bishops, makes this suggestion: "If all ordinary sees were limited to 3,000l. a year, the dioceses generally reduced in area, and the larger episcopal palaces got rid of, especially when they are remote from the cathedral or the centre of the diocese, we should not at all despair of any further help which might be required to complete the scheme, being forthcoming from the laity." Commenting on this proposal, *The Christian World* says: "We await with interest the reply of their right reverend lordships."

STRANGE to say, no one at the Bible House, where the vast missionary work of the P. E. Church is managed, seems to know the addresses of many of the laymen who are members of the Missionary Council. The council is to meet in Philadelphia next week, and the notice for such meeting has been published in the Church papers. This unaccountable ignorance on the part of the officers whose duty it is to notify the members of the council, suggests a suspicion. The local committee on invitations are uneasy lest it should appear that they had been remiss in their work of love, and they wish it known to the laymen of the council that if they will come even without the formal printed invitation, they will be taken care of.

The Liverpool Mercury prints the following correspondence without any comment: We have been requested by the Free and Open Church Society to publish the following letters:—My Lord, Pardon my again addressing you on the fatal pew-exclusion of the masses from Christian teaching. This violation of the principle of our National Church, and of the condition of its holding its buildings and property, has only authority from the Ordinary. But if your lordship cannot forbid it, could you not aid us, on behalf of Christ's poor, with your name at least? I am, my lord, your obedient servant (signed) A. ERNEST PRESANTE, Hon. Sec., Lowestoft, Aug. 6, 1887. Dear Sir, I acknowledge the receipt of your letter. Yours faithfully (signed) J. C. LIVERPOOL.

AT the annual synod of the diocese of Aberdeen and Orkney, the Bishop said he would like to state in connection with what had been read in the minutes

of last synod in reference to the Patriarch of Jerusalem, that the Patriarch had intimated his willingness to appropriate the chapel of Abraham in the church of the Holy Sepulchre for the use of Anglican clergy who wished to celebrate there. In response to that most gracious offer, full of happy omen for the future, it had been resolved by many members of the Anglican Church to present some altar vessels to be handed over to the charge of the Patriarch of Jerusalem, by whom they would be kept for the express use of those Anglican clergy who celebrated in the chapel of Abraham.

AN Edinburgh gentleman, having addressed a letter to Canon Liddon on the subject of the reunion of the Churches of England and Scotland, has received the following reply: "Anything that could lessen the existing divisions of Christendom must be welcome to a serious servant of our Lord. On this point Christians must be agreed. The difficulties begin when we approach the discussion of details. The principle which is embodied in the Episcopate is much more than, as the phrase goes, a question of Church government; and, on the other hand, Presbyterians have historical traditions of their own which they would not lightly abandon. I should be very glad to find that I am wrong in supposing this, but as at present informed, I see nothing to be done beyond an increase of mutual and earnest prayer to our Lord that He would teach us the secret of that blessing of unity which He has Himself taught us to think so precious."

WHILE there is much to praise and rejoice over in the recent convention of St. Andrew's Brotherhood, we feel bound to make a strong protest against the 'Gospel of slang.' We regret to hear intelligent men advocate the adoption of the vernacular of the streets and gutters in the Bible class work of the Brotherhood. This was done by men who seemed to think it creditable to translate the Bible and the sayings of our Blessed Lord into the dialect of vulgarity. As we listened to the dreary twaddle which was talked, the remarks of one speaker fully illustrated the danger of irreverence. He likened a passage in the prophecies referring to our Lord, to the business of a drummer travelling with samples. This shocking parody, while it should teach the exercise of the greatest care in the selection of speakers, should also show the folly and profanity of the method of treating sacred subjects by slang.

As the season for the "Feast of Pumpkins" has set in, it is well to caution against over-decoration, as sometimes absurd effects are produced, as recently in a church in England, as follows: There was a farm-yard scene in each window. The railing in front of the altar had been transformed into a hedge row. In front of it was a miniature field of wheat, all ready for the reapers to appear. The pulpit was festooned with hop vines and branches of apple and peach trees, to which the fruit was attached. Stalks of water-cress encircled the Baptismal font. A stack of grain, against which pitchforks and flails were leaning, stood on one end of the platform. On the altar was a hay rick, nicely "raked down" and thatched,

and around it were the words, torded of several kinds of leaves: "Who giveth fodder unto His cattle." Nothing but a hen-coop and pig-sty were wanting to make the farm scene complete.

THE convention of the St. Andrew's Brotherhood, which was held in this city last week, was its second annual session. The report of the council shows that the Brotherhood has grown in a year from 36 to 144 chapters, with an estimated membership of 2,361 young men. These figures demonstrate that the Church needs such a society, an order of laymen who will do Church work on Church lines. We wish to emphasize this remark—Church work on Church lines—because we believe it needs to be impressed upon the leaders of this movement. We were pained to note in the debates of the sessions a disposition to adopt the cant that young men must be brought to Christ, not the Church, that Christ, not the Church, must be preached, etc. In other words that there is a disposition to "run" the Brotherhood on Y. M. C. A. lines. This is a mistake, and if it is persisted in, will be a fatal mistake. Christ and His Church cannot be divorced. To bring men to Christ we must bring them into His Body. It is because the Y. M. C. A. ignore this principle that the Church has not adopted it, and the Church will not adopt it even if it calls itself by the name of St. Andrew.

CHICAGO.

CITY.—The second annual convention of the Brotherhood of St. Andrew's met on Friday, the 14th, at the church of the Epiphany. After prayers by the Rev. T. N. Morrison, and an admirable address by Bishop McLaren, the convention organized in the parish house adjoining. There were about 100 delegates present. A year ago, the Brotherhood was organized during the session of the General Convention. There were then reported 36 local branches. This year the council reported that 108 had been added during the year. Of the 144 chapters 29 had not ratified the constitution. The total estimated membership is 2,361. The chapters reported work done in the way of Bible classes, special services, clubs, mission work, etc. Meetings were held Friday and Saturday evenings, when subjects of interest were discussed. There were a few good speeches made, notably by the presiding officer, Mr. Wills, and the Rev. Dr. Rainsford. The Brotherhood needs, however, to exercise greater discretion as to the choice of speakers, if such services are to be made interesting. On Sunday morning the Brotherhood attended St. James' church in a body, entering the church after the choir, in procession. The Rev. Dr. Rainsford, rector of St. George's church, New York, preached the sermon, and the Rev. Dr. Vibbert celebrated the Holy Eucharist. Services were held in the afternoon at the Epiphany, and in the evening at Grace church. The Rev. H. D. Aves, a member of the council, preached at Calvary church.

Bishop McLaren visited the church of the Transfiguration on the evening of Sunday, the 9th, and confirmed 14 persons.

On the 11th the Bishop visited St. Paul's, Manhattan, the Rev. A. W.

Glass, rector, and confirmed four. In the evening, at New Lenox, he confirmed four persons.

LA GRANGE.—The people of Emmanuel parish, together with their Bishop, celebrated the ninth anniversary of the consecration of the church, upon the evening of Oct. 6th. There was first a special festival service appropriate to the occasion, followed by an historical address by the rector, and an address of congratulation and encouragement by the Bishop. The large congregation then adjourned to the basement of the church which had been beautifully decorated by the ladies, and a reception to the Bishop was held. The people were most glad to entertain him, and to have him entirely at their disposal, with no episcopal functions to perform. Refreshments were served and the occasion thoroughly enjoyed by all. During the evening, the rector made an appeal for the immediate removal of the floating debt of the church, amounting to \$600, and in a little while every cent had been subscribed.

AUSTIN.—The people of St. Paul's church have recently celebrated the Harvest festival in a religious way, and enjoyed what they call a delightful service. The church was tastefully decorated with the harvest emblems; the anthems which were of a praise character were finely rendered by the vested choir; the discourses preached were of a thanksgiving order, and strongly enforced the lessons of the season, while the large offertory fully indicated that the hearts of the people were in sympathy with the occasion. As a religious festival, Harvest Home is fast winning its way to public favor, and demonstrating by its singular fitness, its claim for acceptance and observance, as thanksgiving time. In Wisconsin, it has been recognized for years as an established festival of the Church.

NEW YORK

CITY.—The parties having to do with selecting a site for the cathedral are understood to have fixed upon an admirable location on the grounds occupied by the Leake and Watts Orphan Asylum. They are situated between 10th Ave. and Morningside drive, 110th and 113th Sts., and embrace about four acres. The site is a most conspicuous one, giving a splendid view in all directions. The cost of the property is likely to be near \$1,000,000, its appraised value having been put at \$970,000. Dr. Dix is one of the trustees of the asylum and also of the cathedral, and it is thought that as soon as he recovers from the fatigue of his journey home, and from a temporary indisposition, the bargain will be effected.

On Tuesday, Oct. 11th, a meeting of the archdeaconry of Westchester County was held at St. John's church, Yonkers, the Bishop presiding. The archdeaconry embraces the counties of Westchester, Putnam and Rockland, and has about 200 members, of whom some 50 were present. Following the religious service, the business consisted in preparing new rules and by-laws for the archdeaconry, reading reports of parishes, etc. In the course of the meeting, \$165 was raised with which to buy a horse and carriage for the Rev. U. T. Tracy, minister-in-charge of St. John Baptist's church, Kent Cliffs. The Rev. F. B. M. Van Kleeck, rector of Grace church, White Plains, was recently appointed archdeacon, while the Rev. C. T. Kennedy, of New Rochelle, is secretary, and Mr. T. H. Mead, treasurer.

A memorial of Miss Charlotte Dennis, in the form of a handsome lectern, has been placed in St. Luke's Home, at Madison Avenue and 84th Street. Miss Dennis was a former manager of the Home and the lectern was presented by members of her family. The first occasion of its use was observed by a religious service, in which the Rev. Dr. Tuttle, president of the Home officiated. This institution, it may be remarked, is one of the most admirable and home-like of all our Church charities.

The plans are being drawn for the new edifice of Holy Trinity church, Harlem, by architect Potter, the brother of the Bishop. The buildings including church, rectory and parish house, are to occupy ground 100 x 150 feet, and located between 121st and 122nd streets, Fifth and Lenox Avenues. The church which is to front east, the chancel being on the west end, is to be cruciform in shape and having a dome, similar to Trinity church, Boston, but considerably smaller. The ground floor will have a seating capacity of 1,000 and the galleries 300 in addition. The latter will be on the north and south sides. The roof will be supported by four arches, rising above the fronts of the galleries and the front of the chancel and from the corners opposite. The chancel will be semi-circular, the altar being placed in the centre on a slight elevation, behind which will be the Bishop's chair. On the north side will be the vestry room and on the south, the choir-room, the choir to be made up of a chorus of mixed voices. On either side above are to be organ and library. The parish house on the west end, fronting on Lenox Avenue, will include four parlors on the ground floor, which may be thrown together, and rooms for a graded Sunday school above. The rectory will be on the end opposite. On the corners answering to those opposite serving for vestry and choir rooms, are to be a lobby and a yard, serving possibly for a garden. The buildings will all make up a single structure, but the main edifice will rise high and conspicuous above the parish house and rectory, all together forming, it is believed, one of the finest church edifices in the city. The church will be admirably lighted and have abundant room for entrance and egress. The material is to be of pink-colored sandstone and from the same quarries with which the new buildings were constructed at Columbia College. The church is to receive for the present grounds and edifice something like \$135,000, the highest price asked for them, and is also to have the privilege of occupancy till next spring. The new rector, the Rev. Mr. Stanger, is having much to do in connection with the work, and it is expected that when the edifice is completed, it will be free from debt and ready for consecration.

WEST PARK.—The Bishop visited Ascension church on Tuesday, Oct. 11th, and confirmed eight persons presented by the rector, the Rev. L. R. Dickenson, all but one being adults and heads of families.

LONG ISLAND.

BROOKLYN.—A handsome stained glass window has been placed in the church of the Messiah, in memory of Mrs. Margaret B. Nichols, the wife of Commissioner John A. Nichols. The gift was presented by the lady managers, trustees, etc., of the Sheltering Arms Nursery, of which Mrs. Nichols was so many years the president. The subject—a female figure holding little

children, other children gathered about her, and mothers coming to bring their children—was suggested by the work of the nursery. The work was done in London at a cost of some \$600. In the brief service connected with the unveiling of the window, the Rev. Dr. C. R. Baker, rector of the church, took part, together with the Rev. Dr. C. R. Hale and the Rev. Wm. Leacock.

WEST ISLIP.—Christ church has been re-decorated and furnished during the summer, at a cost of over \$1,000; a debt of \$500 has also been paid for improvements on the rectory. The rector is the Rev. Samuel Moran.

KENTUCKY.

LOUISVILLE.—The chancel of St. John's church, including the organ alcove, has been richly decorated by Messrs. J. & R. Lamb of New York. The principal feature of the decoration apart from the general scheme of ornamentation, is the symbol of St. John (the eagle), which has been carried out in gold mosaic, and occupies an important position just above the reredos.

The committee who have had in charge the matter of re-decoration and stained glass for Christ church, have pushed the work forward to completion so that the opening services of the Church Congress, on October 18th, were held in the renovated building. The decoration is elaborate, the principal feature being an intricate passion flower design. The ceiling has been arranged in the form of a large oval, the outside band of which is a continuous pattern of cherubs' heads. In the alcove opposite the organ is seen the figure of an angel holding a shield with the Crusader's Cross. The central feature of the chancel decoration is the Agnus Dei above the central window, balanced on either side by adoring angels. The coloring is very beautiful and harmonious, the body of the church being treated in rich reds; the ceiling in yellows and cream whites; and the chancel in a combination of these and other colors. The windows have been arranged to harmonize in color and general treatment with the wall decoration. One of the windows has been appropriated as a memorial, the gift of Mrs. Fanny T. Ballard, of Louisville, in memory of her mother. The subject is the "Angel at the Tomb," carried out in rich and beautiful coloring. The entire work reflects great credit upon Messrs. J. & R. Lamb, of New York, who designed and executed it.

CENTRAL PENNSYLVANIA.

BETHLEHEM.—The Packer Memorial church, erected by Mrs. Mary Packer Cammings, in memory of her father, Hon. Asa Packer, was consecrated Oct. 13th to the service of God. At 11 o'clock A. M., the venerable Bishop of the diocese, accompanied by the Bishop of New York, was received at the entrance of the church by the president of the University, Dr. R. A. Lambertson, and the Board of Trustees, and proceeded up the centre aisle of the church to the altar, followed by attendant clergymen. The Bishop and the entire body of clergy passed within the rails where Dr. Lambertson presented to him resolutions of the Board of Trustees, acknowledging the gift of the church. The Bishop received the resolutions presented, and then proceeded with the service of consecration. The Rt. Rev. Henry C. Potter preached a most eloquent sermon from the text: "Your young men shall see visions." Joel ii: 28. The service was followed by the sacrament of the Holy Commu-

nion. The music was rendered by a choir of 28 surpliced men and boys.

Packer Memorial church is a stone structure of Gothic style of architecture, in the shape of a cross, with the chancel to the east, the entrance to the west, both in nave and transept, and the tower to the north-west. The dimensions are: Porch, 22 ft. by 10 ft. 6 inches; nave, 48 ft. by 68 ft. 6 inches; transept, 85 ft. by 42 ft.; chancel, 44 ft. by 47 ft.; total inside length, 168 ft. from east to west; tower 180 ft. to the top of the stone cross. The walls are built of stone quarried in the neighborhood, with copings, shafts, buttress caps, crosses and the like, of Hummellstown brown stone. The inside cut stone work, including the window tracery, is of light buff free stone from Nova Scotia. The tower is made entirely of stone from the base up, including the cross which surmounts it. The woodwork of the roof, as well as all the inside woodwork, is of oak. The floor is laid on brick arches, the aisles of German, and the rest of the floor of English tiles. There are 15 sets of stained glass windows, made by McPherson, of Boston, containing scenes in the life of Christ, and they are the most exquisite designs on glass that can well be imagined. In front of the altar is a rood screen, 20 feet high, of carved oak. The stalls for the clergy and choristers, and the chair for the Bishop, are of heavy oak, elaborately carved. The altar is mounted on steps of pink Georgia marble polished. The lectern is a large brass eagle with outstretched wings, and is also an American piece of art. Over the entrance, on the west, there has been cut in stone a figure of our Lord seated in majesty, and two figures of angels worshipping at His feet. This picture is also painted on the ceiling back of the altar. The entire structure was built from plans prepared by Architect Hutton, of Philadelphia, and completed, including all the interior furnishings, cost \$225,000.

After the service, the clergy and other invited guests were entertained by the Board of Trustees and Dr. Lambertson. It will be remembered that the Hon. Asa Packer was the founder of Lehigh University (on the grounds of which this church has been erected) to which he gave nearly \$3,000,000. His munificent benefaction has been supplemented by gifts of large amount from the members of his family in addition to the church now consecrated.

BIRDSBORO.—During the past month St. Michael's church received from two liberal members several tasteful offerings which add much to the beauty and convenience of the House of Prayer. Of these gifts, one a brass pulpit of elegant design—now stands in its place as a grateful offering from Mr. George Brooke, for his recovery from grievous illness, while on the opposite side of the chancel stands a handsome lectern of polished brass presented by Mrs. Mary B. I. Brooke, in thankful remembrance of her beloved husband's restoration to health. Besides these two beautiful articles of chancel furniture, the same generous parishioners have had the triple window over the altar thoroughly renovated, and also a circular window, seven feet in diameter, of bright and cheerful coloring, placed in the north gable opposite the chancel, thereby enhancing the beauty of the whole interior. The offerings thus briefly described are fresh instances of the liberal spirit which has always marked the connection of these members of the Church with the parish to which they belong. Some two years since the E. &

G. Brooke Iron Co., presented the entire amount needed—some \$12,000—for enlarging and decorating the church and providing it with a fine organ and bell.

Thus in this parish where some years ago there was neither building nor worshippers, there are now all the appliances required for church work and worship together with an encouraging attendance and a goodly number of baptized and communing members. The church, a chapel and rectory, all of red sand-stone, stand in line on a lot of ample dimensions, while back of the range of buildings stands the Edward Brooke Memorial Reading Room, and at the distance of a mile eastward is St. Michael's Cemetery, embracing about five acres of ground laid out in lots, the only place of burial in this vicinity which has also a convenient house for the sexton, and a frame chapel for funeral services.

WILLIAMSPORT.—After nearly eleven years' continuance, the Rev. Dr. Hopkins' rectorship of Christ church ended on the evening of Sunday, Oct. 2nd. On the Friday evening previous, a special class of 19 persons was confirmed by Bishop Kulison, making over 500 confirmed during the rector's connection with the parish, 1,047 having been baptized during the same period, and about \$120,000 being the total of contributions. This includes the payment of the debt which rested on the parish when he took it in December, 1876—about \$8,500; the addition of the parochial buildings costing about \$9,000; improvements in the church at different times costing nearly \$5,000; the building of the Wadleigh Memorial chapel at the east end of the city, costing \$7,000; and the purchase of ground and the erection of another mission chapel, St. John's, on the south side of the river, costing in all over \$1,500, and not quite paid for. On Saturday morning, October 1st, the Wadleigh Memorial chapel was consecrated. On Sunday evening, Oct. 2nd, the church was crowded, and the rector gave his farewell sermon. The following Sunday he spent at Peale, Clearfield Co., where the church was built through his instrumentality, costing about \$5,000, but not included in the total above-named. On Tuesday evening, Oct. 11th, at the Guild Hall in the parish building of Christ church, a farewell reception was given to him by the good people of the parish, who attended in crowds, with many others also. During the course of the evening, the vestry entered in a body, and one of them, the Hon. Judge Cummin, read a very warm "Minute," adopted by their body; and closed with presenting their late rector with a cheque for \$1,000, to which most unexpected evidence of their generous affection, he briefly but feelingly responded. The next morning he left the city, for good.

SPRINGFIELD.

HAVANA.—St. Barnabas' church, on the Illinois River, was consecrated by Bishop Seymour, on Thursday, Oct. 13. The building is of wood inside and outside, and will seat about 200 persons. The architect was the Rev. G. W. G. Van Winkle of Carrollton. There were present, besides the Bishop of the diocese, the Bishop of Quincy, the Ven. Archdeacon Easter of Jacksonville, the Rev. V. H. Webb of Menmouth, and the missionary in charge, the Rev. J. M. D. Davidson, who belongs canonically to the diocese of Quincy, and serves Lewiston in connection with Havana. The day was all that could be desired,

and the service was most satisfactory. The sermon was preached by the Bishop of Springfield, from Psalm xxiv: 7th, and three following verses. In the evening, after choral service by the missionary, the Bishop of Quincy preached an elaborate and interesting sermon on the precious stones in the New Jerusalem, and the Bishop of the diocese confirmed and addressed eight candidates, presented by the indefatigable missionary. This church is the fruit of years of self-denying labors on the part of many faithful workers. It is all the more precious because it represents so much love and devotion. The missionary fully leads such a faithful band of Christians, since he is instant in season, out of season, never weary in doing his Master's service. There is a very creditable surpliced choir.

WASHINGTON TERRITORY.

The following figures are taken from the journal of the 7th convocation: Baptisms—adult 21, infant 111, total 132; Confirmations, 79; present number of communicants, 661; S. S. teachers, 80; S. S. scholars, 787; Marriages, 49; burials, 70; families, 613; souls, 2,165; contributions, \$10,465.42.

WESTERN MICHIGAN.

Statistics of the diocese for the year ending May 31, 1887, are as follows: Clergy, bishop 1, priests (not having cure 2), 23; candidates for Holy Orders, 1; postulants, 1; lay readers licensed, 13; churches consecrated, 1; number of parishes, 27; organized missions 17; unorganized missions or places where services are held, 8; churches and chapels, 46; Baptisms, adults 135, infants 292, total 427; Marriages, 119; burials, 191; Confirmations, 338; baptized persons, (partly estimated), 6,187; confirmed persons, (reported and estimated) 3,469; families (reported), 1,917; communicants, 3,355; individuals, 7,745; Sunday school teachers and officers, 321; Sunday school scholars, 2,449; value of property, churches and chapels, \$283,835; rectories, \$34,660; other property, \$28,114.73; contributions for all purposes, total \$55,363.16.

CONNECTICUT.

UNIONVILLE.—A missionary meeting of the clergy of the Hartford Archdeaconry was held in Christ church, on the 4th and 5th of October. On Tuesday evening at 7:30, Evening Prayer was read and an interesting sermon on domestic and foreign missions was preached by the Rev. James Stoddard of New Britain. The offerings were appropriated to diocesan missions. The Holy Communion was celebrated at 10 o'clock on the following morning, and the Rev. J. T. Huntington preached a forcible sermon on "The Lord's Supper." The special missionary service was held on Wednesday evening under the direction of the Rev. Francis Goodwin, acting archdeacon. Addresses were made by several of the clergy and offerings were received for the building fund of the mission at Southington. This meeting was the first of a series to be held in the different towns of the Hartford Archdeaconry. The attendance at the services was good throughout and the meeting felt to be a success.

The Rev. Francis Goodwin who has held the office of Archdeacon of Hartford since the archdeaconry system was adopted in Connecticut ten years ago, has resigned. His place will be filled by the Rev. Storrs O. Seymour, formerly archdeacon of Litchfield, and now rector of Trinity church, Hartford. Mr.

Seymour is eminently fitted for the position.

WILLIMANTIC.—The new rectory of St. Paul's parish is completed, and now occupied by the rector, the Rev. Henry B. Jefferson. It is a neat and attractive structure situated near the church, and is prettily furnished.

KANSAS.

CLAY CENTRE.—A work of great, and it is believed, lasting, good, has just been done in this town by the Rev. Percy C. Webber in an eight days' Mission. Large and increasing congregations were in attendance, notwithstanding three revivals and a Salvation Army meeting were in progress. To quote the words of an eminent denominationalist concerning the Mission: "It was the one thing needed in Clay Centre, and has done a blessed work, such as nothing else could have done." The Church people are consecrated now as never before to the cause of Him in Whom they believe.

QUINCY.

OSCO.—A guild hall is to be erected by Grace parish, the Rev. Geo. Moore, rector. The hall is to be for the use of the Brotherhood of St. Andrew, which has 24 members. Other parish agencies will have their home in the building. The plans have been drawn by the Rev. G. W. G. Van Winkle, of Carrollton.

VERMONT.

BURLINGTON.—As is well known, the late Bishop Hopkins, previous to his death, procured for the Church in Vermont, the 100 acres of land at Rock Point, known as the Vermont Episcopal Institute property, and erected thereon an episcopal residence, which he occupied until his death. He also built a large stone building for a boys' school and put it into successful operation many years since, and in addition raised \$5,000 toward a fund for the erection of a school for young ladies and commenced the foundation, when his work was suspended by his sudden death.

On the 5th of August, 1885, the late John P. Howard who had always taken much interest in the Bishop's work at Rock Point, bequeathed \$20,000 as an endowment for the young ladies' school at Rock Point, provided suitable buildings should be erected therefor by the trustees of the Vermont Episcopal institute, or the sum of \$40,000 be raised within one year after his death for such buildings. Mr. Howard died Oct. 10, 1885, and before Oct. 10, 1886, the trustees had raised the \$40,000 as required. The executive committee selected as the architect, Mr. Frederick T. Camp, of New York, who is a native of Rock Point, and the work has progressed rapidly. The building is 124 feet long and 62 feet wide. It is built of stone quarried in the immediate neighborhood, of a reddish cast resembling Mallett's Bay marble, and will be four stories in height. The style of architecture is a collegiate or academical gothic, with steep roofs, gables, a cupola and central tower over the stair projection, treated in forms of massive basement stone walls, principal story, stone walls with corners laid in a whitish stone in regular bond. The side wings have the story below the roof treated in shingles, and the chapel end has its gothic windows, projecting up into this shingle work, margined around with stone. The tower is arranged so that a very extensive and a beautiful prospect can be viewed from it for miles in every direction, and it also performs the im-

portant office of supporting and enclosing a tank for the water supply. Looking at the building from either side, the drive or lawn or lake, it will ever be taken for just what it is, a Church educational edifice. It is expected that the building will be furnished and fully completed and ready for opening the school in September, 1888.

NEBRASKA.

CEDAR RAPIDS.—The church building here was consecrated Oct. 9th by Bishop Geo. Worthington. The Rev. Robt. L. Stevens, of Columbus, preached the sermon. The church was packed both morning and evening. Every available decorative point was buried in cut flowers and evergreens, most of them the gift of Mrs. A. C. Stowell, who procured them in person from Chicago. The music, all by home talent, under the training of the former lay reader, A. C. Stowell, was very good. In the evening, the Rev. Victor M. Law, minister in charge, presented a class of nine for Confirmation. The evening sermon by Bishop Worthington, from the text: "Put ye on the Lord Jesus Christ," was a grand one. The day previous, 8th, Saturday, the Bishop went with Mr. Law to Genoa, where the latter presented a class of seven for Confirmation. This makes 16 Confirmations in less than two months of his ministry. Ground will be broken in a few days for a new parsonage, which it is expected will be completed before snow flies. The congregations are large, the house both morning and evening being filled with a largely increasing percentage of men.

IOWA.

DES MOINES.—The rector of the church of the Good Shepherd received a few days ago the deed on which it is purposed to build Hope Mission Chapel. With the subscription already obtained it is hoped that his successor will be able soon to carry the work forward to completion. In addition to this property just secured, the church and grounds on which there is no debt, are valued at \$3,500. The lot was purchased and church built during the present incumbent's residence here. During something over three years there have been 52 Baptisms and 22 Confirmations. There remains much hard work to do but the future of this once struggling mission is assured.

The trustees of the cottage hospital have deeded their property to the vestry of St. Paul's church in trust. A new brick building is now being erected and the future prospects for the institution are very bright.

DAVENPORT.—St. Katharine's Hall opened Wednesday, Sept. 21st, with larger numbers than ever before—52 boarders and 60 day pupils. Miss Emma Adelia Rice, the most efficient principal of St. Katharine's, has about her the same experienced corps of assistants as last year, except that Miss E. A. Nichols is now teacher of drawing and painting, and Mrs. Magill takes the place, as Assistant Matron, of Miss Finch, who returns to St. Mary's, Fairbault. The success of St. Katharine's is truly phenomenal. Kemper Hall opened the same day with larger numbers and brighter prospects than ever before. A large proportion of the old boys returned, and, with one exception, all of the old instructors. The changes made in the buildings during the summer are great improvements. The enlarged dining-room in Kemper Hall is roomy and comfortable, and the new drill and play room in Wolfe Hall is

ample for all the present needs of the school. It is 85 feet long, and bright and well lighted. In addition to these, there are several minor changes, all of which add to the comfort of the school family. The work of the term began in a very satisfactory manner, and the school year promises to be a profitable one to all concerned.

The Rev. L. P. McDonald has taken a responsible position in Kenyon Grammar School, Gambier, Ohio.

Mr. Hugh L. Burleson, late of Racine College, has taken the place of the Rev. Mr. McDonald as instructor of Latin and Greek in Kemper Hall.

OSKALOOSA.—Much interest has been manifested in the four days' Mission held in St. James' parish. Ten clergymen were in attendance, consisting of all the clergy in Central deanery, and two others from the Southern deanery. The services began with a celebration of the Holy Communion, Thursday, Oct. 11th, at 10 A. M. Dean Ryan of Newton, preached the sermon from Rom. viii: 16. A business meeting was held at 3 P. M., at which reports of missionary work were welcomed. The Rev. W. P. Law resigned his position as secretary of Central deanery, as he was soon to remove to the diocese of Western Michigan. A resolution was passed commending his work as secretary, which position he had filled for five years, or ever since the organization of the new convocational district. The Rev. S. C. Gaynor was elected to fill the vacancy.

Services for children were held every day, addressed by the Rev. Dr. Johnson and the Rev. Messrs. Jaudon and Ryan. Wednesday morning, and each morning thereafter, Communion was celebrated at seven o'clock. A devotional meeting for the clergy was held at 3 P. M., at which addresses were made by Dr. Johnson and the Rev. A. C. Stilson. There were also services at 10 A. M., and in the evening of each day, at which the various clergy present preached and made addresses. The Mission has proved a very successful one, due largely to the energy and zeal of the rector of the parish, the Rev. Allen Judd.

MUSCATINE.—The Ladies' Rectory Society and Ladies' Guild of this parish, by their self-denying labors, extending over 17 years, have raised a considerable sum which has been increased by interest paid for the smallest sums since its commencement, by a generous layman and leading supporter of the Church. They have just succeeded in purchasing, for \$3,600, a solid brick house in an admirable and central situation for a rectory; the rector, the Rev. E. C. Paget, gratefully appreciates the immense practical gain thus achieved for the parish by these devoted workers and other friends.

ALBANY.

ESSEX.—During the past summer, St. John's church, the Rev. William N. Irish, rector, has been largely attended. In addition to the regular services, the rector has also visited the mission station at Lewis with good results. At the last visit an adult was baptized, and a class formed for Confirmation. The rector has been greatly assisted in his work by his son, a student at the General Theological Seminary, New York, who has been his lay reader.

At the Celebration last Sunday, 17th after Trinity, a large and costly alms basin was placed upon the altar at the offertory. This is an exquisite piece of workmanship from the manufactory

of Gorham & Co., New York. In the centre, filling the entire space, is the monogram I. H. S. Around the border are delicately graven wreaths of the passion flower. On the reverse side are the words: "In memory of Mrs. Elizabeth Wyman Keyser, died Feb. 19, 1886," and, "Death is swallowed up in victory." Madame Keyser was a devout communicant of St. Mark's church, Philadelphia, and passed the summer of 1885 in Essex. This was the gift of Mr. and Mrs. Samuel Keyser, who have a summer home in this beautiful village.

TENNESSEE.

KNOXVILLE.—October 4th will long be held in remembrance by the people of St. John's parish, the occasion being a reception given at the rectory, by the much-beloved rector, the Rev. Dr. Samuel Ringgold, and his inestimable wife. Nearly 300 invitations were issued and nearly all were accepted. The house was beautifully decorated with potted plants and cut flowers. A bountiful collation was served in the dining room, while music added to the charms of the occasion. So happy an event will result in increased fellowship and unity throughout the parish, and lead all to work more earnestly for the upbuilding of the Church of Christ.

LETTERS TO THE EDITOR.

JUSTICE, LIBERTY, AND EQUALITY.

To the Editor of *The Living Church*:

With much approbation we have read the manly defence made in *THE LIVING CHURCH* of the earnest priests now under a semi-censure in the Chinese Mission. With you we deeply deplore the recent action of the Bishop of Shanghai, and trust that a juster view of the case will finally be taken by him. Mr. Partridge's recent article on "Roma-phobia," republished in your columns, gives an ample explanation for his course, and shows how necessary it is for the Church to emphasize her Catholic belief in every lawful way. He shows this to be specially needful as regards the sacrificial aspect of the Sacrament of the Altar.

A missionary Church, preaching pure morality simply, accompanied by the barest ceremonial, and passing by in silence one of the most cherished doctrines, not only of Catholicism, but of natural religion, that is, a commemoration of the departed, must make a sorry figure in the land of Confucius, the great moralist; the land of ceremonial, color and pageant; the land whose whole religion seems to be summed up in the remembrance of the dead. The educated Chinese may well defend his position as a heathen when he sees so little that is apparently better in this so-called Christian system. The object lessons of true ritual to the uneducated are more than many sermons, too, oftentimes.

It is, indeed, a sad fact, that there are clergy both at home and abroad, who, although they unwittingly call themselves "priests" continually in the prayers of the Church, disown their title and assert that they are *not* priests. We can only wonder at this amazing blindness. Yet there is another and rapidly increasing body of clergy who realize all that the word "priest" means, and endeavor to fulfil their ministry. They do not claim to stand between God and his people, preventing direct access to the Father, but they do claim to be the *media*, the transmitters of divine grace. In every diocese of the American Church there are priests

working on the same lines as those of these priests in the Chinese Mission. Messrs. Partridge and Graves cannot be blamed without casting reproach upon these clergy at one with them in America.

Let us consider one complaint made against these clergy, that is, the use of a distinctive vestment in the Holy Eucharist. We all know that this is really not a question about dress, but about a deep, underlying principle: the Sacrifice in the Sacrament. Passing by the question of lawfulness, it is a fact, that for thirty years, at least, a distinctive vestment has been worn by the Celebrant of this service in certain American churches. Plain linen vestments, with colored stoles, are often seen, and in some dioceses this may be called the use of the diocese. We have, too, a committee, appointed by the House of Bishops in 1883, to report at some future Convention as to "what vestments are lawful in this Church." The mere fact that there is such a committee shows that there is a question as to use on this point. We think that this fact, and the fact that special vestments are used by many clergy, ought to have due weight in all rulings concerning the foreign field.

So, too, as regards the use of unleavened bread in the Eucharist. Disallowed by one bishop, we find its use a thing urged by another bishop. Thus the Rt. Rev. Bishop of Pittsburgh, Bishop Whitehead, in his convention address for 1887, says:

Whether our views of the Sacrament be what is called "advanced," or the broadest "Zwinglianism," the bread and wine then used should by every consideration be the very best. Experience has proved that it was a distinct relaxation in the direction of irreverence, when the English rubric was altered to permit ordinary bread to be used at the Lord's Board. And yet it was but a permission for emergencies only. "It shall suffice that the Bread be such as is usual to be eaten; but the best and purest Wheat Bread that conveniently may be gotten." * * * I would that it were possible in this diocese to return to the use of unleavened bread, for convenience and decency's sake, and for no doctrinal reason whatsoever—as there can be none. Perhaps my associations in former years with those staunch Protestants, the Lutherans and Moravians, who use in the Sacrament the unleavened bread, has favorably impressed me with the custom. * * * The principle of the Anglican Reformation on that subject is expressed thus: "It is meet that the bread prepared for the Communion be made through all the realm after one sort and fashion; that is to say, unleavened, and round as it was afore, but without all manner of print, and something more larger and thicker than it was, so that it may be aptly divided in divers pieces; and every one shall be divided in two pieces at the least, or more by the discretion of the Minister, and so distributed."

The use of leavened or unleavened bread in the Eucharist is also another open question. Divergence in use may be allowed until we as a national Church have made an official decision on the subject. For missionary purposes unleavened bread, either in sheets or in separate pieces, termed wafers, is easier to keep in readiness than ordinary leavened bread.

The doctrine of prayer for the faithful departed is a doctrine which happily is more widely held now among American Churchmen than ever before, and the fact that prayers for the dead are found in the Prayer Book cannot be disputed. It is there as a doctrine, even if not emphasized. As such we hold it as Catholic Churchmen.

The reproach of disloyalty has been so often brought against us that we

ourselves by our silence seem to admit the charge and seem to ask for "toleration." Do we not rather "tolerate" our lax and less thoroughly instructed brethren, the Low Churchmen? Opening our churches daily, perhaps seven times to their once; keeping the holy days of the Prayer Book, using the whole of the Eucharistic service weekly, and through octaves; diligently instructing our people in the Holy Scriptures by long courses in catechetical training and week-day addresses, besides our Sunday sermons; contending for the "Faith once delivered to the saints,"—where are we disloyal? Not from neglect of the Bible or the Prayer Book.

For the sake of organic unity, our bishops have recently made what may be termed a "concession" towards non-conforming Christians in America. Let there be also a concession—if it may be called a concession—to our conforming brethren already obedient and loyal to the Holy Mother—God's Church. Let the Chinese Church League live and do its work. The truth will prevail.

LATRIA.

Oct. 10, 1887.

SUPPORT FOREIGN MISSIONS.

To the Editor of *The Living Church*:

There is manifested in many quarters a disposition to withhold offerings for Foreign Missions, because of the miserable, not to say stupid, intolerance exhibited in the China Mission. Let me put forth a warning against the spread of this spirit. For a long time, by a sort of concordat, our foreign missions were left wholly to "Evangelical" management. The result in China and elsewhere is not such as to reflect honour on the American Church. For us to withdraw, or to withhold, offerings at this crisis of affairs would be to throw them back again into the position from which they were slowly emerging, and to make their second state worse than the first. If we withhold offerings, Evangelicals will come quickly to the rescue, even though it may be at the cost of Domestic Missions; and then they will boldly claim the exclusive management of the work which they mainly support. The unhappy Bishop of Shanghai will become weaker-kneed and more subservient to the *curia* than ever, and the mischief, so far as Shanghai is concerned, will be irreparable, for a generation at least.

No, let our offerings for foreign missions be rather increased than diminished, but let it be clearly, unmistakably understood, that unless mission bishops and mission priests be true to the Church's faith and spirit, unless they be left free as the Church at home is free, neither narrower nor broader; unless they teach the Nicene faith without faltering, as this Church hath received; unless they are permitted a reasonable liberty as to the colour of their stoles, the cut and length of their surplices, and such like things, the next triennial meeting of the Board of Missions will bring a storm about the ears of the *curia* that may serve to show that the Church herself is the only governor upon earth of missionary bishops, in the realm of the spiritual. Do not copy a bad precedent, brethren, to apply the money gag. It would fail, even if it were right. Offer, but see to it that God and not Mammon shall be the moving force in the direction of the mind and spirit of the Bishop of Shanghai. It will be time enough to consider the duty of letting Ephraim alone, when he becomes hopelessly joined to his idols.

JOHN WILLIAMS.

Omaha, Oct. 7th.

THE ALTAR AND THE CROSS.

To the Editor of *The Living Church*:

I have just read the letter of the two missionaries in China who "stand by the altar and the cross," and I wish to join in their "league." Can it not be extended to America and have a treasurer here who will take charge of the funds that will be raised to uphold and strengthen their position? The treasurer will be "Board" enough and instead of two missionaries, we may have ten to "stand by the altar and the cross."

R. A. HOLLAND.

St. George's Rectory, St. Louis, Mo.

BOOK NOTICES.

SERMONS PREACHED TO HARROW BOYS, in the years 1885, 1886. By the Rev. J. E. C. Weldon, M. A., Head-master of Harrow School. New York: Thomas Whittaker. Price \$1.25.

These twenty sermons are singularly felicitous to their purpose—brief, graceful, direct, and in the highest sense practical. The preacher is evidently a strong, clear-brained Churchman who devotes the treasures of a well-stored mind to the task of educating the lads under his charge into a knowledge of the life that is spiritual. Mr. Weldon's sermons must have been richly interesting to the community for which they were prepared.

THE WORKS OF WILLIAM SHAKESPEARE. Vol. I. Comedies. Vol. II. Histories. Vol. III. Tragedies. New York: Macmillan & Co.; Chicago: S. A. Maxwell & Co. 1887. Price \$5.00. 3 volumes.

In three convenient volumes and for a small sum, we have here a perfect edition of Shakespeare. The publishers seem to have found the right mean between the heavy, unhandy books containing the complete works of this great author, and the little pocket editions of the single plays. Great saving of bulk is made by using very fine paper, a broad sheet, and double columns. The typography is excellent, perfect. An extensive glossary (81 pages) adds greatly to the value of the work. The books contain over 600 pages each. We know of no better edition, considering convenience, quality, and price.

HOW TO READ THE OLD TESTAMENT. By Christopher Wordsworth, D. D. Price 40 cts.

WHY DO YOU BELIEVE THE BIBLE TO BE THE WORD OF GOD? By the Rev. J. Bateman, M. A. Price 30 cts.

THE CATECHIST'S PRAYER BOOK. By Edward M. Holmes, LL. B. Price 75 cts. (London: Society for Promoting Christian Knowledge; New York: E. & J. B. Young & Co.)

These three additions to the excellent publications of the well-known S. P. C. K. are fully up to the society's high standard. Anything that Bishop Wordsworth touched was always done in such a way that the result was beyond praise. Mr. Holmes has given us a learned and valuable explanation of the Prayer Book, in a very compact form, while the argument of Mr. Bateman on the inspiration of Holy Scripture is clear and good. The three books ought to be added to all parish libraries, and would be found of value in most clerical ones.

A DICTIONARY OF THE CHURCH OF ENGLAND. By the Rev. Edward L. Cutts, B. A. London: S. P. C. K.; New York: E. & J. B. Young & Co. Pp. 650. Cloth, price \$2.25.

This will be found an excellent and convenient work, and for the reason that it is restricted in its scope, many of its subjects are treated more fully and satisfactorily than in more comprehensive works. English Church architecture has 13 pages and several illustrations; the Sarum Missal, several pages; Monastery, seven pages; Ecclesiastical Courts, 10 pages, etc. It is very full, concise, and reliable on all subjects connected with the English Church, history, sects, clergy, vestments, books, ceremonies, etc. It would seem to be quite as useful to

American as to English Churchmen. The wide circulation of the book will do immense good.

THE STORY OF THE EARTH AND MAN. By Sir J. W. Dawson, LL. D., F. R. S., F. G. S. New edition with additions and corrections. New York: Harper & Bros.; Chicago: A. C. McClurg & Co. Pp. 411. Price \$1.50.

When Principal Dawson first published this work in 1873, it was cordially welcomed and immediately assumed the place which it has since held, as one of the standards upon the geological story. Though there have been some additions and corrections in this new edition, there has been no modification of the views so ably expressed some fourteen years ago. Now that the craze for evolution, in its exaggerated and unscientific form, is largely running itself out, it is an excellent thing to have recalled to the notice of the reading public a scholarly treatise like this. He who still lingers in the uncertainty of varying theories of evolution and development, would do well to study the chapter on "The Primitive Man."

THE PARABLES OF THE NEW TESTAMENT, practically unfolded. By the Rt. Rev. W. Bacon Stevens, D. D., D. C. L., late Bishop of Pennsylvania. With Portrait and Sketch of the author. Memorial edition. Philadelphia: Bradley & Co. Cloth. Price \$2.50.

These discourses of the venerated Bishop form a most appropriate memorial. The style in which they are written is that of a generation or more ago, but there is tenderness and truth in them throughout. The lessons drawn from the parables are thoroughly practical, and there is a strong and healthful religious spirit breathing in them, which makes them especially valuable for family reading. Though they are not written for scholars, yet they disclose a vein of the richest and ripest learning, showing them to have been the work of a man of the highest acquirements. We can imagine nothing better as a gift among the friends of Bishop Stevens, or any others, than this beautiful volume. The printer and binder have been instructed to do their work well, paper and typography leave nothing to desire.

THE ANCIENT CITIES OF THE NEW WORLD: Being voyages and explorations in Mexico and Central America from 1857-1882. By Desire Charnay. Translated from the French by J. Gonino and Helen S. Conant. With portrait, map, and illustrations. New York: Harper and Brothers; Chicago: A. C. McClurg & Co. 1887. Cloth. Price \$6.00.

This beautiful volume is dedicated to Mr. Peter Lorillard of New York, by whose liberality the expedition under M. Charnay was partially equipped, the French Government sharing in the expense. The work is a fitting monument to the generosity of our countryman, and to the energy and skill of the French explorer. As results of the exploration we have not only this volume richly illustrated from photographs, and descriptive of the ancient wonders of an extinct race, but also many relics, bas-reliefs, and casts by which the museums in Washington and Paris have been permanently enriched. The race which has left monuments of such grandeur, the author concludes, is not so ancient as has generally been supposed. There is a good map of the Tolttec migrations, and an introduction by Mr. Allen Thorndike Rice.

EUROPE IN STORM AND CALM. A Descriptive Portraiture. Twenty years' experiences and reminiscences of an American Journalist. By Edward King, author of "The Great South," "Echoes from the Orient," etc. Springfield, Mass.: C. A. Nichols & Co., Publishers. Pp. 864.

It is a book of fascinating interest, in which the author has embodied the results of twenty years' special correspondence in Europe, during which period he has been a marked contributor of letters and articles upon the political and general "situation." Mr. Edward

King enjoyed exceptional opportunities for observing the conduct of affairs in the various European countries; and he embodies in this narrative those great events from 1867 to the present time, with which he was most familiar while they were passing. The volume contains over a hundred illustrations from designers made expressly for the work by Felix Regamey of Paris, and others by J. Wells Champney of New York; and we may well say that the volume is enriched by them, for they are all rarely good in art. Many of them are full-page, and the portraits of eminent persons engaged in the events, twenty-seven in number, are of a most superior class. Men of mid-life will be sure to enjoy these delightful narratives of the great movements in Europe during the last twenty years, and to comprehend them not only in the single, but as well in their relation one to another, much better than was possible to most of us at the time of their occurrence, from the mere daily newspaper reading. Good press work on strong paper, liberally paged; a careful index, and a glossary of all proper names used, with their right pronunciation, makes altogether a satisfactory book.

PRISONERS OF POVERTY. Women Wage-workers, their Trades and their Lives. By Helen Campbell. Boston: Roberts Brothers; Chicago: A. C. McClurg & Co. 1887. Price \$1.00.

The chapters making up the present volume were prepared originally as a series of papers for the Sunday edition of the *New York Tribune*, and were based upon personal research into the conditions described. No attempt at an understanding of the labor question as it presents itself to day, can be successful without a knowledge of its underlying conditions. It is such knowledge that the writer has aimed to present; and it takes more permanent form, not only for "the many readers whose steady interest has been an added demand for faithful work, but for a circle yet unreached, who, whether agreeing or not with the conclusions, still know that to learn the struggle and sorrow of the wretched is the first step towards any genuine help." Mrs. Campbell has done her work well. Though feeling deeply for the working class, she is no fanatic, and points plainly to the fact that in many cases the suffering and misery are directly traceable either to the ignorance or prejudice of the people themselves. The facts stated reveal a state of things far worse than that shown in Father Huntington's able paper in the *July Forum*. The cure for this misery and degradation is not in alleviation, not in the protection and care of their foul and wretched lives. Readjustment must begin—not in the lowest depths. First purify the higher classes, and the task of reformation will be comparatively light. Mrs. Campbell has been sent to London to enquire personally into the condition of the lowest classes there.

SERMONS ON SUBJECTS FROM THE OLD TESTAMENT. By James Russell Woodford, D. D., sometime Lord Bishop of Ely. Edited by Herbert Mortimer Luckock, D. D., one of his examining chaplains. New York: Thomas Whittaker. 1887. Pp. 218.

II. SERMONS ON SUBJECTS FROM THE NEW TESTAMENT. The same. Pp. 211.

Within the two volumes there are in all thirty-four of the late Bishop Woodford's sermons. Many of them, it is true, were preached for local and special objects; but, that in them which was merely local in interest has been judiciously pared away by the editor; and if in consequence some of the sermons seem to terminate abruptly, yet all that was essential to completion of the line of thought in each remains, while the eliminating process better adapts them

to general reading. As they were not written with any view to publication, but were selected by Canon Luckock from the mass of the Bishop's manuscript which had come into the possession of Ely Theological College, there could be no dressing and polishing for the press; and hence we obtain the natural and plain form from which the living preacher spoke. These sermons were delivered in all parts of England by one of the most scholarly and definite Catholic Churchmen of our times. The late Bishop of Ely was a thoroughly dogmatic preacher, and the voice of the Church rang clear and strong in the tone of his every utterance to the souls of men. These sermons will be widely read and will endure; and by their certain sound the great preacher though dead, will yet speak to many hearts, strengthening faith and deepening spirituality in the Church of the living God upon earth.

A LIFE OF JOHN COLET, D. D., Dean of St. Paul's and Founder of St. Paul's School. With an Appendix of some of his English Writings. By J. H. Lupton, M. A. Chicago: S. A. Maxwell & Co. 1887. Price \$4.50.

This is the life of a truly great man. Dean Colet was great in many ways; he was great in learning, in organizing ability, but, above all, in his moral character, in having the "single eye and the body full of light." It is delightful to be introduced to the circle of great men of which Colet was one of the chief ornaments. Of this circle, the two foremost, apart from Colet, were Erasmus and Thomas, afterwards Sir Thomas More. Colet was intimate with both of them, and though in these later times Colet seems to have dropped out of sight somewhat, as compared with these two illustrious men, yet when they were all alive and acting their parts, the great Dean of St. Paul's was as prominent a figure and wielded as wide an influence as either of them. When the occasion demanded it, as in the case of his preaching his great sermon before Convocation in St. Paul's, in 1512, he could rise to the loftiest heights of moral greatness and deliver his soul of a message so powerful and searching that it has been credited with starting the Reformation in England. It is difficult to tell in what department his influence was felt most. As an expository preacher he held the first place in his age. As an educator, he was far in advance of his time. Nothing can be more interesting than to read of his founding St. Paul's school, of the wise principles and the deeply religious spirit which were developed at every step. He was not one of those who "built wiser than he knew." There was no blindness, no unconsciousness, in his movements. Every step came from a deep settled conviction, from the purest and holiest desire for the good of the youth of his time. His biographer has done his best to rise to the dignity of his subject, but we are conscious more than once that his theme is somewhat above him. The printer and binder have done their work admirably. Everything about the book is fair and beautiful. This word beautiful applies even to the face of the Dean himself, as it appears in a frontispiece, looking like the saint he was, his sternness softened by the gentleness of a tender and loving nature.

In the October number of *The Church Review*, Judge Prince has a forcible paper on the American Church Building Fund Commission, which will be read with great interest. There is also an article on "The Issue in South Carolina," by the Rev. John Kershaw.

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

THERE is no general interest which more deserves the confidence and liberality of Churchmen than that of the Church Building Fund. It should have the support of the entire Church in this country, of every diocese, parish and mission. It is established on a sound basis to do a work that lies very near the foundation of all efforts at Church extension; in fact it is the agency by which the material foundation in many places all over the land is to be laid. It is a movement without a trace of partisanship or sentiment, save as it is inspired and must be brought to a great success by the loyal love of earnest souls for the kingdom of God.

The financial report of the first six months of the current year is encouraging. It shows nearly twelve thousand dollars added to the fund, more than double the amount received during the entire year preceding. The interest is rapidly extending under the energetic efforts of Judge Prince who has given himself, at the sacrifice of his business for the year, to push forward the work. There are still nearly three thousand parishes which have not contributed. An appeal is put forth by fifty of our bishops (others interested not being at home), urging an offering in each congregation on or about the second Sunday in November. We earnestly hope that the clergy will consider this appeal a "preferred claim" and secure from their congregations a response commensurate with the known ability and undoubted zeal of our people. Let us be in earnest about this, and do it.

WE notice that Bishop H. C. Riley is advertising for funds "in aid of Christian work in Mexico." We hear also that a movement is quietly going on to restore him to the active agency, if not to the episcopal con-

trol of the work there which under his recent administration came into such disrepute.

The last chapter of the Riley romance is perhaps not known to our readers. We would not refer to it, did we not have good reason to suspect that a sequel is in preparation. It is an unsavory subject and we would gladly bury it. At a meeting held in the spring of 1884, a few days before the departure of Bishop Riley for the United States, he asked of the "Mexican Church" authority "to collect funds in other lands for the purpose of saving the churches of San Jose de Gracia and of San Francisco from being lost by foreclosure of mortgage, and of passing into the hands of the (Roman) Archbishop." Examination of the records proved that there was no mortgage on the church of San Francisco, though Bishop Riley represented that there was one of \$20,000. This is a specimen brick of the whole structure. Yet there is a Church paper calling upon its constituents, by advertisements, to send money to this man "for Christian Work in Mexico." They had better send it to repair the great wall of China, and Bishop Riley had better retire to private life.

THE MEXICAN MUDDLE AGAIN.

Nothing in the later history of the American Church has brought more humiliation and confusion of face than the course of affairs connected with the pretended reform movement in Mexico. The course to which we were committed by the adroit management of a few, was contrary to the Catholic canons upon which we are accustomed to take our stand as against the intrusion of other branches of the Church; it was also inconsistent with the historical attitude of the Anglican body and with the declarations of the great Reformers. We embarked upon unknown seas. The result was what might have been expected. A long course of secrecy, misrepresentation, and unconstitutional procedure, culminated at last in exposure and disgrace. Many good and sincere men found themselves mixed up with transactions of which they had not understood the true character, and from which they were thankful at last to emancipate themselves. Two successive General Conventions have pronounced upon the whole matter in no doubtful terms. The episcopal adventurer, who by an unwarrantable stretch of authority, had been consecrated and placed over the pseudo-Church, was forced to resign. It was with the greatest difficulty that, by the influence of a High Church bishop, whose action was a surprise to many, the Convention of 1886 was induced even to give an indirect and temporary coun-

tenance to the so-called Reform movement, by sending a clerical emissary to reside on the ground, as a sort of vicar apostolic. In the course of the debate on that occasion, the Rev. Dr. C. H. Hall, who could not possibly be suspected of party spirit or "Romish tendencies," exposed, in a ringing speech, which they who heard it will not soon forget, the false principles upon which this business had proceeded at the outset, and the fictitious character of the pretended movement from first to last. It is certain that even a reluctant consent to the modified plan now in operation, would never have been wrung from the Convention, unless it had been supposed that it was little more than a mode of winding up the affair with proper deliberation, and allowing certain of those who had become too thoroughly compromised, to make a more graceful and dignified retreat.

But, if recent indications can be trusted, there is now a plan on foot to rehabilitate the Mexican "Church of Jesus" (profanely so-called), and to restore its discredited leader. In view of the whole painful history of this matter, it would seem as if audacity could hardly go farther. Yet, remembering the comparative ease with which the Church, almost without public discussion, was committed in the first instance to the policy which led up to such embarrassment and shame, and, trusting to the proverbially short memory of the general public, there may be those who imagine that this bold scheme can actually be carried through.

Upon all this, there are one or two things to be said. In the first place, then, let no one dream that the policy which was formerly successful can be entered upon again. The Church will demand a full and free discussion at every stage. Information cannot again be refused and facts suppressed. Furthermore, the principles involved are much better and more generally understood than was the case fifteen years ago. And, finally, we have hinted at the uncanonical character of the consecration of Bishop Riley. Those who took part in that consecration were no doubt persuaded, at the time, that their course was justifiable; it was, nevertheless, directly in the teeth of Canon 15, in which alone is any authority given for episcopal consecrations by bishops of this Church, and in which the conditions of such consecrations are clearly defined. It has never been seriously proposed to call to account through judicial procedure the members of the Commission who took upon themselves the responsibility for that unfortunate act. But surely it is not wise to raise a question which cannot fail to arouse acrimonious debate throughout the Church, and possibly prompt men, in defence of

what they conceive to be sound principles, to resort to measures which all would deprecate.

The Church has, to all intents and purposes, given her decision upon this matter. Let restless souls be persuaded to let that judgment stand.

THE THIRTY-NINE ARTICLES.

When a "priest" of the Episcopal Church is ordained he subscribes to no particular creed, or form of doctrine. He is responsible only to his bishop, who seems responsible to no one. When a bishop is ordained he promises "conformity and obedience to the doctrine, discipline, and worship of the Protestant Episcopal Church in the United States of America"—a designation which seems to indicate to the Presbyterian mind that that Church has a Protestant name. But, what bothers us is to know if the word "doctrine" includes the Thirty-nine Articles. Will our courteous and candid friend, THE LIVING CHURCH, please inform us what the word means, and if it covers the articles aforesaid?—*The Interior*.

THE LIVING CHURCH is always glad to respond to its genial neighbor of "the Presbyterian mind."

1. As to the meaning of "doctrine" in the Ordinal, see dictionary.

2. As to the Thirty-nine Articles, the sub-head explains that they were "established by the bishops, the clergy, and laity, etc., in the year of our Lord 1801." They were not, however, made a part of the Book of Common Prayer, though they are bound up with it, nor have they been enjoined by canon. They are not referred to in the trial of bishops, nor anywhere in the canons. Even in the iron-clad canon on ritual, (1874) Title I, Canon 22, Section ii; the offence is specified as "ceremonies or practices not ordained or authorized in the Book of Common Prayer." How far the "establishment" of the Thirty-nine Articles in 1801 is binding on the conscience of the bishops, we are not in a position to say, but that it is binding in law for all time, we do not believe.

If the Articles be accepted *ex animo* as a part of the doctrine and discipline of the Church, yet they are only a part. They were not established to abrogate or modify any rubric or doctrine of the Prayer Book, and the interpretation which finds them in conflict with it is manifestly wrong. To the rubrics, liturgy, and canons, the final appeal must be made. The Articles themselves refer to the Homilies as containing "a godly and wholesome doctrine," and the First Book of Homilies was set forth in the reign of Edward the Sixth.

The Articles were not "established" as an independent and absolute standard of doctrine. They correspond, in scholastic form and method, with the confessions of faith evolved during the Reformation period among the various Protestant bodies

as those of Augsburg, Dort, Westminster, etc.; but they do not, in "this Church," occupy the unique position of exclusive authority which of necessity such documents have where no other symbol or charter is recognized. The Protestant Episcopal Church (that is the name, dear *Interior*) had the Prayer Book before the Articles; and if the latter were abolished, not a doctrine of this Church would be lost. The Articles were a concession to the Roman-protestant spirit of the times, which would have scholasticism with its religion. But the solid basis of Scripture and Catholic dogma already existed in the Prayer Book, and the establishment of the Thirty-Nine Articles could not disturb the foundation.

By what we have said, we do not mean that the Articles, rightly interpreted, are in conflict with the Prayer Book; but that they are not to be taken by themselves as a standard of doctrine; that they must be interpreted by the Prayer Book and Homilies, and are not to "this Church" what, for instance, the Confession of Faith is to the Presbyterians—the sole, authoritative utterance of the body.

THE LIVING CHURCH cannot agree with "the Presbyterian mind" in the proposition that a priest at his ordination "subscribes to no particular creed, or form of doctrine," that "he is responsible only to his bishop, who is responsible to no one." The priest at his ordination has subscribed to the Christian faith as contained in the Apostles' Creed. He has renewed his baptismal vows in Confirmation, and no form of obligation could make them more binding. He also promises, at his ordination, "to minister the Doctrine and Sacraments, and the Discipline of Christ, as the Lord hath commanded, and as this Church hath received the same," and solemnly declares his acceptance of Holy Scripture as the standard of his teaching. As to the responsibility of the bishop, the canons are loaded with provisions for his trial and discipline.

CONGREGATIONAL MISSIONS.

There is a striking similarity between the present attitude of the "American Board" towards the foreign missions of the Congregational churches, and that of our Board of Managers towards the missions of the Protestant Episcopal Church. The American Board, through its "Prudential Committee," has lately assumed to pass upon "the general consensus of the Church at home," and has refused to send out missionaries who are understood to favor the doctrine of a future probation. A Cambridge preacher, at the late meeting in Springfield, declared

that there was not a Congregational minister in Boston, with possibly one exception, who would be allowed, under this test, to preach to the heathen. "I ask," he says, "if the time has not come when we may say, what is good enough for the churches at home is good enough for the churches abroad." It is estimated that the doctrine in question is held by a large number of those who subscribe to the funds of the Board. But the Prudential Committee, sustained by the Board, having decided that the heathen do not have any second probation, refuses to accept as missionaries those who believe to the contrary, though they are in good and regular standing as Congregational ministers. The Board assumes to exercise the functions of an ecclesiastical court, and to put on trial those who apply for missionary appointments. As the Board is a close corporation it will have its own way, and on Congregational principles there is no authority to which it is responsible. Whether the Board is right or wrong as to its opinion in the premises, its action is a piece of private judgment pure and simple, and is the logical outcome of Congregationalism. We see nothing for the dissidents to do but to withhold their contributions, and so the union of churches based on mere sentiment is practically nullified.

With us, however, the conditions are different, and if there is any loyalty to law and order the outcome should be different. Our Board of Managers have doubtless, in times past, exercised autocratic power similar to that of the American Board; but it was not in harmony with our polity, and its limitation was inevitable. This came by the action of our last General Convention, when it was provided that the Board should work in harmony with the Bishops of the missionary jurisdictions. This it seems to be doing now under protest, and the Philadelphia *Standard and Church* broadly hints at the necessity of repealing the missionary canon which prevents the Board from the direct control of the missionaries. This would restore the autocratic power of the Board and would practically nullify the power of the Bishops over their own territory and clergy. The same journal suggests that we may find ourselves without a general secretary, etc., unless such absolute power is restored to the Board. Our contemporary's ideal of missionary organization is evidently that of Congregationalism. That system has no place in "this Church," and those who are seeking to re-establish it are violating a fundamental principle of our Church polity. The day is past when any missionary Board of Managers may usurp the func-

tions of the Episcopate, unless a bishop may be found who is weak enough to abrogate in its favor.

BRIEF MENTION.

Dr. Bartlett, president of Dartmouth College, says that the ruling of the Indian Bureau, requiring even mission schools to give instructions only in English, is "unjustifiable and unendurable," "a stretch of power not only unworthy of an enlightened age and a free country, but in conflict with the first principles of wisdom and justice."—An anonymous citizen of St. Louis has contributed \$10,000 to the fund of a million dollars with which the Presbyterians propose to endow their board of relief for ministers, widows and orphans. It is expected that the fund will be completed at the centennial meeting of the Presbyterian General Assembly, in Philadelphia, next year. Meantime, the widows of our clergy must live on "hope deferred," and that "maketh the heart sick" while it leaveth the cupboard empty.—The wisdom of dividing the old diocese of Illinois is proved against any doubt, if there was any, by the fact that in ten years the number of communicants in the State has more than doubled. The number reported to the General Convention in 1877 was 8,100; the number reported to the several diocesan conventions in May, 1887, was 16,229.—The Archbishops of Canterbury and York, and several other Church dignitaries wore elegant copes at the Jubilee service. Were they worn to honor the Lord in His holy temple, or to honor the Queen? If the former, why worn only on this occasion when the altar was boxed in and the sanctuary was arranged for a royalty pageant?—A lady writes to *The Church Eclectic*: "It is a little singular that the clergyman at the head of our Board of Missions, should also be a director in a missionary society, which in spirit, if not in word, is opposed to the former. Judging from its reports, the A. C. M. S. stands just where it always did, except that its payments to its missionaries pass through the hands of the Board of Missions. What its 'giving up' a few years since, over which there was such rejoicing, meant, I have yet to learn."—A Peoria paper says that the Methodist ministers of that city are hereafter to receive their stipends in weekly payments. It is a rule that might be adopted elsewhere with advantage.—"As a rule," says G. M. Royce in *The Independent*, "the Church of England preacher is more scriptural than the Dissenting minister, but Mr. Spurgeon, the Baptist preacher, is a notable exception to this rule."—"Bishop Potter's prayer at the cen-

tennial," says *The Jewish Messenger*, "was gratefully free from all sectarian allusions, and generally commended." Bishop Potter, we may suggest, followed the Catholic spirit of the Prayer Book. As the prayer was offered in the name of Jesus Christ our Lord, its commendation by a Jewish editor is an unexpected and "grateful" tribute.—Bishop Goodwin, of Carlisle, proposes that the Anglican Church be called "The Church of the British Empire."—*The Church Record*, alluding to certain practices of "Church journals" tending "to injure a rival," reflects upon the whole craft. Let *The Record* say plainly to what journals it refers. THE LIVING CHURCH being one of "Church journals," calls for further particulars. Name the journals, brother *Record*!

THE ANGLICAN SUCCESSION

BY J. ATWOOD.

Much is being written to show that the "Nag's Head" story of the consecration of Archbishop Parker, in 1559, is a myth; as though, if true, our whole claim to a true Succession fails, and that we, like the Church of Denmark, and the Methodists of this country, are merely sporting bishops with no valid title to the name.

True, this story has been shown, over and over again, to be a pure fabrication, and that Parker's consecration to the see of Canterbury was as open, as valid, and as canonical, as that of any bishop to the see of Rome, and so acknowledged even by Roman Catholic historians; still it remains one of the very frequent arguments by Roman priests, to their flocks, against our branch of the Catholic Church. The falsity of this story, of course, we all well know, but, assuming it to be correct, our Succession is not at all invalidated.

The bishops of the English, Scottish, and American, Church, and of their several Missions and dependencies, can trace their net-work of Apostolic Succession through more than one other line, and lines which in no ways depend on Archbishop Parker or his consecrators. On the 14th day of Dec., 1617, Mark de Dominis, Archbishop of Spalatro, who had conformed to the English Church, from the Roman Communion, assisted in consecrating as bishops, Nicholas Felton to Bristol, and George Montaigne to Lincoln, through whom every bishop in the Anglican Church to-day can trace his orders.

Again, at the time of the English Reformation, and as late as Parker's consecration, there were in Ireland twenty-eight bishops filling sees, whose line of Succession extended back to the days of St. Patrick, and even earlier, for there were Irish Christians a century earlier than that saint preached in Ireland. Of these twenty-eight bishops, but two were deprived—being intruders under Mary—and only two resigned, thus leaving twenty-four bishops, who conformed to the new state of affairs, by taking the oath of supremacy to Queen Elizabeth.

The following are the names of fifteen of the said twenty-four bishops, who renounced the Papal authority at that time: Hugh, Bishop of Clogher; Peter, of Clonmacnoise; John, of Kilmore

The Household.

CALENDAR—OCTOBER, 1887.

23. 20th Sunday after Trinity. Green.
 28. SS. SIMON AND JUDE. Red.
 30. 21st Sunday after Trinity. Green.

OCT. 28.—SS. SIMON AND JUDE.—Apostles and Martyrs. In the Greek Church these Saints have each a day. They were nephews of Joseph (sons of Cleopas) and are called "brothers" of our Lord, as it was the custom to name near relations, among the Jews. Simon was surnamed Zelotes, which means a zealot. Jude was called Judas (not the traitor), Thaddeus, and Lebbaeus. He wrote the Epistle which bears his name. These two Apostles were probably martyred together.

"THIS IS NOT MY REST."

BY CATHERINE M. MORRIS.

Not here, oh, not here, where each vanishing breath
 Dies out with a monotone wailing of Death;
 Where the skies that are gleaming on mountain and meadow,
 Grow paling and dim beneath Time's lurid shadow!
 Oh! how can earth's visions—so futile and pale,
 So darkened by sorrow—mortality's trail,
 Give one ray of the glory beyond the fair hills,
 Where the praise of the ransomed in music distils.
 One gleam of those mansions, celestial and bright—
 That City where "Jesus Himself is the Light!"
 Where wavelets of rapture, without an alloy,
 Break over the spirit in circlelets of joy!
 Where heart-strings that quivered, by anguish opprest,
 Beside the "still waters" have found their sweet rest,
 Where "Christ the Redeemer," beyond the dark river,
 Shall gather us home to His Kingdom forever!

ARCHDEACON FARRAR has forthcoming another new book called "Everyday Christian Life." His last work was "The Life of Solomon."

A PARISH in one of our Eastern dioceses went all the way to Australia for a rector. Formerly they went to Canada, where the last rector came from.

A LADY in England has left \$250 a piece to six curates of the Church of England, who have four children, and whose incomes do not exceed \$500 a year.

"VERY many Low Churchmen turn to the East at the Creed," says an American observer of English ritual in *The Church Eclectic*.

CARDINAL NEWMAN's famous hymn; "Lead, kindly Light," has been translated into Welsh. This hymn has three verses and the fourth added in the "Hymnal Companion," is not authentic.

THE Old Catholic Bishop Reinkens stated at Hirschberg: "I have up to this day confirmed more candidates than during the whole of 1874; and our priesthood is at least stronger by twenty men than then. So we are not yet dying out, as our Vaticanist opponents have kept saying."

A LITTLE boy of six years in one of our large cities, was deprived of an escort to church. So he wandered off, and by mistake got into a Methodist place of worship. When he returned and told where he had been, his mamma said: "Well, dear, how did you like it?" "I didn't like it at all, 'cause they never said, 'Our Father,' or 'I Believe,' once," was the earnest reply.

A RUSSIAN paper states that "there are 205 communities of the Greek

Church in Japan with sixteen priests and 104 native preachers, and that the number of Japanese converts to that Communion is 12,500. The number of churches and prayer-houses is 148, and there are four schools. In 1886 the number of converts and children baptized amounted together to 1,470. The number of preachers is stated to be too small, and recruits are wanted."

At a recent seance in Rochester by a medium from Brooklyn, several written communications, purporting to come from the spirit world, were handed out from the cabinet. Six of the notes, in which the chirography seemed to be the most dissimilar, were submitted to experts in the matter of handwriting. Both of the experts agreed that not more than two persons wrote the notes, and one of them was inclined to think that all were written by the same hand. A pencil drawing, purporting to be a portrait of Jean Ingelow, represented her as a man.

It is believed, says *The Pall Mall Gazette*, that *The Times* of London, and the *Gazette de France* of Paris, are the oldest newspapers in existence; but this appears to be a mistake. The honor belongs to the Chinese, who possess a journal started nearly a thousand years ago. Its name is the King Pan. It was founded, says the learned bibliophist, in the year 911 of the Christian era. At first it was published at irregular periods, but in 1361 it became a weekly. In 1804 it underwent another transformation, and appeared daily. It costs a half penny, and issues three editions. The morning edition, printed on yellow paper, is devoted to commerce; the noon edition, printed on white paper, contains official acts and miscellaneous news; while the evening edition, printed on red paper, is taken up with political information and leading articles. It is edited by six members of the Academy of Science, and the total sale of the three editions is 14,000 copies.

THE BROKEN VOW.

A STORY OF HERE AND HEREAFTER.

BY THE REV. W. J. KNOX-LITTLE,
 CANON RESIDENTIARY OF WORCESTER, AND
 VICAR OF HOAR CROSS, STAFFORDSHIRE.

II.

This third tomb is the tomb of my mother.

I who tell this strange story, am the sole surviving child of my father, third Earl of Ravensthorpe, and of Dorothy Agnes his wife. My only brother died in infancy, but my father's family has ever had the privilege of remainder in the female line.

My mother is my earliest and always my dearest memory. I write of the time when I was sixteen years of age, but she had gone to her rest some seven or eight years before.

My father had loved my mother with the most tender affection. When she died I was far too young to know with what unchanging grief he was destined to journey on alone to his grave; but this I know, that during these seven or eight years of his widowed life, while he had proved himself the tenderest of fathers, he had been practically a broken-hearted man. I had dim recollections of a gayer life in the old Hall before my dear mother's death; but since that solemn day when, in my mourning dress, I stood clasping my father's hand by her grave, our life at Ravensthorpe had been generally quiet and secluded in the extreme.

My father had paid short visits to

London to attend to his parliamentary duties, and relatives had from time to time visited us in the days when the gardens were in their summer beauty, and again, not seldom, at Michaelmas, and often in the winter about Christmastide; but for the most part we had been alone. My governess had left us two years before the date of my story, and since then my father had spent several morning hours daily in helping me with my studies, and in the evening hours had loved to hear me play to him on the piano in the drawing-room, or on the organ in the chapel—for now we had a tiny out beautiful chapel in the Hall, where daily morning prayers were said.

He himself was no despicable performer on the pianoforte, and often accompanied me on my violin. I believe young ladies nowadays pay more attention to that unrivalled instrument, but in those days such proficiency was not so common. I had learnt it so long that I had no remembrance of the beginning, and in many a lonely hour of life it has been my dearest companion and friend. I remember well how my father threw his whole soul into the duets we played together,—the tender melodies of Mozart and the pathetic harmonies of Spohr.

My other chief companions were my dear dog Cogser (a name of home manufacture), a collie of the Highland breed, sensitive, gifted and loving, as those creatures are, and my horse—a nervous, high-spirited little mare—whom I called Hedwig, after the heroine of a German romance which my father and I had read together during a short visit to Dresden.

That short visit and the better part of a winter in Rome when I was only nine years old, comprised my foreign experience. My father had taken pains with my German and Italian, for he had always been a student, and much devoted to foreign literature, and indeed in these later years he had spent much of the day and, I think, most of the night in his library.

The people on my father's estate were, I think, a happy people. As I grew from ten to sixteen I had gradually learnt from him the view he strongly held and always taught me, that whatever any of us may appear to have, there is in fact nothing *our own*, and especially that a great landed proprietor with many dependants really possesses nothing himself, but is a tenant at will, and only an administrator for Almighty God, holding an office which requires him to dispense what is placed in his hands for the benefit of those who depend upon him, and for the discharge of which he must one day render a strict account. This lesson I have been grateful for all my life. I think in later years it has helped me, and one very dear to me, to do our duty, and I believe that, on the whole, it is the sense of this which has made the English gentry and aristocracy a real blessing to our dear country.

Among the regular visitors at Ravensthorpe were one or two persons of whom I must say a word in passing.

My aunt Miriam was my father's elder sister. She was a maiden lady, and to me, from my earliest days, she appeared always to be old. She had been, in her younger days, much about Court and had stately and courtly ways. She was at all times splendidly dressed, and her inexhaustible varieties of gowns, ever with a touch of the antique about them, were to me objects of awe and admiration. In these later years she always walked with a handsome gold-

headed ebony stick, sat bolt upright, and disdained any assistance, only that I had found out that over our slippery oak floors she never refused my arm, which therefore was always at her service. Some people thought her severe, and if they spoke to her, feared a snub. I am bound to acknowledge she had the trick of being at times somewhat contradictory; but she was a noble old soul, she hated hypocrisy or pretence in any shape, and could endure pain without a wince.

I loved Aunt Miriam, and I knew she loved me; though anything like effusion, or what in these times is called "gush," she would have treated with withering scorn. I used to think she had been "born out of due time" and had missed her opportunity; for had she only been in the days when it was fashionable for noble ladies to die on the scaffold, she would have played her part with a stately grace such as to do honor to the occasion, and would have made the people dip their handkerchiefs in her blood, and her executioner feel thoroughly repentant and ashamed of himself. In her unbending moments she called my father "my Lord," but in softer hours she spoke to him as "Ravensthorpe," with a tender look in her dear old eyes that spoke volumes of her love and devotion. I noticed also that my father she never contradicted. He was the head of her house, and to attribute error to him she would have deemed an act of black and degrading treason. In this, I confess I cordially agreed with her; indeed I think every one held the same opinion. I suppose it was an almost universal belief because he in no way shared it himself, but was always so sweet and patient and reasonable. But why I loved Aunt Miriam most, I think, was because she so entirely loved my mother.

"There was never any one like your mother, child," she used to say; "she was the sweetest, the cleverest, the most beautiful woman I ever saw," and then she would add a saying which possessed me with a strong fascination: "I think," she was fond of saying, "there were always angels in attendance on your mother."

On two points Aunt Miriam was wont to unbend—not as to her back, for that was always in the perpendicular,—indeed I used to fancy she must sleep in a sitting or standing posture—but I mean morally. She loved three rubbers of whist, neither less nor more, and always believed that if she were beaten, either her partner was under-educated, or there was some secret unfairness; unless, indeed, my father played against her, and then she was almost venomous if she were victorious. Another trait: when at Ravensthorpe, she liked every afternoon to drive for two hours. She said there was no neighbourhood so really beautiful, and that she loved to enjoy the country. I was often her companion in these drives, and I knew that as a matter of fact she always went fast asleep within a few yards of the great gates, and woke up only when we again reached the door. I never dared to hint at such a thing. And the only approach to duplicity which I ever noticed in Aunt Miriam was, that when I told incidents of our drive to my father at dinner, she guarded a stately silence. Only once do I remember that she made any remark in our drives. Once the coachman pulled up suddenly to spare a young woman who ran across the horses' heads, and then she observed with great severity, "Young ladies don't comport themselves nowadays, child as they used to do when I was young. Your mother

would never have done *that*." I remember laughing inwardly at this. The notion of my dear mother, whom I knew only as a sweet and graceful vision, or in the calm repose of her monumental tomb, *running*, tickled my imagination so acutely!

Dear Aunt Miriam! she was a beautiful old lady. With all her unbending ways, she was so true, so kind. She was what is called "game to the backbone," but her heart was in the right place, and that is, after all, the great thing in this sad world! She always seemed to me about a hundred, and now for many years she has slept the sleep of the just under the chantry floor. May she rest in peace!

Our other chronic visitors in summer and at Christmas were Eleanor Hordle, the sister of a late vicar, good and kind and commonplace, but really devoted to the clothing-club and the poor; and then there was a certain Miss Marjoribanks, who I believe had been a "companion," or something, in my mother's family, and a certain Miss Marjory Blackwood, who had a small property of her own about twenty miles from Ravensthorpe, and had always been a friend of our people.

Miss Marjoribanks was an almost incessant talker, and I used to think her fellow-"companion" must have been deaf to have endured her constant company. She always bored me dreadfully, but there was a mitigating circumstance; however much she talked no one was expected to listen, and no one ever tried, I think, except my dear father, and he could not fail in courtesy to the most tiresome person in the world.

"Poor thing," I have sometimes heard him say, when Miss Marjoribanks had withdrawn at night to give her maid the benefit of her eloquence, "she has a great gift of utterance." This was the most severe thing I ever heard my dear father say.

Miss Marjory was a good soul, but she certainly was not brilliant. She always gave the wrong answer, and possessed a faculty of confusion of thought which amounted to genius. I was often sorry for her, though she made me laugh, for she roused Aunt Miriam's opposition more than any one, and I am bound to say got severely snubbed in consequence on every possible occasion. She had a good-humoured way of winking at her next neighbour on these occasions, and ejaculating *sotto voce*, "Poor Lady Miriam, it's her way, you know."

This threw me into interior and unquenchable laughter, but outward expression was always checked by my father, who had a merry twinkle in his eye at such times, which implied to me his deep sympathy with my feelings, but his sense of the need of courteous self-restraint. I liked Miss Marjory, she was so good-natured and so funny—always *mal a-propos*. She invariably played the wrong card at whist, which reduced Aunt Miriam to speechless scorn.

I forgot one trait in Miss Marjoribanks—she loved games. People who allow themselves in an unrestrained enthusiasm for this particular taste, are sometimes, I have noticed, socially most embarrassing; and indeed so she often was. When her efforts in this direction were successfully resisted, she had a way of trying what she considered the next best thing. Then she would make vigorous endeavours to force every one to discover impossible puzzles, or to swing sixpences on strings to strike the hour against tumblers, or she would

proceed to propose riddles. In this latter case you were saved all overstrain of the brain-power, for she invariably told the answer before you had time to hear the question, with the rhetorical interrogative, "Now, isn't that good?"

The worst was, she sometimes excited Miss Marjory to emulation in conundrums, and then she invariably asked the answer, and then, with a puzzled look, would say, "No, let me see now—no! that isn't it? Is it? Now, let me see! what was it *though*?" with such an appealing look that I often fairly exploded in laughter, until I was reduced to better behaviour by my dear father's "My child, my child," accompanied with a smile of such exquisite amusement that I knew it was only his imperturbable good manners which kept him from following my example.

Others came, many gentlemen, old and young, and the house was occasionally very full, but only for about a week at a time, especially about Michaelmas, when the Festival was kept at the church, and there was much festivity, and our services were beautiful and solemn.

The hounds sometimes met at Ravensthorpe, and I loved to see the high-mettled horses, and the men in their pink, and to hear the baying of the dogs. I rode on these occasions on Hedwig to the meet with my father. I never hunted. He did not think it a fit amusement for women, and he himself, though he took a kind of interest in it all, had never crossed country since my sweet mother's death.

It was a very happy home, although, or perhaps *because*, for the greater part of the year we were very quiet, I and my father quite alone.

These were the times I loved the best. In spite of his quiet ways, my father was ever to me the most delightful of companions. Our Dante, our music, my lonely rides and walks, and my walks and rides with him, and many visits to the poor people, and little talks to the dear old Vicar—my father's oldest and most faithful friend,—and solitary hours in the chantry, where I loved in the evening to spend some time by my mother's grave, and some curious wanderings in the less-inhabited parts of the old Hall—these things made up my quiet life for some eight or ten years.

(To be continued.)

THE TWENTIETH SUNDAY AFTER TRINITY.

BY E. O. P.

O Almighty and most merciful God, of Thy bountiful goodness keep us, we beseech Thee, from all things that may hurt us; that we, being ready both in body and soul, may accomplish those things which Thou commandest, through Jesus Christ our Lord. Amen.

Omnipotens et misericors Deus, universa nobis adversantia propitiatus excludere; ut mente et corpore pariter expediti, quae tua sunt liberis mentibus exsequamur.—*Per. Gel. Sac.—Miss. Sar.*

It is from St. Gelasius that our collect is derived, but the present form is a very free rendering of the Latin original and shows certain insertions which are due to Bishop Cosin in 1661. In the translation of 1549 the word "merciful" is without the superlative "most," and "we beseech Thee" does not appear until the revision of 1661. The Latin which literally rendered would be "free minds," in Cranmer's version is "free hearts," and it is Cosin who substitutes "cheerfully." The most radical change however, is in Cranmer's giving us "of Thy bountiful goodness," for the Latin of "being propitiated." By this vague interpretation we miss making the definite acknowledgment of the blessed Sacrifice

continually offered for us by our risen Lord, and probably it has come of the translator's deference to those minds which in his day were so beclouded by Puritan influences as to suspiciously pervert meanings they failed to comprehend.

"Exclude all things which are adverse to us" would be a more liberal rendering of the Latin than "keep us from all things that may hurt us," which is Cranmer's version, and "those things which Thou commandest" is also Cranmer's, but it is a deviation from the sacramental text, and perhaps loses to us some tender meanings. The prayer that we may do "the things which be Thine," as the old Latin form has it, offers unto God not only the doing of His commands—our bounden duty and service, but would render unto Him "ourselves, our souls and bodies," and all that we do, as the things that are God's. These are words of devout aspiration which would show us to be pilgrims here, and have in them a ring of the heavenly citizenship which touches the soul like a home-song heard upon foreign shores. They are words to make "heart and mind thither ascend and with Him continually dwell" Who is ascended into the heavens—our Lord Jesus Christ.

What comfort is ours in knowing that only of one's own will can any be wrested from the Father's holy keeping or be hurt by "those evils which the craft and subtilty of the devil or man worketh against us." However sorrows and persecutions continually do come, of the Father's good Providence they shall be brought to nought, and we know that although these seem like adversities, they are not really so. Rather they are the winds which spin and toss each vessel upon the waves of this troublesome world, but in the end bring it unto the desired haven. Yet it is only as we resign ourselves body and soul into God's watchful keeping that any shall hope to "walk circumspectly, redeeming the time," or to "be filled with the Spirit" unto thanksgiving, rejoicing evermore.

This day's entire altar teachings should open to us the ever fresh meanings enfolded in those constant altar words of preservation which are echoed in our collect. The blessed sacramental life which with those words is offered to each body and soul trusting in the " manifold and great mercies" of our merciful Lord, shall indeed keep them from all that is hurtful, in that it preserves unto everlasting life. Yet it cannot be too often recalled to our minds that whilst God's children have the help of His special grace to accomplish those things which he commands, to do those things which are His, it is not so theirs as to release any from personal effort to correspond with it. "He Who made thee without thee, will not save thee without thee."

Our collect words "body and soul," are deep-rooted in the mystery of the holy Incarnation. Christ has redeemed our fallen human nature, therefore our bodies and souls are renewedly His by virtue of the price He paid for them. But our Lord took a Body formed of our very flesh, with which to invest His own unspeakably glorious Human Soul, and in the eternal union of our Lord's Divine and Human Natures, He is now at the Father's right hand—wherefore our human nature is not only redeemed, but also is exalted by our Blessed Lord, and thus all His members are pledged to "walk worthy of the vocation wherewith ye are called." How then should we not ever be ready both

in body and soul to do God's will, He working in us "that which is well pleasing in His sight?"

Individually we ought to reap much benefit from our collect, though we ponder but the one thought of being ever "ready both in body and soul." It should help us to sift our own meanings in accepting those other altar words: "We offer and present unto Thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy and living sacrifice unto Thee." And the same thought will surely lead us to give the "heartly thanks" for all those servants of God who "do now rest from their labors," and to beseech Him that we with them "may have our perfect consummation and bliss, both in body and soul," in His own eternal and everlasting glory.

THE CONVENTUAL ELEMENT IN FRANCE

IN THE SEVENTEENTH CENTURY.

BY A. G. B.

IV

Of the ascetic communities of men and women I have selected four of which to speak. The Carmelites of France, Port Royal, the Feuillants and Feuillantines, the Trappists.

In the middle of the sixteenth century St. Theresa of Spain under the authority of Pope Pius IV. established a separate branch of the ancient order of Carmelites. The old rule was not sufficiently rigorous for her ascetic enthusiasm. Greater seclusion and more severe penitential exercises were enjoined and those under the new rule were known as the "Barefooted Carmelites," i. e., they wore sandals instead of shoes. In 1604 under the influence of Francis de Sales and in response to the ardent wishes of some of the noblest ladies of France with Mme. Acarie at their head, the Abbé de Berulle undertook a journey to Spain and brought back to Paris six Carmelite nuns who were installed in the building of an ancient priory in the Faubourg de St. Jacques. They were soon honored with a visit from Queen Marie de Medicis, with a brilliant train, and on the occasion of this visit seven ladies of high rank made their profession and assumed the Carmelite habit, a brown tunic with white mantle and hood.

Port Royal des Champs, famous through its connection with the Jansenistic controversy, belonged to the Benedictine Order and at the close of the 16th century, in common with most religious houses of the time, was in a state of scandalous degeneracy. The nuns went abroad when they choose, and instead of spending their time in devotion and ascetic exercises gave themselves up to frivolous amusement and luxury.

You know the story of reform, how the child abbess, Angelique Arnauld, became converted through the preaching of a Capucin friar, renewed her vows which had been uncanonically taken at 9 years of age, and through her gentleness, her strict example and firmness, brought about a complete revolution in the abbey. "In five years she had re-established all the rigorous observances of the Benedictine rule."

The Abbey de Feuillants belonged to the Cistercian Order and was reformed by Jean de la Barriere, near the close of the 16th century; Mme de Sauvens hearing from him of the order, earnestly desired that a house might be established for women having the same rule. She could not join such an one herself, being married, but her sister and other

friends who had listened to the discourses on spiritual things between Mme de Sauvens and the Abbé de la Barriere, became filled with longing for the religious life and begged the Abbé to found a branch for women. The Abbé tested their resolution by telling them of the austerities of the rule, but the account only strengthened the ardor of these seekers of the cross, and after making them wait for a year, the order of Feuillantines was founded, having the same rule as the Feuillants. And a terrible rule it was! The feet of the devotees were bare, not even sandals permitted; the head was always uncovered; sleep was taken on the floor without removing the clothing, food eaten while kneeling, and such food! No eggs or fish were permitted, of course no meat; neither butter nor oil; and even salt was excluded! They were only allowed herbs cooked with water and barley bread baked in the sun, so black that the beasts refused to eat it, and for drinking vessels they used only human skulls. Yet this order was entered by French ladies of high rank, accustomed to every luxury and among them the widow of the Prince of Gondou, daughter of the Duc de Longueville! So severe was the asceticism that fourteen nuns are said to have died in one week and the Pope issued an order commanding an abatement of the austerities.

The abbey of Notre Dame de la Maison de La Trappe, a reformed Cistercian convent, was founded in 1140, and in its beginning was celebrated for the eminent holiness of its inmates, but the religious wars caused, as in so many cases, a relaxation of the rule; degeneration, luxury and idleness, followed, and the monks were generally known as "the brigands of La Trappe."

In 1662, Armand Jean Le Bouthillier de Rancé undertook the reformation of this abbey, to which he had retired after a life spent in worldly pleasures. The monks did not wish to be reformed, and threatened to stab or poison him if he attempted it; but not discouraged, or even surprised, he called in religious of "The Strict Observance" to take their place. The new monks, however, were not rigorous enough for his ascetic zeal, and after patient effort he succeeded not only in restoring the rule of St. Benedict in its original severity, but in bringing in new austerities, so that La Trappe became notoriously, and even proverbially, ascetic. The abbé always went beyond his monks in fasts and other severities, so that one wonders how he could live, and eat so little and work so hard. He was always first at the offices and chose for himself the most disagreeable and humiliating work.

Twelve hours of the day at La Trappe were given to religious exercises, and several to hard labor. The diet consisted of vegetables and water. Meat was only allowed in cases of great emergency; neither wine nor fish was permitted; almost absolute silence was enforced; and ever, night and day, the one idea absorbing and controlling the whole mind was that of death. The order of Trappists was suppressed during the Revolution, but revived in 1817, and continues to exist in large establishments in France at the present day.

We have taken a brief look at a few of the most noteworthy conventual orders of France of the 17th century. We have seen how the lofty ideals of the great founders of the monastic orders had through various causes fallen to the very earth. We have noted how the strifes of the 16th century ended and

the air cleared; light, as from heaven itself, broke over the scene. The life of Christ, which from the time when He promised His perpetual presence to His followers, to this day had ever flowed within His Church, though in the midst of darkness and sin it had seemed at times extinct, now began to bud and blossom and bear fruit, even the fruit of holy living. And though, in the case of cloistered nuns, that living was not always what you and I think the best way of serving God, still let us emulate the sincere motives of the religious of that day; and if we believe it better to live in the world, striving the while not to be of it, yet let us imitate their self-sacrifice. Who has not been touched with the pathetic picture of Madame Louise of France, daughter of Louis XV., laying aside her royalty and every earthly pleasure and comfort, to become a simple Carmelite nun? And, however mistaken she may have been in thinking she could thus "work out her own salvation," who will not believe that a reward shall be hers, who literally gave up all for Christ, greater than that of an easy-going Christian woman of today, who perchance despises such a sacrifice?

But, however this may be, all must acknowledge the blessings brought to the world by the foundation of sisterhoods designed to minister in Christ's Name to the bodies and souls of the needy, and to labor not primarily for their own salvation, but rather for that of others.

Two hundred years later, England has experienced a similar revival of religion, and it is worth noting that it is again accompanied by the building up of sisterhoods, and other associations, for the promotion of practical holiness, both among their own members and in the outside world. Again we see the proof that the Divine Life abides with the Church of Christ, and will unto the end.

THE END.

THE CHURCH SYSTEM THE KEY TO FOREIGN MISSIONS.

BY THE REV. F. R. GRAVES, ST. JOHN'S COLLEGE, SHANGHAI.

(Concluded.)

Christianity is not the religion of a book. Too many fancy that all we have to do is to put the Holy Scriptures into the hands of the heathen to show them the way of salvation and convert them to the truth; but this many years the Scriptures have been so distributed throughout the length and breadth of the land, and this result has only followed in the rarest instances. And why should it? The Word of God is powerful in the hands of the Church as taught and explained by her, but to expect the heathen to make a religion out of it for themselves, to read and be converted, *ex opere operato*, as it were, is an error which experience is slowly but surely demonstrating.

This exaggerated estimate of the value of the written Word alone and uninterpreted, is part and parcel of the system which, in one form or another, has been followed by the Protestant bodies in their foreign missionary work. These methods have been tried, and tried thoroughly; the men who have used them in their work have not been wanting in zeal or intelligence. The sectarian system has been transplanted from abroad, the Sabbath school, the prayer meeting, the revival; in short the whole machinery has been used here as it is used in England and

America. Converts have been made, and sincere converts too, but the system as a system fails here, and reproduces the faults with which it is justly chargeable at home. Now where this modern system fails, we believe that the system of the Church will not only stand the strain and do the work, but that nothing else will. And further, we claim that the Church answers the very need in the heart of the heathen which nothing else will, so that where other systems fail, she can succeed and gather a harvest which none else can gather. Only let it be tried faithfully and consistently.

The great success of the Church of Rome in her work here, in spite of her false additions to the Faith and her practical errors, which must surely clog her progress, results solely from this—that any form of Catholicism, even when weighted with error, is able to win the day against the systems of the sects. The Church of Rome succeeds by what is true and Catholic in her teaching and her system. She succeeds in spite of her errors, and we cannot but believe that if the pure faith were taught by us, the worship of the Church performed reverently, and her discipline faithfully used, the results would be greater than we can imagine.

The Church is the divine system for training souls. She can tame and cleanse, and enlighten the hearts of the heathen, not by any power of her own, but of Christ Who dwelleth in her. She trains them in the Faith. They repeat her Creed at Baptism, they listen to the exposition of the Faith in sermon and catechising, they absorb it in her services, they read it in her Prayer Book, they are influenced by it at every season by the sequence of the Christian Year.

She trains them in repentance. By their probation as catechumens, by the strictness of the moral laws she teaches, by her holy discipline, by the preaching of the judgment to come, she brings to their consciences the knowledge of sin, the necessity of repentance. She trains them in reverence. Her children enter the house of God as entering the presence chamber of the King. She inculcates a holy fear and permits no rude familiarity of speech on sacred subjects. Her whole liturgy and ritual combine to teach the truth that holy things are for holy persons.

In the past, the mission of the American Church in China, feebly manned and cut off from intercourse with the great body of the Church at home, has been at the same time surrounded by bodies of Christians vastly superior in point of numbers, and all united in their rejection of the Church system. Thus our mission work has been dominated to a great extent by outside influences. From time to time it has shaken off this influence to a degree, but never has the complete system of the Church been consistently applied to our work. So few have been our workers, and so little leisure have they had to produce suitable literature, that we have used tracts, Methodist or Presbyterian, as the case may be, in which the doctrine has by no means been in accordance with the doctrine of the Church. Every attempt to better things, to introduce the customs of the Church, has been met with determined resistance. Meanwhile a great revival has swept over the Church at home. Coldness and deadness are vanishing before it. The Church has begun to claim her heritage in Catholic antiquity. The doctrines of the Prayer Book are

preached from her pulpits, her rites are celebrated with due solemnity. And these things are the fruit of loyally teaching what the Church teaches, of faithfully applying to our modern life the rules of holy living which the Church supplies.

Is it reason that such an unprecedented revival of Church life as the last fifty years have witnessed in England and America should stop short of producing the same results among the heathen? Has not the day rather come when Churchmen shall cease to confine their gifts to the parish, the diocese, yes, even to their country, and pour them forth with prayer upon the unconverted millions, when the foreign missionary work of the Church shall be abreast of the Church at home and not behind it, when she shall put on her garments of glory and beauty and call herself Catholic even as she is.

There is a tradition that in the past there was a compact made between the High and Low Church parties in the American Church, by which domestic missions were left in the hands of the former, while foreign missions were committed to the latter. Whether the tradition be true or not, it represents a fact which ought to be the shame of every man who loves the Church and her ways, and that is, that those who have professed belief in Church principles at home, have held back coldly from the work of Foreign Missions. The day has come when this reproach must cease. If Church principles are worth anything, they are worth everything. If they are necessary at home, they are necessary here. If they are true for England and America, they are true for Africa, China, and Japan. It is as well to face the logical consequences of the Church's position. If the Faith, the Sacraments, and Holy Orders are vital truths for which we should earnestly contend, then to give up any of these in our mission work is wrong. On the other hand, if they are not essential, it is equally wrong to keep ourselves separate from our brethren on account of them. In view of the mighty interests at stake, in view of the fact that our work is for immortal souls, it is wrong to let rites or dogmas, if they are not of vital importance, keep us from uniting with all Christian bodies for a common end. If, however, as the Church teaches, the Faith is a divine deposit which we must keep and guard, if the Sacraments are the means ordained by our blessed Lord by which the benefits of his Incarnation are conveyed to men, if Holy Orders are no less than His commission to preach this Faith and minister these Sacraments,—then our duty is plain. We ought not only to hold and teach these things, but to make them living realities in our work, we ought not to shrink from their consequences because they seem to separate us from those with whom we would fain be one. There ought to be no weakness, no compromise. What the foreign missionary work needs is to feel the Church behind it, to have Churchmen at home awake to the exceeding importance of the questions at issue, and also rally to support it, to feel the great heart of the Church at home throbbing with sympathy for it, to know that the Church prays for it, that in the intercessions poured out before the holy altar, the churches in foreign lands are not forgotten. Yes, when those who love Christ's Church give to her work among the heathen their alms, their prayers, themselves, then, and not till then, will God send the increase for which we wait.—*The Church Eclectic.*

REMEMBER THE CHURCH IN YOUR WILLS.

"In the midst of life we are in death." The words form part of the Burial Office which the Church has appointed to be said over the bodies of all her children.

In the Office for the Visitation of the Sick the Church directs her priests to advise the sick to make their wills, if they have not already done so; and especially are they directed to "move such sick persons as are of ability, to be liberal to the poor."

It is a very wrong idea that some people have that only wealthy persons ought to leave anything in their wills for the work of the Church and for charitable objects.

"We brought nothing into this world, and it is certain we can carry nothing out." While here, we are like stewards entrusted with our Lord's talents.

In the majority of our parishes, and in the work of the Church at large, we find that we cannot depend upon the large gifts, but upon the many small ones, and so it should be with our wills.

GENERAL LEE'S BIBLE.

Very few things are lost in this world. They may disappear for a time, like the ten tribes of Israel or the pencil that is put over the ear for safekeeping, but will appear again, like the hero in a modern novel, "later on."

important historical work for years, but the Bible is at last restored to its owner, and the biographer can now complete his task.—Boston Globe.

OPINIONS OF THE PRESS.

The Boston Daily Advertiser.

THE TROUBLE IN CHINA.—The Protestant Episcopal papers are discussing the relation of the board of missions of that communion to the China mission.

On the one side it is said that the Chinese cannot be attracted except by a rich service, and on the other the claim is made that the missionaries ought to represent only the average churchmanship of the parishes at home.

It will be seen that in kind this controversy is much like that which has shaken the Congregationalists of the country, and which is to make the American Board meeting at Springfield next week a momentous gathering.

The Presbyterian Journal.

CARDINAL GIBBONS' RUDENESS.—The chief comment we have to make upon this performance of the Cardinal and his suite is its utter lack of good taste. It is a mark of genuine breeding that when one accepts an invitation to participate in a public ceremony of essential importance, one shall not parade one's personnel or one's party convictions in such a way as to disturb the harmony of the occasion.

The Scholast.

THE BISHOPS ON LAY BAPTISM.—And now comes Bishop Paret to tell us that the Declaration does not in reality pass upon the validity of sectarian Baptism, as everybody had supposed, but that the little word "duly" was deliberately inserted in order to meet this very point and leave an open question an open question still.

In view of the Bishop's statement it is hard to see how the movement can be saved from utter, and we will say, deserved collapse. It will speak volumes for the forbearance of our Christian brethren of various names if it does not arouse a feeling of indignant disgust to discover that for the better part of a year they have been discussing, in their papers and in their deliberative assemblies, these overtures from Episcopacy, under a completely false impression of their meaning in a fundamental point.

The Church Times.

DISSENT IN ENGLAND.—The outcry of Mr. Spurgeon against the erroneous tendencies of Dissenting preachers is

making considerable stir. The British Weekly has adopted what has now become the usual course, of asking more or less prominent ministers their opinion. We find that Mr. Wigner, president of the London Baptist Association, thinks "there never was a period in English history when there was so much earnest evangelical work done," and that mainly by the Baptists and Independents.

Lactated Food The Mother's Favorite.

Send for our Circular entitled "LETTERS from MOTHERS,"

which contains a large number of letters, many of which say the life of their baby was saved by the use of LACTATED FOOD. Read these letters and, if you wish, write to the mothers and get their opinion—every one will gladly answer.

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To the mother of any baby born this year we will send on application a Cabinet Photo. of the "Sweetest, fattest, healthiest baby in the country."

An Appropriate Xmas Present!

THE REMINGTON TYPE-WRITER, for Pen Paralysis, or Writer's Cramp, is a sure cure. Used at sight, and without fatigue. Three times as rapid as the pen. We occasionally take a slow machine in exchange, of inferior make, which will do work where speed is not a desideratum.

What is Scrofula

It is that impurity in the blood, which, accumulating in the glands of the neck, produces unsightly lumps or swellings; which causes painful running sores on the arms, legs, or feet; which develops ulcers in the eyes, ears, or nose, often causing blindness or deafness; which is the origin of pimples, cancerous growths, or many other manifestations usually ascribed to "humors."

How can it be cured? By taking Hood's Sarsaparilla, which by the cures it has accomplished, often when other medicines have failed, has proven itself to be a potent and peculiar medicine for this disease.

Hood's Sarsaparilla

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

100 Doses One Dollar



All Druggists, 25c., 50c., and \$1.00. Prepared only by Dr. Seth Arnold, Med. Corp., Woonsocket, R. I.

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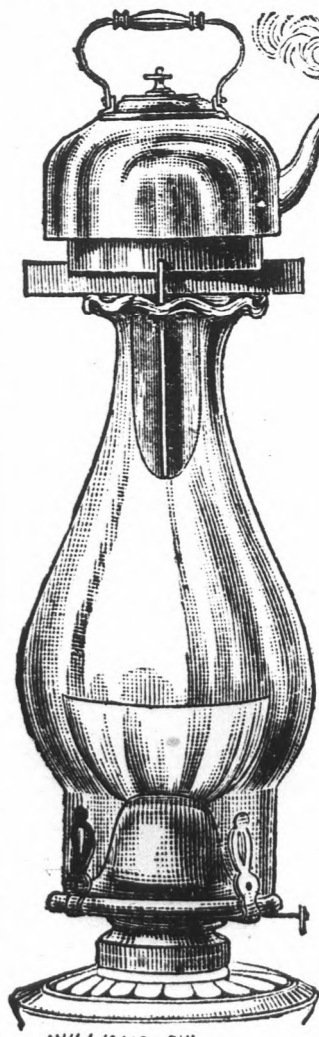
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BONANZA FOR AGENTS.



THE PERFECT LAMP CHIMNEY STOVE, Boils! Fires! Stews! Coffee, Tea, Meat, Eggs, Oysters, Potatoes, &c. Safe and always ready for use in the Sick Room, quicker and cleaner with less expense than any other method. Can be used in the Dining Room, Nursery, Office, or Shops. It takes the place of expensive spirit and oil stoves. Can be adjusted to top of any size or style chimney without altering or affecting the light. Concentrates all the heat, and prevents smoking the chimney. 25 pounds can be put upon any chimney with perfect safety, using the ordinary kitchen utensils. Each stove is packed in a neat paste-board box, and readily retail.

for 25 cents. Now is the time; the first to canvass in your locality will reap a harvest. Agents coin money selling this little article, needs but a trial to prove their usefulness to any housekeeper. Liberal Terms to Agents. To introduce and secure agents, we will send a sample postpaid anywhere in the U. S. for Twenty cents. (To Canada 10 cents extra). This is less than retail price. We make this offer for the purpose of introducing and securing agents for this practical, labor-saving invention. You can take a sample and go right to work and take orders for fifty per day.

PRAIRIE CITY NOVELTY CO., 45 RANDOLPH ST., CHICAGO, ILL.

Horstford's Acid Phosphate
In Nervous, Mental or Physical Exhaustion.
Dr. N. S. Read, Chandler'sville, Ill., says: "It is of the highest value in mental and nervous exhaustion, attended by such functional disturbances as sick headache, dyspepsia, diminished vitality, etc."

Art and ingenuity combined have produced in the "Garland Stoves and Ranges" an article of household utility, which for elegance, durability, economy and convenience, is unexcelled. The "Garland Stoves and Ranges" cost no more than is often asked for worthless imitations with which the market is flooded.

Advice to Mothers.

Mrs. Winslow's Soothing Syrup should always be used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhoea. 25c. a bottle.

Winfield, Kansas, City Lot Sale.

The advertisement in another part of this paper of the Platter Land Co.'s opening sale, at Winfield, Cowley County, Kansas, appears for the last time in this week's issue. The sale occurs the last week in October. Parties who have contemplated going, and decide to go, will never regret the trip. The great West can never be appreciated, nor its opportunities realized, until both are seen with one's own eyes.

Scott's Emulsion of Pure Cod Liver Oil, with Hypophosphites.

For Lung Troubles and Wasting Diseases.

Dr. J. SIMONAUD, New Orleans, La., says: "Scott's Emulsion is the finest preparation of the kind. In affections of the lungs and other wasting diseases, we may consider it our most reliable agent. In a perfectly elegant and agreeable form."

'Go West, Young Man.'

Very especial interest attaches to the advertisement in another column of the Memphis and Denver Railroad Land and Town Company of Wichita, Kansas. As our readers are aware Jay Gould is building a trunk line of the Missouri Pacific Railway west through Kansas and Colorado to Pueblo and Denver.

The Memphis and Denver Railroad Land and Town Company is an organization in close sympathy with the Railroad Company. It locates the railroad stations and owns the town sites on which they are located. Naturally, the Town Company fosters the rapid growth of its towns and young cities.

As will be seen by the advertisement, business lots and residence sites are offered in eighteen points in Kansas and Colorado. The average of towns is not over three months. Those who locate now will at once rank with the foremost business men of the country. No large capital is needed. Energy and business capacity, and a little means, form the right combination. Farmers can get the choicest farms at \$2.50 per acre and up. Indeed, some Government lands are yet to be had for the asking. There are many who will be glad to have this opportunity pointed out to them to locate with fine business prospects, large opportunities for usefulness, and a home where society is good, the climate is unexcelled, and where schools are unknown, and churches and schools will abound.

To the real estate investor the attractions are very great, for town property must necessarily rise rapidly in value. By making purchases that include lots in each of the towns, the investor guarantees himself an interest in all the best of the future cities sure to be developed.

The Memphis and Denver Town Company, it is hardly necessary to say, is responsible to the highest degree and in every particular.

Parties interested should write for full particulars, specifying the kind of business preferred, etc., etc.

HINTS FOR HOUSEWIVES.

RUSTY flat-irons should be rubbed over with beeswax and lard.

TO MAKE A SCENT RESEMBLING VIOLETS.--Drop twelve drops of genuine oil of rhodium on a lump of sugar, grind this well in a glass mortar, and mix it thoroughly with three pounds of orris powder. This will, in its perfume, have a resemblance to a fragrant violet.

FALLING HAIR.--The following is a good preventive: Scald an ounce of black tea in two quarts of water, strain, add an ounce and a half of glycerine, half an ounce tincture of cantharides, one pint of bay rum, mix well and perfume. Use frequently on the hair and the scalp, and take care of the general health.

CHESTNUT YUKNE.--Boil and peel a quart of large Italian chestnuts. Fry brown in dripping. Prepare a quart of strong mutton broth. Let the chestnuts boil in this until tender. Then take them out carefully. Thicken the broth with browned flour, and add the juice of a lemon, salt, and pepper, and pour over the chestnuts. Serve with rice.

IMITATION CORAL COATING.--To imitate coral work on a pasteboard basket card receiver, dissolve sealing wax of the desired color in first-proof alcohol, and then stir in rice, sage and small pieces of tapioca. Then apply with a broad camel's hair brush. Enamelled paintings may thus be produced, using several colors and shades of sealing wax kept in separate vessels.

POT ROAST OF BEEF.--Get four or five pounds from the rump without bone. Cut gashes lengthwise and lay in strips of salt pork. Put in a broad pot and pour in a cup of boiling water. Cover tightly and let cook about two hours, turning once. During the last half-hour baste several times. Then put the meat when done in a covered dish to keep warm, while you cool the gravy by setting it in cold water. When the fat rises skim off every particle, return the gravy to the fire in a saucepan, thicken with brown flour, boil up and serve. Even the coarser pieces of meat may be made palatable by this mode of cooking.

BUREAU COVERS.--Most dressing cases need a cover of washable material, for more or less soilure is always connected with the toilet operations, and is collected by the dust of rooms in use. For real service they ought to be of stuff easily laundered, and not partake very fully of the fussy millinery character so many ladies like to surround themselves with in their dressing-rooms. Plain coarse linen of suitable width finished at the ends with either drawn work and fringe or a plain hem, makes a good cover for those bureaus whose top is of one piece. Marble-topped bureaus can have mats of different sizes, as can those bureaus which have side drawers on the top, or boxes with lids. Momie cloth over silesia or silk makes pretty covers. These can be embroidered in outline or in Kensington stitch. It is very pretty to fill in designs on wash goods in plain running stitch, button-holing around the figures, which are left plain. This style of work is particularly effective on linen, and a cover two yards long frequently sells for ten dollars, if handsomely designed and worked. Cretonne does very well to cover the top of the bureau, and if it matches other hangings in the room, it sometimes looks very well.

KNIT BABY SHIRT.--Materials. One ounce zephyr, 2 small bone knitting needles.

Cast on 112 stitches.
Knit one round plain, purl four rounds.
Fifth round. Narrow 2, knit one plain, wide 4, knit one plain, narrow 4, knit one plain; the same process continue the length of the needle, leaving two stitches to be narrowed at each end of the needle.

Sixth round. Plain.
Repeat fifth and sixth rounds eight times.
Twenty-second, twenty-third, twenty-fourth, twenty-fifth rounds--purl.
Repeat fifth and sixth rounds eight times.
Repeat fifth and sixth rounds eight times.

This makes three rows of the pattern which finishes the bottom of the skirt.
The upper part of the skirt is knit 2 plain 2 purl, for forty-eight rounds.
Forty-ninth round. Knit 2 together, make one the entire length of the needle.
Fiftieth round. Plain, and bind off. That is one-half of your shirt.

For the sleeve cast on 56 stitches. Knit one row of the pattern as for the bottom of the skirt.
The upper part of the sleeve 2 purl 2 plain for eight rounds.
Ninth round. Knit 2 together, make 1.
Tenth round. Plain, and bind off.

For the gusset for the sleeve cast on 24 stitches. Knit 2 rounds plain, 2 rounds purl alternately for 24 rounds, then bind off. Sew your gusset and sleeve together with a worsted needle and zephyr, then sew the sleeve to the body of the shirt, leaving one-third of the sleeve above the top of the body, then sew the skirt together.
Crochet a little shell edge around the neck, in which run a narrow satin ribbon.

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 properly perform their duty, the blood is poisoned, causing pain in the back and loins, flushes of heat, chills. **BULL'S SARSAPARILLA** acts as a diuretic, causing the kidneys to resume their natural functions.

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

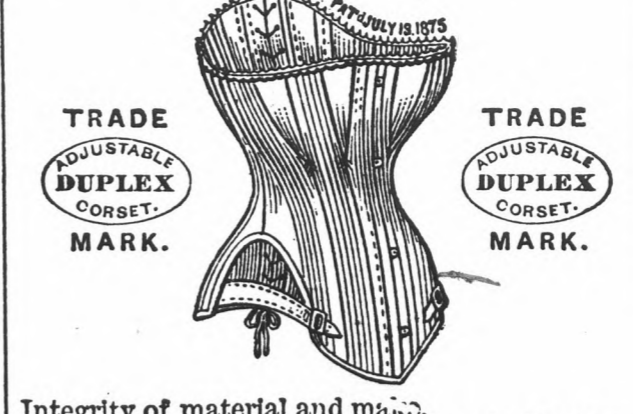
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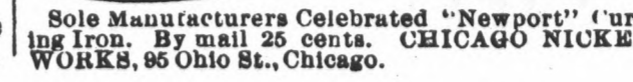
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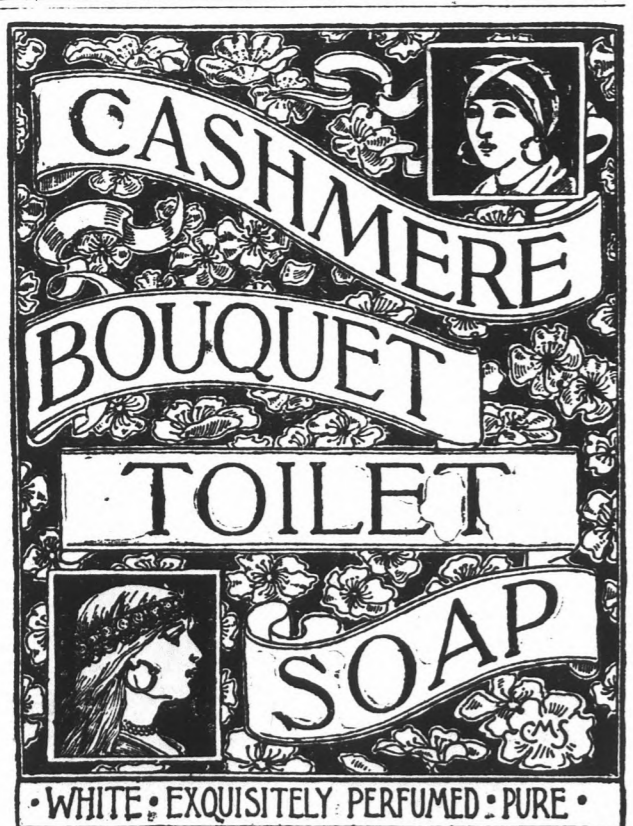
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