

Subscription Price, in Advance, \$1.00 a Year. Single Copy, 5 Cents.

The Living Church.

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

VOL. X. No. 29.

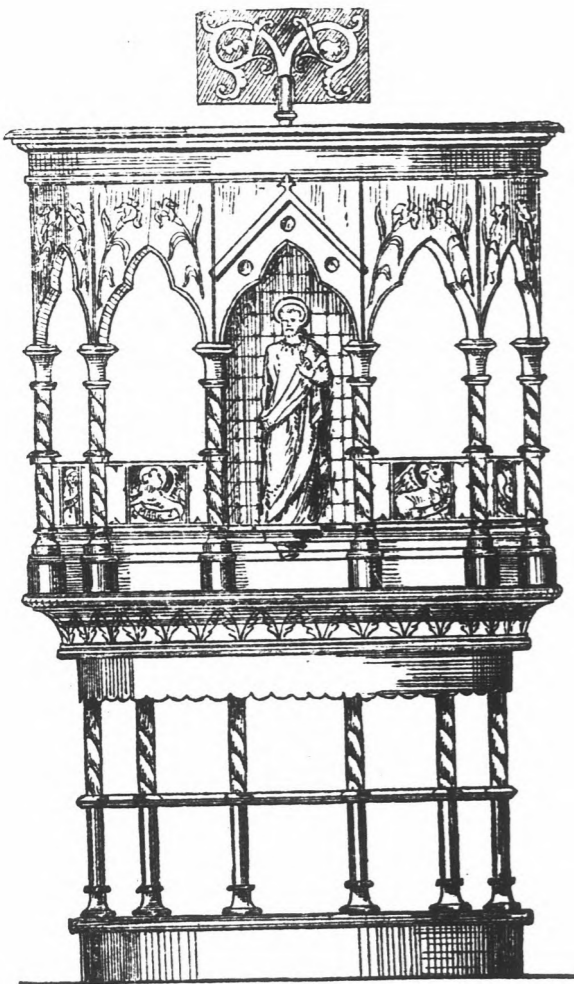
CHICAGO, SATURDAY, OCTOBER 15, 1887.

WHOLE No. 467.

GORHAM M'F'G COMPANY, SILVERSMITHS.

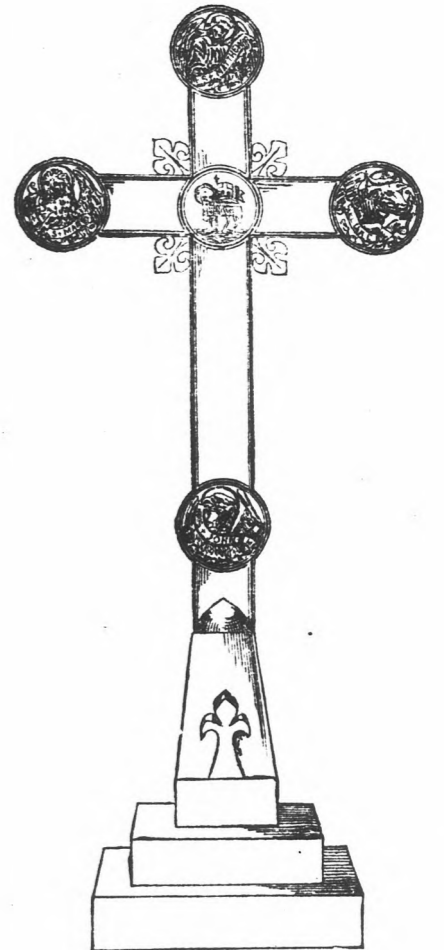
Broadway, Corner 19th Street, - - New York.

ECCLESIASTICAL DEPARTMENT.



Alms Basins,
Altar Crosses,
Altar Desks,
Altar Lights,
Altar Railing,
Brasses,
Candlesticks,
Chalices,
Chancel Screens,
Communion Plate,
Crosiers,
Cruets,

Eagle Lecterns,
Ewers,
Flagons,
Flower Vases,
Lecterns,
Memorials,
Patens,
Pocket Sets,
Pulpits,
Sanctuary Lamps,
Tablets,
Vases,



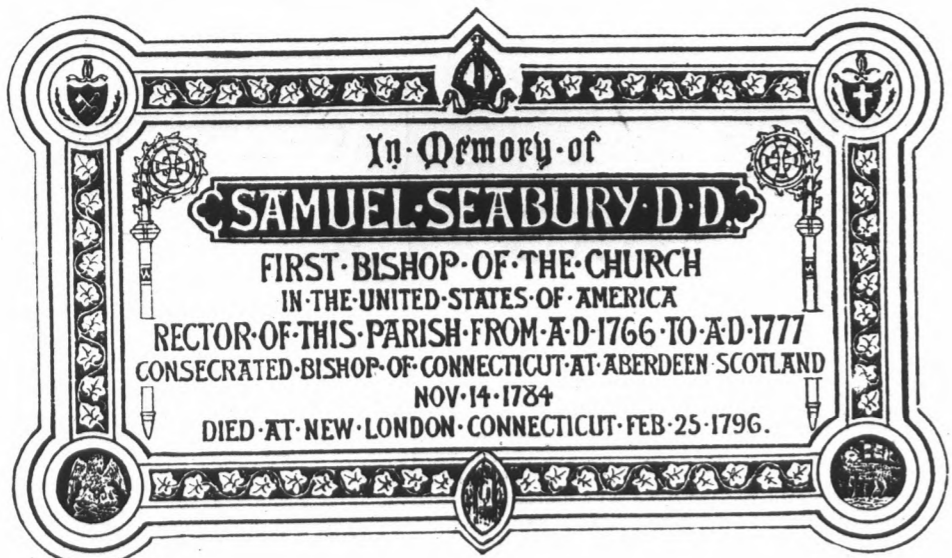
SOLE AGENTS FOR
HEATON, BUTLER AND BAYNE,
LONDON, ENGLAND.

ARTISTS IN

Stained Glass, Mosaics and Decorations.

Memorial Tablets in Brass, Bronze,

Or a Combination of both Metals.



We beg to call attention to the following Memorial Tablets recently erected

TO THE MEMORY OF

REV. BELA HUBBARD, D. D.,	Trinity Church, New Haven, Ct.
REV. FERDINAND C. EWER, D. D.,	S. Ignatius' Church, N. Y.
JOHN BROWN, D. D.,	S. George's Church, Newburg, N. Y.
A. R. MOFF, Jr., M. D.	North Brother Island.
<i>Erected by the Health Commissioners of the City of New York.</i>	
RT. REV. SAMUEL SEABURY, D. D.,	S. Peter's Church, Westchester, N. Y.
<i>first Bishop of the United States.</i>	
HON. NATHAN SMITH,	Trinity Church, New Haven, Ct.
HON. ENOCH REDINGTON MUDGE,	S. Stephen's Church, Lynn, Mass.
JAMES DUANE PELL,	S. Paul's Church, Eastchester, N. Y.
JOHN LIGHT ATLEE, M. D., LL. D.,	S. James' Church, Lancaster, Pa.
JAMES BYERS AND WIFE,	Christ Church, Andover, Mass.
OEL BILLINGS,	Congreg'nal Church, Woodstock, Vt.
MARTHA WARD ROGERS,	Allston Congregational Church, Mass.
AUSTIN FLIN, M. D., LL. D.,	Bellevue Hospital, New York.
<i>Erected by the Commissioners of Public Charities and Corrections.</i>	
RESOLVED WATERMAN,	Providence, R. I.
HON. HENRY BOWEN ANTHONY, LL. D.,	Providence, R. I.
GEORGE ASTON WARDER,	S. Gabriel's Ch., Douglassville, Pa.
REV. P. A. STUDDIFORD,	First Presb. Ch., Lambertville, N. J.
GEN. J. H. DEVEREUX,	S. Paul's Church, Cleveland, O.
EDWIN HARRIS TOTTEN, 1st Lieut.	1st U. S. Artillery.
	Berkeley Memorial Ch., Newport, R. I.

PHOTOGRAPHS, SPECIAL DESIGNS AND ESTIMATES ON RECEIPT OF PARTICULARS.

The Living Church.

SATURDAY, OCT. 15, 1887.

NEWS AND NOTES.

THE Eleventh Church Congress in the United States will meet in Louisville, Ky., next week, beginning its sessions on Tuesday, St. Luke's day. A large attendance is expected, and the debates will be of more than ordinary interest.

BISHOP CRAMER ROBERTS, coadjutor to the Bishop of Manchester and vicar of Blackburn, has declined to accede to a request from some of his parishioners for the celebration of the Holy Communion in the evening in the parish church, Blackburn, regarding it "to be irregular and an innovation."

The *Indian Messenger* says that there are upwards of 42,000,000 children in India who ought, according to their age, to be at school. Of this number only about 3,500,000 are receiving any education, and less than 200,000 of these are learning the truths of Christianity.

THE Bishop of London has declined to grant a general license to officiate in his diocese, to the Rev. S. D. Headlam, on the grounds that the latter had displayed a tendency to "encourage young men and women to be frequent spectators of ballet dancing."

A SOMEWHAT startling phase of Roman aggression is shown at Pittsburgh, where a Roman Catholic priest has been elected as a principal of one of the public schools. He proposes to employ teaching nuns as his assistants. It is said that another priest is a candidate for the same position in another school with every prospect of his election.

THE REV. JOHN JOLLY, B. A., who for seventeen years has been the pastor of the General Baptist Church at Boston, has signified his intention of joining the Church of England. He was the representative Nonconformist minister selected to sit on the Boston Charity Trust, and was secretary to the local Society of Nonconformist Ministers. Mr. Jolly is a candidate for ordination by the Bishop of Ripon.

THE clergy of the Archdeaconry of Derby assembled at Lichfield Cathedral on Sept. 15th, and presented the Bishop of Lichfield (Dr. Maclagan) with a beautifully-carved episcopal chair, as a memento of his lordship's work amongst them before they were severed from the diocese. This presentation, which had been previously notified, excited great interest among the clergy of both dioceses, and there was a large attendance in the cathedral.

The *Calcutta Englishman* calls attention to a remarkable decline in the popularity of the Festival of Jagernaut, at Orissa. This has been going on for some time, but is especially remarkable this year, as there is no longer a wild rush for the car in which the idol is dragged from the temple to a grange and back, on several occasions coolies have had to be hired to do this work. Such facts are significant. Shall Christianity or Agnosticism supply the place vacated by idolatry?

THE Lord Mayor has presented to the Dean and Chapter of St. Paul's forty large Prayer Books, bound in morocco and gold, for the bishop's, dean's, canon's, and prebendal, stalls in the cathed-

ral, in commemoration of the Jubilee Thanksgiving service held there on June 23rd last. Each book is stamped with the arms of the cathedral and a suitable inscription. Most of the books now in use in St. Paul's were given by Bishop Copleston, who was Dean of St. Paul's and Bishop of Llandaff.

The *Church Times* calls attention to the latest indication of French "progress" as follows: "That State education in France is intrinsically godless and immoral no one who knew anything about it has ever seriously doubted; but few, we should imagine, were prepared for the recent exploit of the municipal councillors of St. Ouen, a suburb of Paris. These worthies have selected as school prizes a number of the vilest books that can be conceived, including one that inveighs against the institution of marriage and the family, and that advocates something very like what American fanatics call 'free love.'"

WE note that in the last number of *The Spirit of Missions*, the treasurer of the General Board of Missions is credited with a gift of \$1,000, for general purposes, "except the China Mission." Thus the example of boycotting is set by one holding an office of great trust and responsibility in the missionary service. If we are correct in our impression that this same gentleman was concerned in casting out the cross from the church of the Reformation in New York some time ago, it is evident that Bishop Boone must cast another tub to the whale if he wants Protestant money. If the Missionary Bishop of Shanghai belonged to the order of vertebrates, his reply to the money argument might have been similar to that of one of the first holders of the apostolic office.

IN a pastoral letter to his diocese the Bishop of Lichfield suggests that the Church does not sufficiently regard the contributions of the poor. Almost every parish (says his lordship) would furnish a sufficient staff of trustworthy collectors, to each of whom might be assigned a manageable district where once a week every house might be visited to collect, if it were only one half-penny. The Church half-penny, or better still the Church penny, might do great things, and not the least of those would be the definite attachment of the givers to the Church in which they would think that they had a concern. His lordship says that he believes a half penny a week contributed by every Church family in England would raise no less than £400,000.

THE executive committee of the Church Sunday School Institute invite the clergy, teachers and friends of Sunday schools to unite in observing Sunday and Monday, the 16th and 17th, as days for special intercession on behalf of Sunday schools. The committee says:

"The Sunday school work of the Church is immeasurably great and glorious. It aims at nothing short of bringing within the fold of Christ, and there feeding, the vast flocks of His lambs—of every class and every country—throughout the world. Notwithstanding the progress which has been made during the last few years, Sunday schools are still but partially developed, and an imperfectly worked agency of the Church. The claims of our children are urgent, and the future of the Church will be shaped by the children of our day."

ON Sept. 17th, Bishop Wilkinson consecrated the new church of St. Alban, at Copenhagen, for which the Prince of Wales had ordered a peal of bells in addition to his previous donation to the building fund of the church. The ceremony took place in the presence of the Prince and Princess of Wales, the King and Queen of Denmark, the Emperor and Empress of Russia, the King and Queen of Greece, the Crown Prince and Princess of Denmark, Princess Marie of Orleans, Prince Albert Victor and Princesses Victoria and Maud of Wales, Prince William of Glucksburg, and other members of the Royal and Imperial families of Denmark, Russia, and Greece, the Ministers of State, and many distinguished generals and admirals, and the Bishop of Zealand, while the whole of the Diplomatic Corps also attended.

THE late session of the Rock River Conference of the Methodists had an earnest discussion upon Sunday observance. The spirit of the conference was decided in protecting the sanctity of the Lord's Day. The denunciation of "Sabbath breakers" had something of the old ring of Methodist fervor. By way of practical comment upon the debate, we clip the following from last Sunday's paper: "Military Encampment! (at the West Side Driving Park) Sunday afternoon, 1 to 4, sacred concert by massed band, address by the Rev. Dr. W. H. Bolton, an old soldier. Grand dress parade and review. Admission Sunday, 25 cents." Did the pastor of the First M. E. deliver a "sacred" address, and was it a "sacred" dress parade and review. Was the "Sabbath" observed as sacred by the crowds who were attracted to the park for the show, and how does the preacher reconcile the known fact that he was used as an advertisement to catch the quarters, with the expressed sentiment of his Church?

A MOVEMENT has been begun in the diocese of Fond du Lac for the formation of a Sisterhood, to be devoted to works of piety, and charity. It is to be composed of Churchwomen, widows, wishing to do some of the labors usually performed by deaconesses, to take part in the education of girls, or to nurse the sick, either privately or in hospitals. A house adjoining the cathedral grounds has been purchased for the present uses of the Sisterhood. Mrs. Delano, the widow of Dr. Delano of Niagara Falls, will act as the House Mother, and will be known as Sister Caroline. "I cannot but think," says Bishop Brown, "that Christian women, always in their place in church, at daily Eucharists, and at Morning and Evening Prayer, caring for the sanctuary, skilful in ministrations to the sick, expert as catechists, guardians and advisers of young women, friends of the afflicted and poor, would exemplify the Church's teachings of practical faith and love, would earn for themselves a good degree, out of their sorrows bring comfort to broken hearts, and greatly glorify their God and Saviour. The title of the Sisterhood, will be St. Monica, in honor of the faithful, prayerful, holy, widowed mother of the great St. Augustine, and in perpetual admonition to the members of it, never to despair of any result for which God's grace may be required."

CANADA.

The somewhat sudden and quite unexpected death of the Ven. Archdeacon Cowley, of the diocese of Rupert's Land, has just been announced. Archdeacon Cowley, who may with justice be called the "father of the English Church in the Canadian Northwest," was born in Fairford, Gloucester, England, in 1815, and was sent out by the Church Missionary Society in 1841 to what was then the "Hudson's Bay Company Territories," one of the remotest and most isolated regions on the face of the earth. He labored for many years among the Salteaux Indians on Lake Manitoba, and among the colonists of the Red River settlement, and was ordained a priest in 1844, by Bishop Mountain, of Quebec. He held important offices, having been inspector for the Church Missionary Society, and financial secretary; he was also, at the time of his death, prolocutor of the Provincial Synod and Archdeacon of Cumberland. The degree of B. D. had been conferred upon him by the Archbishop of Canterbury for services rendered to the Church Missionary Society, and some time ago he was made a D. D. of the University of Manitoba, of whose council he was a member.

The Bishop of Saskatchewan (Dr. Pinkham) held his first Confirmation at Battleford, on Sept. 27th, when 12 candidates were presented. A largely attended reception was held on the following Wednesday, when the Bishop spoke. On Oct. 4th, his lordship consecrated St. George's church, in Battleford, which is a neat and commodious building. A second Confirmation for the benefit of some unavoidably detained, was held. The Ven. Archdeacon McKay has been appointed warden and Divinity professor for Emmanuel College, Prince Albert. He recently obtained the degree of D. D. from St. John's College, University of Manitoba. Special attention will be given to the work of training natives. The boys' school in connection with the college will be continued.

The Bishop Strachan School of Toronto is in a very flourishing condition, and the attendance of pupils is unprecedentedly large. The work of the Sisters of St. John the Divine in Toronto has grown to such an extent that a large building has become absolutely necessary. An excellent site for a new building has already been purchased, and building operations on a Sisters' House and Hospital will shortly be commenced. The strength of the order is steadily increasing. A Mission to last ten days will commence in connection with a number of the Toronto churches on October 21st. Several of the Cowley Fathers will take part in it, and Canon Knox Little of England is spoken of. A "quiet day" for the Toronto clergy was held recently at Trinity College, when at the request of the Bishops of Toronto and Niagara, the Rev. Provost Body of Trinity College, delivered an address. The cornerstone of the new church of St. Augustine's in a new district of Toronto, was laid on Sept. 1st.

CHICAGO.

CITY.—The Western Theological Seminary opened for its third year, on the Feast of St. Michael and All Angels. Seventeen students are in res-

idence, a very gratifying increase. The chapel was filled by an interested congregation, most of the city clergy being present, and a large number of laity. The Rev. Wm. H. Vibbert, D.D., rector of St. James' church, celebrated the Holy Eucharist, assisted by the Rev. B. F. Fleetwood and the Rev. Prof. Gold. The Bishop preached the sermon, which is to be printed. The offerings were for the proper furnishing of the chapel. Following the service was a bountiful lunch provided through the energy of the students. The third year opens most auspiciously. The Bishop in fully restored health, will be able to fill his chair. The seminary with its able corps of instructors and an increasing number of students, makes strong claims upon Churchmen for ample endowments.

NEW YORK

CITY.—The need of a new parish on the west side of Harlem has been apparent for a long time, and several enterprises have been projected to fill it. At last an effectual opening has been made by the Rev. Thomas M. Peters, D.D., rector of St. Michael's church, a parish out of which have grown eight others, including some of the most flourishing in the city. Services were begun on the eve of St. Michael's Day. For the present there is to be a Sunday school at 3 P. M., with Evening Prayer at 4 P. M. The temporary quarters are in the real estate office of Hiram Moore, Esq., No. 301½ W. 116th St. It is hoped that a church building may follow before long. There is no church parish on the West Side between Holy Innocents at 136th St., and St. Michael's at 99th St. At the 125th St. station there may be seen any Sunday morning, enough people with their Prayer Books in hand taking the down-town trains, to fill the largest church in the city. It is hoped that these people will unite themselves with the nucleus furnished by St. Michael's. The new work is under the immediate charge of the Rev. Montgomery H. Throop.

The Rev. Dr. Heber Newton is to sail from Liverpool on the Adriatic, Oct. 12th, and will take up his work once more the first Sunday in November. In a printed letter distributed in the congregation, Sunday, Oct. 1st, he says that despite the many unfavorable conditions under which he had been seeking his health this summer, he had gained enough to warrant his resuming his place this autumn.

Holy Trinity church, Harlem, has been sold to a Hebrew congregation. The new church is expected to cost some \$200,000.

St. Ann's church, the Rev. Dr. Galaudet, rector, celebrated the 35th anniversary of its foundation, on Sunday, Oct. 2nd. The church was started in 1852, in a small chapel on Washington Square, at the end of five years moved into the Historical Society building, and in 1859, purchased their present property on 18th St., near 5th Avenue. The price paid for the church was \$70,000, and the only indebtedness on the property is now \$16,000, while there is \$1,000 in hand to reduce the debt still further. Baptized, during the life of the church, 1,811; confirmed, 1,307; total number of communicants at all times, 1,991; present number, 539. Deaf-mutes have largely enjoyed the services of the church, for whom there is a special sign-service every Sunday afternoon. The church has expended for various purposes, religious and charitable, over \$500,000, and has an endowment fund of \$30,000.

CALIFORNIA.

SAN DIEGO.—The rapid growth of the Church in Southern California is illustrated by the progress of St. Paul's parish, the Rev. H. B. Restarick, rector. Five years ago the property of the parish was about \$800, now it is at least \$40,000. The communicants have increased from 20 to 150. There is a weekly celebration of the Eucharist, a surpliced choir, a guild with five fully organized chapters, a St. Andrew's Brotherhood, etc. The first services at National, a suburb of San Diego, were held by the Rev. Mr. Restarick. Mr. Wilcox, then a lay reader, read service after that each Sunday; now a church costing \$5,000 is built, and Mr. Wilcox has been ordained deacon, and a new parish under the name of St. Matthew is self-supporting. Services are also held at Mission Valley, where four lots have been secured. Mr. Ilderton, a lay reader and student for Holy Orders, carries on this work. Lots have also been secured in other suburbs. The rector recently called the Church people together, and impressed upon them, that now was the time to be first in the field in the matter of an hospital. In two weeks nine Churchmen had formed an incorporation, 20 acres of very valuable land in the City Park have been secured for a site, and it has been determined to raise \$50,000 wherewith to erect an hospital. Of this one gentleman has pledged \$5,000. All desire to place the hospital in the care of a Sisterhood, if it is possible to do so.

On the recent fifth anniversary of Mr. Restarick's rectorate, his parishioners presented him and his wife with costly gold watches, as tokens of affection and esteem. Mr. Restarick is greatly assisted in his work by several young men who are to study for the sacred ministry, and by his vestry of communicants. It is most difficult for the Church to keep up with the growth of the city. At present it has the best edifice, and the only pipe organ in the city, and holds service at three points.

INDIANA.

BISHOP'S APPOINTMENTS. OCTOBER.

13. Salem.
14. Jeffersonville.
16. New Albany.
- 18-20. Church Congress, Louisville.
23. Philadelphia.
- 25-26. Meeting of Board of Missions, Philadelphia.
27. Special meeting House of Bishops, Philadelphia.
30. New York City.

NOVEMBER.

1. A. M., St. Mark's, Williamsburg; 7:30 P. M., General Theological Seminary, address to students.
6. Grace, Indianapolis. Ordination.
9. Connersville.
10. Muncie.
11. Worthington.
13. Logansport.
- 15-17. Southern Convocation, Vincennes. Ordination.
20. Evansville.
24. Grace, Indianapolis.
27. Michigan City.
29. La Porte.
30. South Bend.

DECEMBER.

1. Mishawaka.
2. Bristol.
4. Goshen, A. N.; Elkhart, P. M.
6. Albion.
7. Auburn & Garrett.
8. Garrett.
9. Columbia City.
11. Fort Wayne.

MAINE.

The journal of the 68th annual convention contains the Bishop's address in full, giving not only an account of the work of the past year, but also a sketch of the 20 years of his episcopate. The statistics for the past year are as follows: Baptisms, infants 297, adults 97; Confirmations, 251; ordinations, deacons 2, priest 1; clergy received, 5, dismissed, 2; churches consecrated, 4; new missions organized, 1; total offerings, \$78,878.66, of which \$23,415 went to the building of the new St. Mark's, in Augusta; parishes and

missions, 38; clergy canonically resident, bishop 1, priests 27, deacons 2.

During the summer the churches and chapels at the sea-side resorts have been thronged. A neat chapel, costing \$1,800, has been built for the mission of St. Jude, at Seal Harbor, Mount Desert. Services will probably be maintained there through the winter by the priest in charge of St. Mary's, North-East Harbor. On the 22nd of August, the Bishop laid the corner-stone of St. Ann's church, Kennebunkport. The church is being built of unheated rocks, with a picturesque tower, the cost will be about \$4,000. On St. Bartholomew's Day, the Bishop consecrated the church of the Messiah, at Dexter. This is the consummation of a long and faithful struggle on the part of a small flock.

The two diocesan schools have opened well, and have brighter prospects for the coming year. The chapel of St. Catharine's Hall, Augusta, is progressing well, but more money is needed to complete it. The diocese regrets the loss of the Rev. A. W. Snyder, of Saco, who has recently gone to the diocese of Central Pennsylvania, as chaplain of Lehigh University. Mr. Snyder has done a good work in Saco and Biddeford, and many good wishes follow him to his new sphere of labor.

FOND DU LAC.

The 13th Sunday after Trinity was a red letter day for the mission of the Precious Blood, Little Sturgeon, being that appointed for the episcopal visitation. The Bishop and party arrived by boat from Green Bay, a sail of 50 miles, and were taken from the landing to the mission in carriages, a distance of seven miles.

Sunday morning opened up bright and beautiful. Long before the hour of service many people had arrived and were conversing upon the grounds. A procession was formed at the clergy house consisting of acolytes, servers, students and clergy. Of students there were present: Messrs. Carr of Chicago, and Mueller of Nashotah. Of the clergy, besides the Bishop, there were present, Pere Vilatte, Father Du Beaumont, Canon Smith, the Rev. E. R. Sweetland and the Rev. J. B. Williams. The service was grand and impressive. The altar was brilliantly lighted as for a high festival. In accordance with the old Catholic rite, incense was offered with the prayers and praises of the faithful. The music had the ring of genuine devotion. The Holy Rite of Confirmation was administered to 23 persons, of whom three were adults. The Bishop delivered the sermon, taking for his subject the parable of "The Good Samaritan." High Celebration followed, at which Pere Vilatte was Celebrant. Vesper service brought together again a goodly congregation, at 8 o'clock, Father Du Beaumont being the officiating priest.

This work is fast becoming extensive. Appeals have been sent to the Bishop for services from Old Catholics at Red Creek and other points. Pere Vilatte is importuned for some ministrations, but can do no more at present than express hopes for the future, having already undertaken as much as he can accomplish. What is needed is more men and means. We understand that the Pere is now going out to make appeals for this work. May he meet with a hearty response!

Visits were made to Sturgeon Bay, Jacksonport and Fish Creek. At Sturgeon Bay the grounds selected for the prospective college were viewed. The site is a charming one, commanding a

view of the entire town and the bay, with its magnificent outline of bluffs, some of which are hazy in the distance. Father Du Beaumont and his gifted wife are to be chief teachers. They are making an enormous sacrifice to do this work for the Master. The Rev. Mr. Du Beaumont has presented to the Bishop the testimonials required by canon, and in due time will be received as a clergyman of the diocese. He was formerly a priest of the Roman Catholic diocese of Maligner. At Jacksonport, services were held on the evening of the 6th ult., after which the Bishop conferred with the people of the mission at this point. Things generally look promising. The Rev. Mr. Sweetland and his estimable wife have already won the hearts of the people. When the forest is a little more broken, the glebe will be of great service to them. At Fish Creek a notable instance of patient well-doing is manifest. At this little hamlet, cosily settled upon a narrow plateau, with a cliff of rocks 200 ft high in the background, and the beautiful bay stretching out before it, is a neat little chapel, costing \$300, which has been paid for by the few good people there. A faithful woman with a little band of earnest workers has had the children meet at the little chapel every Sunday for spiritual instruction. They have had no services for some time, but the Bishop assured this good mother in Israel and her friends, that as soon as he could procure a horse for the missionary at Jacksonport, (which is 18 miles distant), he would be able, and had expressed his desire, to provide them with regular services. The assurance gave the good people supreme delight. The fields here are already white to the harvest, and all Church people should pray most fervently and give most generously that laborers might be sent forth into the harvest.

MINNESOTA.

The Rev. Samuel D. Hinman has received a letter dimissory from Bishop Hare, of South Dakota, to the diocese of Minnesota. He has charge of a school for Indians, and holds the services of the Church for them at Birch Coolie, Minn. (railroad name Morton), near where he started work 25 years ago among the Sioux; and he has with him some of the identical Indians with whom he began work then, including the somewhat famous Good Thunder.

ST. PAUL.—Saturday, Oct. 1st, a choral festival Evensong by the united vested choirs of Red Wing, Minn., Gethsemane church, Minneapolis, and church of Good Shepherd, St. Paul, was held at Christ church. At 8 P. M., about 75 choristers vested in surplices and cassocks, preceded by a cross bearer, entered the spacious edifice singing as a processional, Hymn 497. The Rev. Mr. Pope acted as precentor and intoned the service as far as the Creed. The Rev. A. R. Graves of Minneapolis, read the Lessons. The canticles *Cantate Domino* and *Benedic*, and Psalms, tenth selection, were sung to Anglican chants. After the Creed, the Rev. Geo. Yarnall intoned the prayers. The Rev. J. Wright delivered a short but eloquent address upon choral services, ancient and modern. In his remarks he said that choral services and vested choirs were not innovations, but a revival of the ancient mode of conducting divine worship. The Rev. Sidney Jeffords read the offertory sentences. While the collection was being taken up the choir sang for an anthem, "Thine, O Lord, is the Greatness." Mr. Pope pronounced

the benediction. Hymn 36 was then sung as a recessional. The service was rendered in a highly creditable manner, the time kept being almost perfect, a fact which seems rather astonishing, as the united choirs only met for practice Saturday afternoon. Prof. Dunster presided at the organ, and acquitted himself in a very skillful manner. At the close of the service he played the Hallelujah Chorus from the Oratorio of the Messiah. The church was crowded, the faithful coming from all parts of the city to hear the first service of this kind that has ever been held in St. Paul.

Sunday, Oct. 2nd, a Harvest Festival was held at St. John's the Evangelist. The services consisted of a full choral celebration of the Holy Eucharist, and Evensong. This pretty little church was handsomely decorated with appropriate fruits and vegetables of the late harvest, grain and flowers, all of which were afterwards donated to the charitable institutions of the city.

TENNESSEE.

CHATTANOOGA.—On the 17th Sunday after Trinity, Oct. 3d, Grace Memorial church, South Chattanooga, was opened for public worship, the sermon on the occasion being preached by the Rt. Rev. Hugh Miller Thompson, Bishop of Mississippi. This handsome and Churchly edifice is of red brick, with stone dressings, and has been presented to the parish, complete in every detail, by Mr. Theodore Richmond, one of the wardens of the mother church of St. Paul, the Rev. G. W. Dumbell, rector. The church will accommodate 250 worshippers, and in addition to meeting the entire cost of its construction, Mr. Richmond has endowed it to the extent of one-half the stipend of the minister-in-charge.

This is a mission of the parish church of St. Paul, and its origin and history, so far, are briefly as follows: On the feast of All Saints, Nov. 1st, 1885, the rector rented a vacant store on Whiteside street, for use as a temporary chapel, and there services were held by the Rev. A. W. Griffin, and afterwards by the Rev. Howard Dumbell, deacons. It being felt that the mission ought to be placed upon a more permanent footing, steps were taken to procure a site for church buildings; and in October, 1886, a lot was presented by Mrs. Harriet L. Whiteside, whereupon Mr. Theodore Richmond came forward and expressed the desire of himself and Mrs. Richmond to erect a church to the memory of their eldest daughter, who died in July, 1884. This munificent offer was thankfully accepted, and Messrs. Crocker and Smith, architects, of this town, were instructed to prepare the necessary plans, of which the graceful and Church-like edifice now happily completed, is the result.

The church is in the early English style, 100 ft. long by 30 ft. wide. The chancel is 20 ft. long, and of the same width. On the north or gospel side is a chamber for the organ. The altar stands at a distance of six feet from the east wall, and is backed by a stone screen of open perpendicular work, with rich under-cut gothic mouldings. The space in the rear of the screen contains sacristy, lavatory, etc., access to which is provided by an arched entrance through the screen at each side of the chancel. The church comprises nave, chancel, and square tower at the southwest corner. The interior of the tower forms the choir vestry, with belfry above. The nave is lighted by six pair of lancet windows, filled with leaded

rolled cathedral glass. In the left wall, above a treble lancet, is a four-light rose window, underneath which is a marble tablet bearing in deeply cut gilded letters the inscription: "Grace Chestnutwood Richmond, Entered into rest, 27th July, 1884." The general appearance of the building, externally and internally, is extremely satisfactory and Churchly. The font stands at the west end by the main entrance, on a raised stone platform. The entire floor, except the portion on which the seats stand, is laid with stone. The choir stalls are arranged in the usual manner on either side of the choir. The Rev. Alfred Taylor, late of Scranton, Pa., has been appointed to take charge of this church.

Immediately after the gift of the church, followed the presentation of the beautiful parsonage adjoining it, which is being also built from the plans of Messrs. Crocker & Smith. It is the handsome and very generous gift of Mr. David W. Hughes, and adds immensely to the completeness and efficiency of the mission.

Thus the Church has taken another step in this, which is now by far the largest parish in Tennessee. The new parish church which has been in course of erection for a year past, is now nearly ready for the roof. The rectory adjoining the church, and united to it by a cloister, is completed, and the Rev. G. W. Dumbell and his family are about to move in. The church and school form one of the largest piles of ecclesiastical buildings in the country. The church will accommodate 1,100 worshippers, and the school 400 scholars. The architect is Mr. W. Halsey Wood, of New York, and Newark, N. J.

IOWA.

WHAT CHEER.—A new field has been opened here. The rector of Brooklyn has made several visits to the place, holding two services in the Presbyterian church and three services in the city hall, which has been put at the disposal of the Church people whenever they want it. In the last three visits, 4 adults and 40 children were baptized. It is a mining town of about 5,000. There are a large number of English and Irish, and some Scotch, Church people, in the vicinity. A Sunday school of 48 scholars has been organized which will be kept up every Sunday in the City Hall. Numbers of the people do not understand what the "Episcopal Church" is, but when told that she is a daughter of the Church of England, and essentially the same, light comes into their eyes and joy into their countenance, and they say: "Oh, I am so glad that we are to have the dear old service." No Church service was ever held in What Cheer before the above-mentioned. It is a most promising field. Arrangements have been made to apply to the ecclesiastical authorities for permission to organize a parish under the name of "St. Paul's church." The people are eager to build a church, and to have regular service, which it is hoped can be done after the Bishop's return. The congregations have numbered from 70 to 160, and every week new Church families are making themselves known.

OHIO.

The Central Convocation assembled in St. Barnabas' church, Dennison, on Monday, Sept. 26th. Evening Prayer was read at 7:30, and a sermon preached by the Rev. E. L. Kemp.

The next day, after Morning Prayer and the Holy Communion, the subject appointed by the Bishop was discussed, viz.: "Supposing it to be a fact as stated,

that the ministrations of our Church fail to reach the masses, both in smaller and larger towns, what is the remedy?" The Rev. H. C. Johnson opened with an essay, followed with remarks by the Rev. Mr. Brown and most of the clergy present. The following chief reasons were assigned, and remedies suggested: The masses not being familiar with the service; lack of hearty responses on the part of Church members; more earnestness on the part of both clergy and people among the masses; parochial schools; the use of the Prayer Book in Sunday schools. After the discussion, a bounteous repast was served at the rectory. At 3 P. M., the following subject was discussed: "How to make the Gospel message more effective;" opened with a paper by the Rev. H. MacQueary, and followed by remarks by the Rev. Messrs. Grange, Dyer, Johnson, James, and Kemp. The following methods were suggested: A liberal education for the clergy; doing away with dogmatism; by the clergy practicing what they preach; by preaching "Christ and Him Crucified;" Christ risen from the dead; Christ ascended into Heaven; Christ ever living to make Intercession for us; Christ, and not science; Christ and Christ only.

An invitation was received from St. Paul's, Mt. Vernon, to meet there next time, but it was deemed best to accept the invitation of St. Paul's, Steubenville, at the earnest solicitation of the rector. Each parish is requested to make an offering for the convocation, before the next meeting. The subject for discussion at the next session will be: "How to make Lent spiritually profitable to clergy and people?" It was resolved that hereafter the last evening be devoted to reports from parishes, and to missionary addresses.

The convocation closed with Divine service, and a sermon by the Rev. H. MacQueary. Altogether it was a pleasant and profitable meeting, and one long to be remembered.

QUINCY.

LEWISTOWN.—The Bishop visited St. James' church on the 16th Sunday after Trinity. The occasion was a reunion of the choirs of St. James' church, Lewistown, and St. Barnabas' church, Havana, of both which parishes the Rev. J. M. D. Davidson has charge. In the evening the Bishop formally opened a guild room which has just been completed at an expense of \$700. His sermon was memorable. The services were grand and rousing, the music by the combined choirs being of artistic excellence. It was an occasion which will leave a lasting impression on all participants.

ALBANY.

MIDDLEVILLE.—The Bishop held a Confirmation at the church of the Memorial on the evening of September 26th, when the priest in charge, the Rev. Nassau Stephens, presented eight candidates. The church, which had been re-carpeted by the exertions of the Ladies' League, and presented with a handsome brass altar cross by the choir, was beautifully decorated with flowers, the red berry of the mountain ash, and some gorgeous autumn foliage. The church, seating 400, was completely filled, and all seemed deeply impressed with the Apostolic rite, and the eloquent sermon preached by Bishop Doane. After service, a reception was given to the Bishop, at the house of the worthy treasurer, Dr. C. Hamlin, where the Church people spent a pleasant evening.

Next day the church was consecrated,

a large congregation being present. The service was most impressive, and a candidate, too late for Confirmation the evening before, was presented. The Rev. Messrs. Griswold, of Ilion, Freeman, of Mohawk, and Edmunds, of Herkimer, assisted. The Holy Eucharist was celebrated by the Bishop, assisted by the Rev. Nassau Stephens. The altar was draped in festal white and brilliantly illuminated, and nearly 40 received the Blessed Sacrament. Another eloquent sermon, in which the founders and benefactors of the church, now in Paradise, were touchingly alluded to, by Bishop Doane, was listened to with breathless attention.

Thus, after many delays and vicissitudes, the church of the Memorial was consecrated and set apart to the service of Almighty God forever. The little mission, thus encouraged, and with an increase of 30 per cent. to her list of communicants, has taken heart for further earnest work for the Master. *Laus Deo!*

PITTSBURGH.

The already vigorous missions in Clearfield County under the charge of the Rev. Messrs. F. C. Cowper and A. S. R. Richards have been strengthened by the starting of a new work at Coalport, a thriving mining village in Cambria County. It was commenced by Mr. Don St. George Frazier, a lay reader and active member of Trinity church, Houtzdale, who is working in the neighborhood. By dint of patient visiting, he found 75 Church people, four of whom are communicants. He has secured the use of the district school house, and regular Sunday services with a large attendance are maintained. Mr. Cowper will visit the mission soon to administer both the Sacraments. Regular services are also held at St. Alban's, Peale, in the same county, under the direction of the Rev. Wm. H. Stark, who has recently come to the diocese. This is the place where the commodious church was erected through the effort and liberality of the Rev. John Henry Hopkins, S. T. D., of the central diocese, and then transferred with clergyman and congregation to this diocese, on the change of town site from Central Pennsylvania, to Clearfield County in this diocese.

There were more services this year on Michaelmas Day, in Pittsburgh and vicinity than ever before in the history of the diocese. On Michaelmas Day, at St. Paul's, Kittanning, Morning Prayer was offered at 9:30 A. M., after which the general missionary, the Rev. C. A. Bragdon, presented for Confirmation, the Rev. Samson Dimick, who for the past three years has been pastor of the Methodist congregation at Kinzua, and is one of the first fruits of that promising mission. At 11 o'clock after a strong sermon on Ministerial Authority, and an earnest address to the postulant by the Rev. Marison Byllesby, of Emmanuel, Allegheny, the ordination of Mr. Dyess to the diaconate took place as mentioned last week. After the celebration of the Holy Communion, Mr. Dimick vested in a cassock and cotta, was introduced by the general missionary, and the Bishop publicly licensed him as a lay reader in the diocese. Mr. Dimick will serve for the present the congregation at St. Michael's, Wayne, and St. Thomas', Smicksburg. The offertory was for the purpose of erecting an altar in the chapel of the Holy Innocents', Leechburg, in memory of Mrs. M. Weiser, to whose patient effort the existence of the mission is largely due. A sufficient amount was presented to procure the memorial.

At noon a lunch was served by the ladies of the parish.

In the afternoon a meeting of the Executive Committee of the Board of Missions of the diocese, was held in the rectory. In the evening the first public meeting of the Diocesan Branch of the Church Unity Society was held. The Bishop presided, and introduced the Rev. G. A. Carstensen of Erie, who made an address, setting forth the objects of the society. The Rev. Mr. Righter, the Methodist minister of Kittanning, then came forward and made some very timely remarks, setting forth the longing of the different denominations for organic unity. He was followed in a stirring speech by the Rev. E. A. Angel, of Foxburg, and the Bishop after a few remarks pronounced the benediction. The congregation was large and included representatives from all the denominations in Kittanning.

On the evening of the next day, (30th) the Rev. C. N. Field, Chaplain General of the Guild of the Iron Cross, met the workmen and boys at St. Mark's, (South side), Pittsburgh. The Knights of St. Martin appeared with badges and banners, and the church was crowded. The music was by the regular surpliced choir of the parish, and the service hearty. The Rev. James G. Cameron conducted the worship, and Father Field delivered a vigorous and excellent address on "Temperance and Purity." He also attended a meeting of the knights in the guild room before service, inspected their work and made some valuable suggestions to the boys, complimenting them and encouraging them in their work.

NEWARK

SHORT HILLS.—The Baquet Institute, a boarding and day school of high grade, for girls, under the direction of Miss Harriet S. Baquet, as principal, has been transferred from Mount Holly to Short Hills, New Jersey. The school was opened with an appropriate service on the Feast of St. Michael and All Angels, by the Rt. Rev. Dr. Starkey, and the Rev. N. Barrows, rector of Christ church, Short Hills. The latter made a brief address of welcome to the principal and teachers, the patrons and pupils who were present; after which the Bishop addressed them impressively on the need, importance, and nature of Christian education, congratulating Short Hills on having secured such educational advantages, and the institute on finding such a delightful location with such encouraging prospects.

PENNSYLVANIA.

PHILADELPHIA.—Another was added to the rapidly increasing number of churches in which our noble Church service is fittingly rendered by vested choirs, when such an one was introduced into the church of the Advent, on Sunday morning, Sept. 25th. The members, 24 boys and 12 men, were admitted at a service on the Friday evening before. The rector, the Rev. R. Bowden Shepherd, preached a fitting sermon. The font has been removed to the south entrance, and surmounted by a beautiful memorial cover of polished brass, wrought iron and oak.

The building of railroads, while of the greatest advantage, often changes the character of portions of our large cities, and renders neighborhoods undesirable as locations for churches. This has come to pass with the church of the Covenant, by the building of the elevated roadway by the Pennsylvania Railroad. The whole section is changed,

and from a quiet street, Filbert street constantly resounds with passing trains. At a meeting of the congregation held on Sept. 22nd, the church wardens and vestrymen were authorized to dispose of the church property, and take such steps as they might deem best for the preservation of the parish in some other locality. Within 24 hours thereafter, to the surprise of all, an offer was made by the Adams' Express Company for the building, which was accepted. As they were desirous of immediate possession, the closing service was held on the 17th Sunday after Trinity, when after the Litany and ante Communion, the Rev. Dr. Daniel S. Miller read a pastoral of the Bishop of the diocese to the congregation, in which he urged the congregation to keep together, either by uniting with some other one or by removing to a newer section of the city. Dr. Miller followed with a short address. The closing sermon was preached by the Rev. T. William Davidson, who has been in charge of the services since the death of the late rector, the Rev. Dr. Newton, in May. His text was Exodus xiv: 15, "Speak unto the children of Israel that they go forward." The Holy Communion was administered by Dr. Miller and Mr. Davidson. The church grew out of a feeling which was raised in the church of the Epiphany when on June 29th, 1856, the Rev. D. A. Tyng preached his memorable sermon on "Our Country's Troubles." For several years the congregation worshipped in the National and Concert Hall's. The church was built in 1861, but never formally consecrated, hence there was no service of secularization. Two of the original vestrymen are still in the vestry, Messrs. Paul G. Oliver and John P. Rhoads. The rectors since the Rev. Mr. Tyng, have been the Rev. Dr. Pratt, the Rev. Messrs. B. T. Noakes, Sabine, C. M. Butler, D. D., Charles E. Murray, and the late Rev. Dr. Richard Newton. Steps will be taken to locate the church in a growing section of the city, meanwhile services will be held in a hall.

The Rev. William N. McVickar, rector of the church of the Holy Trinity, has returned after an extended tour, during which he has visited Egypt and the Nile, Palestine, Syria, Constantinople, Greece, Italy, Spain, France, Holland, and England.

On the Feast of St. Michael and All Angels, the Bishop held a benediction service at the St. Michael's Home for crippled colored children, in which he was assisted by the Rev. Messrs. B. W. Maturin and Frank A. Sanborn. The Bishop also made an address. The present house was opened at the beginning of July, there are 19 inmates, and 26 applications on file. The house is in charge of Sister Sarah and volunteer help. *The Cripple News* is published every month, the inmates doing the type setting and printing.

St. Martin's church, Radnor, was consecrated by Bishop Whitaker on Wednesday, Oct. 5th, a large number of the clergy and laity of the convocation of Chester being present. The Bishop administered the Holy Communion, assisted by the Rev. De Witt C. Byllesby. This parish was for a time a mission of the church of the Good Shepherd, Radnor. It was admitted into union with the convention last May, when it became a separate organization. Ground was broken in April, 1879, and the corner-stone laid October, 1880. The tower was only completed during the past summer. It is a free church.

The Rev. B. B. Killikelly, who has

resigned the rectorship of St. Philip's church on account of continued ill-health, is said to be at his mother's home at Kittanning, Pa., in a precarious condition.

The schedule of the course of lectures of the Church Woman's Institute to be delivered in St. Stephen's parish house, 1124 Girard street, has been completed. They will be of great value to those who attend. There are to be two lectures in October; on the 18th the topic will be "The Idea of a Messiah in the Northern Prophets, 800—750 B. C.," by the Rev. John P. Peters, Ph. D.; and on the 25th, "The Origin of Liturgies," by the Rev. Wm. R. Huntington, rector of Grace church, N. Y. Full information may be had of Miss Annie Sanders, secretary, 410 S. 15th street.

The Saturday afternoon instructions to Sunday school teachers on the Diocesan Scheme of Sunday school Lessons was begun on the 1st inst., when Bishop Whitaker was the instructor.

The Feast of St. Michael and All Angels brings particularly bright services to St. Michael's church, Germantown, it being the 28th anniversary of the opening of the church, and the 11th of its consecration. Services were held both morning and evening, at the former, the Rev. W. W. Sylvester was the preacher, and the Rev. W. F. Nichols at the latter.

The Convocation of Germantown has opened a mission between Bridesburg and Port Richmond, by Mr. John Totty (lay reader), assisted by clergymen, cordial consent having been given by the adjacent parishes. Divine service and a Sunday-school have been successfully maintained since the 1st of January, 1887. The work has outgrown its present unattractive and uncomfortable room which was rented for the purpose, and a building is needed for the longer maintenance and further growth of this encouraging work. A valuable lot on the corner of Venango and Edgemont streets has been donated by Mr. W. W. Frazier, Jr., to be held by the trustees of the diocese, for this work. It is now proposed to erect a chapel at once upon this lot. The interest and earnestness, already expressed, warrant such an effort.

KANSAS.

On Sunday Sept. 18th, the Assistant-Bishop preached in Newton, and confirmed six persons. In the evening of the same day he preached in Peabody which, although a town of 2000 inhabitants, with telephone, electric light and water works, heard the Church service for the first time. It is one of the many towns of Kansas which in the last three years has grown from a hamlet to a large thriving village. After the service 12 communicants presented themselves to the Bishop, declaring with a great deal of emotion, that it was the first time they had been privileged to hear the dear service for many years. Monday evening the Bishop preached at Hutchinson, a town of 10,000 inhabitants, which has neither church nor clergyman. A guild of ladies at this point has secured three lots and has \$3,500 on hand toward the erection of a new church. At Larned where the Assistant-Bishop preached Wednesday evening, the guild has secured four lots and earned some \$600. which they have in bank. An effort will be made to build a church here very soon. Sunday, Sept. 25th, the Rev. E. P. Chittenden presented to Bishop Vail, in Grace Cathedral, a class of 23

for Confirmation. Prof. Chittenden who has been spending his vacation in Topeka, returned this week to resume his work as Principal of the Preparatory Department in Seabury Divinity School. During his brief ministry in the see city of this diocese, by persistent and untiring work he has added by removal and Confirmation to the parish register more than 100 communicants.

COLORADO.

COLORADO SPRINGS.—The Bishop made a special visitation to Grace parish lately and received eight members of the Methodist Church into the Church. The Bishop warmly congratulated the parish on the completion of the addition to the church building at an expense of \$3,600, thus providing 100 additional sittings, and also on the addition of two rooms to the rectory at an expense of \$500.

NEBRASKA.

The following summary of statistics is taken from the journal of 1887: Clergy—Bishops, 1, presbyters, 36, deacons, 3, total, 40; parishes, 24; missions organized, 34; educational institutions, 1; professors and teachers, 9; students, 150; Sunday school teachers, 140, pupils, 1,137; Marriages, 71; burials, 89; Baptisms, 297; Confirmations, 223; communicants, 2,460; total contributions, \$69,968 07; value of property, churches, parsonages and institutions, \$382,453 00.

NEW HAMPSHIRE.

The 87th annual convention was held in St. Paul's church, Concord, Sept. 28 and 29. The sermon was preached by the Rev. H. E. Cocke, of Manchester. On Wednesday, after Holy Communion at 9 A. M. the Bishop read his annual address, giving a resumé of the work of the year: 257 persons have been confirmed and one church consecrated; \$1,000 has been raised toward the erection of a church in Holderness, while several rectories have been built or purchased. The Diocesan Orphan's Home is prospering, though the addition of a laundry is greatly needed. The home within a few months has received a legacy from Mrs. John M. Hill. Four things greatly rejoiced the Bishop's heart at this time, one that nearly every parish has a settled pastor; another that the candidates for Confirmation have been numerous, and spiritually minded; third, that through the kindness of the Rev. Dr. Coit, of St. Paul's School, a general missionary had been given him for two years; and fourth, that the Holderness School for boys and St. Mary's School for girls are filled to their utmost capacity. The latter needs about \$800 to clear them from debt.

Reports followed, that from the Episcopal Fund showing that it now amounted to \$41,000. It was resolved that hereafter the convention should meet in November—next year, on the second Wednesday. The Standing Committee was elected as follows: The Rev. Dr. Coit, the Rev. Messrs. Renouf and Roberts, and Messrs. Hatch, Foster and Brown. Mr. Geo. Olcott was re-elected treasurer of the diocese. After some routine work, the convention adjourned *sine die*.

LONG ISLAND.

BROOKLYN.—Grace church (E. D.) has at last a chance to lift its mortgage indebtedness of \$3,800. The Rev. Dr. Darlington, of Christ church, has secured the promise of \$1,000 from an anonymous giver on condition that the congregation and its friends raise the remaining \$2,800 and have the edifice consecrated. The parish has never had such a liberal

offer made them before, and is energetically at work striving to raise the desired amount.

The Rev. Dr. W. A. Snively having made an extended tour on the Continent was at last accounts in London, and much improved in health. He will return home in October, and spend the winter in Louisville, Ky.

MILWAUKEE.

EPISCOPAL APPOINTMENTS.

OCTOBER.

- | | |
|---------------------------------------|--------------|
| 16. Mineral Point. | 23. Mauston. |
| 24. Tomah. | 25. Sparta. |
| 26. La Crosse Convocation. | |
| 27. Onalaska, consecration of church. | |
| 30. Black River Falls. | |

NOVEMBER.

- | | |
|--|-------------------------|
| 1. All Saints' Day, cathedral. | |
| 4. Dio. S. S. Conference, St. John's, Milwaukee. | |
| 5. Choir Festival, cathedral. | |
| 6. Whitewater. | 7-8. Eau Claire. |
| 9. Chippewa Falls. | 10. Cumberland. |
| 11. Superior. | |
| 13. Rice Lake and Shell Lake. | |
| 14. New Richmond. | 15. St. Croix Falls. |
| 16. Star Prairie. | 17. River Falls. |
| 18. Ellsworth. | 19. Hudson and Baldwin. |
| 21. Willson. | 22. Knapp. |
| 23. Menomonie. | |
| 27. Beaver Dam and Fox Lake. | |
| 28. Horicon, 7:30 P. M. | |
| 29. Juneau, 10:30 A. M. | |
| 30. Hustisford, 10:30 A. M. | |

NEBRASKA.

BY J. H.

(Concluded.)

But again as to the needs of the diocese, for that is the matter of chief importance.

When we ask for help outside, the answer comes back: 'What! The Church gave thousands to Bishop Clarkson, and you have been helped enough. Besides, you boast of your rapid increase of population and material resources; you ought to be able to take care of yourselves.'

Yes; it is true the Church gave thousands to Bishop Clarkson, and where he used those thousands they have been more than doubled; they have been quadrupled, and such places neither need nor ask for help from any one, but are giving aid to others. And we boast of our rapid increase of population. But it is this very thing that increases our needs. We are able to take care of ourselves; but we are not able, in addition thereto, to take care of the hundred thousand or more who come every year from the Eastern States and Europe. These new-comers as yet have only had time to be counted, and perhaps to build homes for themselves. They have not yet had time to develop the resources of their region sufficiently to allow a draft upon them for church building and clerical support to the limit of their needs. It is for these that we ask help; not for cities like Omaha, and Lincoln, and Plattsmouth, and Beatrice, and others, where the Church is self-supporting and growing famously, and giving liberally. And do you know that while we are asking this help and waiting for it, and nursing our disappointment at the refusal of it, or planning some scheme, such as a fair, a lawn party, or a concert, to coax it out of the pockets and purses of the infidels and godless in our midst, the good Roman Catholics, and Presbyterians, and Methodists, and Baptists of the East are sending their money at the rate of \$17,000 to \$40,000 each per year, thus enabling their friends here to shut the door in our faces?

Why do we not take care of ourselves? Point to any other diocese in the land that has more than doubled its offerings or pledges for diocesan missions in two years' time. This we have done. Or, point to another diocese in which in proportion to numbers and wealth, the offerings for diocesan mis-

sions will equal three dollars per capita of the communicants. That is about the proportion here.

When we ask the Church at large for help, we are not begging for money that will disappear with the spending. We simply make a business proposition which can be made in scarcely any places in the East. We say that investments for the Church here will produce larger profits both in members and in property than in the East.

We say that to every five hundred dollars given us, we can at once add at least one thousand in property, which in five years or less will be doubled in value. We say further, that for every such property acquired we can the first year bring under the ministrations and influence of the Church from fifty to one hundred and fifty persons, who, perhaps otherwise, would never be reached.

Perhaps you who have never seen railroads built at the rate of two or three miles in a day; who have never seen wild land through which they pass staked out in town sites to-day; laid out in town lots to-morrow; sold at from one hundred to one thousand dollars each the next day; covered over with tents and temporary houses in which people live and transact business the day following; in a year's time become a well-ordered, permanent, prosperous town with a population of a thousand or fifteen hundred, or twenty-five hundred, according to location;—I say, perhaps you who have never seen such growth, cannot understand our needs. You judge by what you have seen at home where the growth of towns is measured by the difference between the birth-rate and the death-rate each year. Quite different are the conditions under which we should be able, if we had the means, to acquire property and gather people into the Church. And if you could come out here and go into one of these new places and see the representatives of other Christian bodies accepting gifts of town lots for Church purposes, and supplied with a few hundred dollars from the East, beginning the erection of a house of worship at once, (this being the condition of the donation), and adding to their funds in hand subscriptions from all the settlers of any creed and of no creed; if you could see all this, you would understand why we poor, penniless, helpless priests who stand and look on and lament, are prompted to appeal to the Church at large to help us. Yes you would understand another thing. You would understand why the Romanists, and Methodists, and Baptists, and others, are always in the lead, and always have the advantage of us, and always outnumber us; how we are like the impotent man at the pool of Bethesda; how while we are waiting to be helped into the waters, others step down before us.

But let me stop here. I could overwhelm you with facts about our needs that might interest you indeed; but they would not enable you to appreciate them any more fully.

BOOK NOTICES.

SEBASTOPOL. By Count Leon Tolstol. Translated from the French by Frank D. Millet. With introduction by W. D. Howells. With Portrait. New York: Harper & Bros.; Chicago: A. C. McClurg & Co. Pp. 241. Price 75 cts.

Tolstoi's "Sebastopol" is a strong and powerful argument against war in the wonderfully pictured details of its real horrors. Such facts and realities cannot fail to be more telling than all the theories of those who have not been living actors in such scenes. The in-

roduction by Mr. Howells is not the least interesting part of the work, giving as it does, so clear an idea of the grand purpose and high conception of Tolstoi. The translation by Mr. Millet is particularly happy.

LIFE OF HENRY CLAY. By Carl Schurz. Boston and New York: Houghton, Mifflin & Co. 1887. 2 vols. Pp. 383, 423. Price \$2.50.

There is perhaps no more interesting way of studying history than by reading the lives of men who contributed so much to the formation of such history, and our thanks are due to Mr. Morse for editing this series of the lives of American statesmen, that brings out so clearly the events of our own national history. Mr. Schurz, in these volumes, has written a very readable life of Clay, and as his public life reaches from 1806, when he took his seat in the U. S. Senate, to his death in 1852, the record shows how large a place he filled in the public affairs of the Republic during almost a half century of its existence. Of the war of 1812, the treaty of Ghent, the Missouri compromise, the policy of protection, the compromise of 1833, the U. S. Bank, the preservation of peace with France, the question of slavery, etc., he might have said "quorum magna pars fui." As a man of integrity, a brilliant orator, a strong leader, a knightly character, his life, as here portrayed, was illumined "by a grand conception of the destinies of his country, a glowing national spirit, a lofty patriotism." We commend this life of one of our greatest statesmen, written in a clear and attractive style, to the study of the rising generation. A full index adds to the value of these useful volumes.

GENESIS AND GEOLOGY, the Harmony of the Scriptural and Geological Records. By the Rev. N. Collin Hughes, D. D. Chocowinity, N. C. Published by the author. 1887. Pp. 142. Price \$1.25.

We are not of the number of those who feel anxious to reconcile religion with science or the Bible with geology. For as the Bible is absolute truth, and geology only a branch of human learning very liable to human error, the Bible is the check upon the discoveries of science, and the test by which their truth or falsity is determined. If they agree with it, very well; if not, they must be put aside. However, there are those who are anxious to go to work the other way, and to bring the Book of Revelation into harmony with the theories and discoveries of science. Dr. Hughes' little book will be a help towards such a reconciliation. His plan is to place the records of Genesis and geology side by side that one may see at a glance that they are not contradictory but one and the same. The author seems to be very familiar with both accounts of the creation as given by Moses and geology, and demonstrates their substantial agreement in an instructive and interesting manner. As a commentary on Genesis I. his work is valuable, and deserves to be carefully and widely read by those who may desire to have their own faith confirmed, or who may occupy positions in which they have to strengthen the faith of their brethren. Bible class and Sunday school teachers will find in these lectures a great help in their study of this part of God's Word.

"The date of the Pentateuch" in the September *Contemporary Review* is an examination of Kuenen and Wellhausen theories, which are proved by Dr. Poole (the writer of the article), to be not so self-assuring as many would make them. He speaks of Wellhausen's treatment of the Book of Judges as ruthless, and the designation of the

codes as historical novels, beyond reason. "Austrian Literature" is a welcomed note of the literary ability of that country; something more than gold searching exists there.

In the article on "Church Going," (*Nineteenth Century Review*) reference is made to the wording of some familiar hymns, as vulgar, for instance: Such phrases as "all rapture through and through," and "with love inebriate." In the opinion of the writer "they ignore the relation of persons speaking to the person addressed; they are destitute of appropriate awe and reverence. Therefore they are vulgar."

"Victor Hugo" in the *Fortnightly Review*, one of Swinburne's many articles on the same subject, and "Fine Passages in Verse and Prose," afford entertaining reading. "Realism and Idealism," by J. A. Symonds and "Present State of the Novel," one upon a feature of art, the other a side glance at literature, with a good comparison between Mr. Haggard and Mr. Stevenson, make up a good number. (Leonard Scott Publishing Co., 1104 Walnut St., Philadelphia, Pa.)

THE REV. DR. GRAY, Warden of Racine College, has written and published a series of poems on "Racine and her Labor of Love," devout in tone and elegant in diction, illustrated with sketches of the college, campus, chapel, and tomb of DeKoven. All lovers of Racine will prize this as a memento of the work for which their prayers and alms are offered, and as a fit expression of the devotion and culture of the present warden. *Vigilant Radix!* The following lines close the poem on "DeKoven and Racine:"

DeKoven—man of men, servant and saint of God,
To estimate thy worth were to attempt
To gauge the thrilling life in earth's sweet sod!

But would you see forever fresh and green
His monument, his work, his love, his fame
Go kneel beside his grave in fair "Racine!"

MESSRS. JAS. POTT & Co. have issued in neat, strong paper covers, "Books Which Have Influenced Me," being twelve papers from *The British Weekly*, by distinguished writers and public men of England. Among the contributors are Gladstone, Ruskin, Hamerton, Farrar, Joseph Parker, etc. These papers have attracted much attention, and will be found entertaining and instructive. Price 25 cents.

THE Rev. Chas. Hole's "Manual of the Book of Common Prayer, showing its history and contents," is issued this week by Thomas Whittaker in his new series, "The Theological Educator." The author is lecturer on Ecclesiastical History in King's College, London.

A CHEAP edition at twenty-five cents per copy has just been issued of Dr. Butler's "Protestant Episcopal Doctrine and Church Unity." Thos. Whittaker is the publisher. The book is a lively discussion of some pointed topics in Church doctrine.

MESSRS. HARPER & BROS. have issued No. 4 of the Franklin Square Song Collection, containing 200 favorite songs and hymns, for schools and homes, nursery and fireside. [Chicago: A. C. McClurg & Co. Price 50 cents.]

CANON FARRAR'S new volume entitled, "Everyday Christian Life, or Sermons by the Way," will be published immediately by Thomas Whittaker.

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

The Living Church.

Chicago, Saturday, Oct. 15, 1887.

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

RECEIPTS.—As the label indicates the time to which the subscription is paid, no written receipt is needed, and if one is requested a postage stamp must be sent with the request. It requires from two to three weeks to make a change in the label.

DISCONTINUANCES.—If no request to discontinue the paper is received, it will be continued. The paper will, however, be stopped at any time if the subscriber so desires, and remits the amount due for the time that it has been sent.

EXCHANGE.—Personal checks on country banks will only be received at a discount of ten cents.

FOREIGN.—Subscribers in England will please note that 6s-4d is the amount to be forwarded for one year's subscription and pre-payment of postage. Money orders should be made payable to THE LIVING CHURCH.

CHANGE OF ADDRESS.—Subscribers asking to have the direction of a paper changed should be careful to name not only the post-office and State to which they wish it sent, but also the one to which it has been sent. In each case the State must be mentioned. The name cannot be found on our books unless this is done. In no other way do so many mistakes happen as by this simple neglect.

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

Marriage notices, one dollar. Notices of Deaths, free; Obituary notices, complimentary resolutions, appeals, acknowledgments, and other similar matter, 3 cents a word, prepaid.

Liberal discount on continued insertions. No advertisement received for less than one dollar an insertion.

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

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

It is characteristic of the sacred ministry that while it is a profession, nothing is more disgraceful than that its duties should be performed professionally. He who can not, or will not, rise above the mechanical or perfunctory, in both spirit and the manner, has mistaken his calling.

THERE is just cause of complaint, that in some parish churches the responses of the people are low and languid. They are wanting in the fullness and heartiness which befit the beauty of the service and the devotion of the worshipper. But it is not alone the people who are to blame for this form of insincerity and lack of devotion. They have been trained into it by the indistinct and drowsy tones of the ministers who have led their devotions. Dull reading will produce dead responses.

A CORRESPONDENT of *The Standard and Church* denouncing the clergy of the Chinese League as "disloyal," says: "Bishop Cobbs, a saintly man and a High Churchman, used to say, 'Oh, how the Church would grow if men would only let it!'" Whereupon *The Church Eclectic* remarks:

There we are decidedly with you, but who is it that is interfering—who are they that always take the position of hinderers—that always say no—always scent treason, disloyalty, heresy, "Popery" in every bush? Their idea seems to be that all the Church needs in order to grow is to be "sore let and hindered" all the time.

THE grand end of the Church's work is two-fold, the glory of God and the salvation of men. The two, however, are not really two, but one; for to save men is one of the highest modes of glorifying God. Hence, while the divine glory is set forth, or advanced, by our efforts to restore

the ancient beauty, reverence and devotion of Holy Worship, the earnest priest should never either so hasten or so carry to extremes, those efforts, as to retard or impair his power and usefulness in pushing forward the work of divine grace in the saving of sinners and the edifying of the faithful. The latter belongs to Christian righteousness; the former is chiefly a matter of Catholic ritual. No advance in the latter should compromise our opportunity to promote the former. The effort "to seek and to save that which is lost" must always stand first.

WE have received the following from a reverend subscriber in New Jersey, enclosing a renewal of his subscription. He says:

The paper is so good and I get so much information therein, in ecclesiology, etc., that I cannot now discontinue it. I get more clippings for my scrap cabinet from your paper than from any other, and seven or eight religious weeklies pass through my hands. Your items of news, English and otherwise, are always most interesting. I am not of your Communion, but I appreciate your paper and all its points, even when they make against me.

It is a mistake in Church people to suppose that they are becoming sufficiently acquainted with the Holy Scriptures, by simply listening to the reading of the various lessons in the service on Sundays and other holy days. Let them recall how small a part of the whole is read, where there is no daily service; how impossible it is to give it, in the progress of the service, a thoughtful consideration; how, from regularity and repetition, it is mechanically listened to, and, in some main part, really not heard at all. Yet this, while so common, is a serious matter; for where there is no intelligent growth in the knowledge of the Word of God, there can be no religion with any substance or divine insight; and such knowledge can only be obtained by careful and prayerful study under the guidance of the Holy Spirit.

THE CHINA MISSION.

The letter from the persecuted priests of the China Mission, published in another column, will be read with deep interest by all Catholic-minded Churchmen. It is a straightforward, manly utterance, and does credit to the men who penned it. They have taken their stand by the altar and the cross which the Bishop has set up in St. John's College, Shanghai, and if they are driven from it, it will be to the everlasting disgrace of the Bishop and of the Church which sent him there. We know that his heart is not in this crusade against Catholic truth and ritual, upon which he has (upon

compulsion, we believe) entered. We profoundly sympathize with him in the issue which has been forced upon him, and we sympathize with him enough to tell him that he has made a mistake. He has been made to believe that the Church at large will repudiate him and his work if he does not reform it on puritan-protestant lines. The Church will do nothing of the kind. Ohio, Virginia, and Philadelphia do not constitute the "consensus of opinion of the home Church." They have a right to their opinion, but it represents nobody but themselves. Their "opinion" has too long been assumed as a "consensus," in foreign missionary policy. It is not too much to say that a large majority of Churchmen would experience an inexpressible feeling of relief if this domination of a few dioceses over the entire missionary policy of this Church were broken. If Bishop Boone would stand up squarely for his rights as the Bishop of Shanghai, there is not the least doubt in the world that he would be sustained. The Board of Managers would not dare to discriminate against him, even if it desired to do so.

The question is now before the Church, and it must be settled by the public opinion of the Church. Shall these faithful priests of the China Mission be driven from the altar, because the threat has been made in certain quarters that contributions will be withheld if they teach Catholic truth, and practice the ritual allowed in the Church at home? Shall we continue a missionary policy which forbids the plain teaching of the Prayer Book, and a ritual practice not forbidden by the rubrics? Shall we sanction and support missions which are made the propaganda of puritanism of the rankest kind? Does the Church at home desire Zwinglianism inculcated by its authority, in foreign lands, in place of the Prayer Book teaching upon the Holy Eucharist? Will it demand that its missionary priests shall drag their sacred office in the mire, while all sorts of exhorters and temperance lecturers occupy her pulpits? Does it desire to have converts, even candidates for Holy Orders, kept away from the weekly Communion because it is "Romish?" In other words, does this Church propose to conduct her missions on Church or sectarian principles, and will she allow those who hold the purse to rule or ruin?

Messrs. Graves and Partridge cannot be "stamped out." It will be our work in China that is stamped out, if this persecution goes on; but these brave and earnest men will find work to do, and they will be sustained in that work, God helping them, in a better field, to the disgrace and shame of the American Church.

FIGURING OUT THE ADVENT.

It seems to be passing sure that whenever Christ may come, there will never cease to be inquiry by way of figuring out His coming. And, strange to say, the more uncertain the time, the more these inquirers will be sure of it. The passages bearing on the subject may be never so obscure; the symbols and figures in Ezekiel, Revelation, etc., never so puzzling and enigmatical; nay, though even Christ himself has declared that the day and the hour knoweth no man, no, not even the angels in heaven, as if this were a matter purposely hidden and sealed up in the bosom of God; yet time and again this secret has been got possession of and the Advent figured out with almost as great certainty as the time of an eclipse. Many people still linger in the flesh who lived when William Miller was supposed to have squared the circle as touching the time of Christ's coming. They remember how it was all ciphered out in the image of Nebuchadnezzar and in "the time, time and a half time," in Daniel, and in the vials of Revelation. They remember how the skies were watched for portents, how some refused to gather in their crops because it would be labor lost, and how others still were understood to have prepared their robes in which to make their flight heavenward. Meanwhile, the years have rolled on and the earth to all appearances was never more stable nor were the heavens more regular in their revolutions.

The latest explorer in this field and another of the ten, not to say, ten thousand, to cry: "Eureka!" is Col. Blanton Duncan, of Louisville, Kentucky. It surely is not denied to a soldier any more than to a theologian, to explore the mysteries of the Almighty, and see beyond the ken of angels, but when so many theologians, or supposed theologians, have failed, a soldier might well be doubtful of success. Howsoever, the colonel has made a bold dash, and figuring out the error of the Millerites, has made it as plain as if written on the sky, that the time of Christ's second coming will be 1913-14.—of course, in the thirty-six years intervening there will be abundant opportunity to determine the time, exactly—all of which is being set forth in detail, and without possibility of error in *The Toledo Weekly Blade*.

It is somehow gratifying to know that the person of the anti-Christ to be destroyed 1913-14 is to come from Russia. Hitherto, this anti-Christ, this beast or persecuting Church was, "in the belief of so many thousands for hundreds of years," as the Colonel puts it, the Church of Rome. It never once oc

curred to most explorers in this field that the "great Babylon" spoken of in the Apocalypse could be other than that Church. It shows the delightful clearness and certainty of the whole subject, that when so many thousands for hundreds of years had been on the wrong track, it remained for a nineteenth century explorer among the divine mysteries, and he a soldier, to get on the right one.

Colonel Duncan was to set himself to show for the second point that "the Greek Church will be the persecutor; and the head thereof, a Czar, will have absolute power of life and death over hundreds of millions of subjects." Now, a good deal can be said for this, on general principles. Undoubtedly, the Greek Church is the most secularized Church on the face of the earth. As Mr. Heard tells us in his recent work on the "Russian Church and Russian Dissent," Peter the Great completed the degradation of the Church by abolishing the patriarchate and committing the government of the Church to a synod which was in reality only a bureau of the administration. Travellers, who have recently been on the ground, likewise tell us that in point of spirituality there is no comparison between the Greek Church and the Church of Rome. So then undoubtedly the Greek Church is to be the persecutor. A Czar, and not the Pope, is to be the anti-Christ. The far-seeing Colonel only fails to tell us what Czar is to be the anti-Christ, and the precise time when the Church is to begin to persecute.

For a third point, Col. Duncan is to show that "Constantinople is the 'Great City,' that is, Babylon, presumably, and that but a few years will elapse until Russia makes her capital therein, and that around the Byzantine capital will be enacted the wondrous scenes of the final drama." A good deal may be said for this, too, on general principles. The city overlooking the Bosphorus is, on the whole, as much more God-forsaken than the city bordering on the Tiber, as the forthcoming Czar and anti-Christ will be a more persecuting and dreadful beast, than any successor of St. Peter, past, present, or to come. Rome, then, and the Pope, may rest easy. Exactly what will happen to them, A.D. 1913-14, does not appear. Possibly, however, the wondrous scenes of the final drama will be enacted around the Byzantine Babylon in 1913 and then shifted to the Romish Babylon in 1914.

The Blade calls attention to Col. Duncan's introductory article, and says it goes without saying that the Colonel's interpretation will prove most absorbingly interesting to all Christians. It might go without saying, and might also go with it,

if *The Blade* had been inclined to say what could be said on the subject; for instance, it will be absorbingly interesting to such of the one hundred and thirteen thousand Christians as are flighty and weak-headed. They most undoubtedly will absorb every word of it. Some of the other Christians will no doubt weigh and consider as between the Babylon of Rome and the Babylon of Constantinople. As for the other Christians—for who could believe that of a hundred and thirteen thousand Christians all could be weak-headed or skeptical?—they will absorb Col. Duncan's interpretation with extreme care, if they absorb it at all. They will ask, first of all, how it came about that all previous interpreters for these eighteen hundred years were on the wrong track? How can he be sure that some future interpreter may not make out Babylon and the beast to be New York or Chicago? Is it so sure that Louisville, Ky., may not be the capital around which the wondrous scenes of the final drama will be enacted? How did Col. Duncan come to wrest this secret from the Almighty, and know more about it than the very angels of God?

The truth is, all this is pious, not to say impious, trifling, if it is not worse than trifling. Some things, thank God, He keeps to Himself, if for no other reason than because so many curious people want to know the whole. One of these things is the time of Christ's second coming. Our Lord could have easily told it, but gave not the slightest clue to it. He says expressly that His coming should be like that of a thief in the night. It is presumption, then, to try to make out that it is to be in open day and with definite knowledge as to time and place. As a matter of fact, Col. Duncan's interpretations, and those of such as he, are not worth the paper on which they are written; and it would be far better for him and them to get ready for Christ's coming, than to try to figure out the time of his Advent. We have had enough of this sort of thing for one century. While the fanaticism of the Millerite lingers in the memory of Christian people, they will pray: "From the plague of Duncanites, good Lord, deliver us!"

THEY WILL STAND BY THE ALTAR AND THE CROSS.

ST. JOHN'S COLLEGE, Shanghai, China, }
Sept. 1st, 1887. }

By the last mail we have received copies of THE LIVING CHURCH of July 16th and 23rd containing the correspondence of the Rev. E. H. Thomson and the admonition of Bishop Boone.

We do not feel called upon to make any apology for our position or our acts; we have confidence enough in the Catholic clergy and laity at home to believe that they will grasp the state of the case correctly; indeed, we are assured

of this by your leader of July 23rd, and by private correspondence received at the same time. There are a few points however which may be made a little clearer by a word or two of explanation from the clergy who are attacked. We therefore ask that you will kindly give space to the following statements:

1. There is no personal difficulty here between the clergy; we are, and always have been, on the best of terms socially and personally. We moreover believe Mr. Thomson to be perfectly sincere in the opposition he offers to the introduction of Catholic teaching, and we do not allow it to interfere with our respect for him as a man and as a missionary. There is no personal element whatever in the present contention, it is entirely a question of principle.

2. We desire to call attention to the fact that Mr. Thomson's letter, as he has himself distinctly stated to us, was not intended to imply that we had introduced innovations since the Bishop's departure for the United States, but was directed against usages which have for years been practiced by those in charge of the services here. Everyone in the mission knows that almost every practice now complained of has been in use for a long time. The linen alb and chasuble were introduced in Bishop Schereschewsky's days, and worn by the Rev. W. S. Sayres, and by the present Bishop until after his consecration. The same is true of nearly all the points mentioned. When, therefore, Bishop Boone says in his admonition that he has not "sanctioned" them, he must be understood as saying that he has not given any formal sanction over his hand and seal, for he has certainly sanctioned them in every other way, viz., by word of mouth, by private correspondence, by placing us in charge of the services at St. John's College chapel, and lastly, by using them himself.

To the casual reader unacquainted with the facts of the case, it would seem as if we had taken advantage of the Bishop's absence to introduce some new and fancy ritual; we deny this *in toto*. The service has been kept exactly as the Bishop left it, and told us to keep it, except that wafer bread has been used on a few occasions. We have simply obeyed orders, that is all, and for this we are attacked exactly as the Bishop himself was attacked only a few years since.

3. The whole matter is being discussed on far too narrow a basis. We wish it distinctly understood that it is not confined to a question of ritual at all. The objections to this or that vestment or ceremony really conceal a far deeper and more important and vital question than appears upon the surface—that question in its essence is *whether the Church in China is to be Catholic or Puritan*; and furthermore, whether men who have consecrated their lives to this great work are to receive the same liberty that the clergy possess at home, or are to be hampered and checked in ways which no priest at home would tolerate!

There are three main lines of appeal continually made to us to smother the Catholic Faith. The first is, that to fearlessly and openly preach and teach the doctrine of the Prayer Book wounds the feelings and prejudices of our evangelical brethren. We are expected to give up without a murmur everything that does not conform to their idea of divine worship. But where is this to stop? Anyone who has ever tried this knows that it is absolutely impossible to gratify Puritanism by any such thing as compromise—it demands the aboli-

tion of the entire system of the Church, and has never in the history of the world been satisfied with anything less. If we should remove from St. John's chapel everything that is really objected to, we should have nothing left there but a bare and white-washed sectarian meeting-house.

The second appeal which is made to us is, "to be patient and allow the leaven of Church doctrine slowly to do its work." But the leavening process pre-supposes the presence of the leaven—and that is just what does not exist. Spontaneous generation is just as much a fallacy in religion as in the realm of Nature. Church leaven may work in the United States, where papers and books, and Church teaching in some way or other are accessible, but it cannot possibly work in China where the native clergy and converts are dependent entirely upon the foreign clergy for every jot and tittle of their instruction in Church truth.

The third and most frequent appeal is to the money question, and this, on the very face of it, is the most unjust and discreditable of all. We are told that if certain sections of the Church at home knew what was being taught here, they would at once withdraw a large amount of our support, and we are urged to confine ourselves to certain general and indefinite lines of teaching in order that the treasury may not suffer! We need hardly say that we indignantly resent, at the outset, any such suggestion whatever; to recognize this position even for a moment would be, as an American priest has said to us, an out and out act of simony. No! We cannot and will not sell God's truth for money.

We are ready always to yield obedience to the Bishop acting canonically, and to the law of the Church, but we do not recognize any so-called "general consensus of opinion of the home Church," as taking the place of law and canon, nor are we willing to acknowledge that the prejudices of two or three dioceses can in any sense be called the "general wish" of the American Church. Is the doctrine of the Church to be gauged by the shifting standard of money contributions? for that is what it really comes to. We cannot consent to any such proposition. We are here to teach the Faith of the Church as we have received it; if that Faith is not popular just now, we are not to blame for it—we cannot sell conscience for popularity.

We repeat once more then the statement made above, viz: *This is not a question of ritual at all*. The line is clearly drawn; it is a struggle between two rival systems! between a system which centres about an altar and a system which centres about a pulpit; between a system which has a divinely commissioned priesthood administering sacraments as means of grace, and a system which has ministers simply to expound the Scriptures and preach the Gospel, considering sacraments of little or no importance; it is a struggle between the Church as the Body of Christ and the Church as a mere human organization. It is because we in the field see this issue so clearly that we have resolved to stand our ground firmly.

The main thing attacked is THE ALTAR. Disguise it as you will, that is the point aimed at and that is just the point we cannot yield. In this great Province of Kiang-Su, in which Shanghai is situated, we have more than a dozen churches and preaching chapels, there is only one altar and one cross

amid them all! BY THAT ALTAR AND THAT CROSS WE STAND. It is openly confessed to us that the cross is the great eye-sore to our Protestant brethren, and Bishop Boone has in his possession a petition requesting him to knock the panels out of this altar and reduce it to the Puritan 'Table' *Is the party interest and the money bag power which sustains this opposition in the U. S. strong enough and powerful enough to tear down the Altar of God, and remove from its steps the priest whom the American Church has placed there to show forth amid this great heathen people the Lord's death till He come?* That is the question which we propose to test and that is the question which the Church at home must fairly and honestly meet.

Sooner or later the day of decision must come. The Church in China must eventually choose between Puritanism and Catholic truth, between the system of the sects and the system of the Church, between faith in God and fear of man. Now is the golden opportunity. If we yield or compromise now, it may be fifteen or twenty years before a similar chance offers itself to strike a bold blow for the Faith. The Church at home may not see this; it may suffer Catholic teaching to be repressed and crushed out in the only spot in all our Foreign Missions where it has dared to show itself, but the issue will only be deferred—it is the world-old struggle in the history of the Church on earth.

Faithfully yours,
FREDERICK R. GRAVES.
SIDNEY C. PARTRIDGE.

COMMON SENSE.

A rector of a parish desiring to introduce a change which might be objected to as an "innovation," thus frankly sets forth his reasons in his parish paper. How many a tempest in a teapot might be avoided if hot-headed but well-meaning clergy would, with equal wisdom, give their reasons. We venture to say that this change was accepted without rending the parish with factions:

"The rector purposes to introduce the Communion wafers at the Celebrations, and as the idea may sound novel and repellant to some, he would justify the change solely on the ground of expedience. The time has come when no doctrinal or ritualistic significance is attached whatever to this usage, for many of our most conservative parishes have adopted it. There are just three advantages in favor of the wafer, and they are worth considering. First, *that of reverence.* In spite of all care, there are few occasions when the common bread used is not wasted by crumbling and falling within the railing, leaving a shockingly irreverent feeling in the minds of those who communicate. This is not possible with wafers. Secondly, *that of uniformity.* On no two occasions do we have the same kind of bread; sometimes indeed we are compelled to take what we feel to be unworthy of so holy a purpose, because no other can be had. The devotions of the faithful should not be disturbed at that sacred hour by any unpleasant associations connected with either element. And thirdly, *that of convenience,* which is above all else a consideration with the Celebrant. No one but the parish priest can know the inconvenience and often delay arising here. If he happen to have none at home, he may inquire from house to house in vain, as often causing needless let and confusion. This can never happen with the wafer, for enough can be procured at one time to supply the parish for half a year.

We make this note in advance that no offence or alarm may be given. The rector trusts his people sufficiently to believe that they do not accuse him of any doctrinal foolishness in this or any other parish matter, and believes that a fair trial of the wafers will end in conceding their value over the present usage."

PERSONAL MENTION.

The Rev. Dr. C. H. W. Stocking has returned from an extended tour in Europe, and has changed his address from 87 Columbia St. to 142 State St., Albany, N. Y.
The address of the Rev. Oliver Wilson is changed from 367 St. Andrew St to Calvary rectory, 25 Conery St., New Orleans, La.
The address of the Rev. Chas. H. Lee on is changed from Monroe, Wis., to Waukesha, Wis. Please address accordingly.
The Rev. C. Ellis Stevens, Ph. D., has been elected a Fellow of the Royal Geographical Society of London.
The Rev. Percival McIntire, a recent graduate of Seabury Divinity School, and for sometime minister in charge of Holy Trinity, Minneapolis, Minn., has been called to the Cathedral, Topeka, Kas.
The Rev. A. T. Sharpe, of Columbia, Mo., has accepted an appointment to Albuquerque, New Mexico. Address accordingly, after Oct. 15th.
The present address of Bishop Schereschewsky and family is Hygienic Institute, Geneva, N. Y.
The Rev. Stephen H. Green has returned from England to his home in St. Louis, Mo.
The P. O. address of the Rev. Sam'l D. Hinman, who has received Letters Dimitt. from the Missionary Bishop of South Dakota, is Birch Cooley, Renville Co., Minn.
The Rev. Joseph J. Meson, M. A., of Antigo, Wis., has been elected rector of St. Peter's church, Talladega, Ala., where he expects to assume his duties on the 16th inst. Address accordingly.

CLERICAL CHANGES.

The clergy are requested to send, at once, any changes of address for Whittaker's Churchman's Almanac, to the publishers, Thomas Whittaker, 2 and 3 Bible House, New York.

ORDINATIONS.

On St. Matthew's Day, in St. John's church, Presque Isle, Me., the Rev. Alonzo W. Swan, Jr., deacon in charge of Emmanuel church, Ashland, was advanced to the priesthood.

The Rev. Lawrence Butler Ridgely was advanced to the priesthood, in Grace church, Philadelphia, on Saturday, Oct. 8th, by the Rt. Rev. O. W. Whitaker. Mr. Ridgely will start at once for his new field of labor in Nevada.

TO CORRESPONDENTS.

IGNORAMUS.—1. The General Convention in its action upon Revision last fall, ordered that the Lord's Prayer at the beginning of the Communion service should end with the clause "deliver us from evil," and should be said by the priest alone. 2. There is no authority for the repetition by the congregation of the general Thanksgiving.

A. LEWIS.—1. We hardly understand your question: "Does the House of Bishops approve of the clergyman wearing different surplices at the administration of the Holy Communion?" If he wears a surplice at that time, one is enough. The alb and chasuble are commonly worn as distinctive vestments for that office. We have seen many bishops wear them. The law of the Church, as contained in the "Ornaments Rubric," requires them. 2. It is not required by law that the congregation should remain in the church until the clergyman has left the chancel, nor to rise when he enters, but it is generally the custom to do so, a custom founded upon reverence in worship, and respect to the office which the priest holds as an ambassador of the Most High.

OFFICIAL.

THE SILVER ANNIVERSARY of the Evangelical Education Society of the Church, will be held in the church of the Holy Trinity, Philadelphia, Friday, October 28th, at 4 and 8 o'clock P. M. Bishop Whitaker will preside and make an address. Bishops Howe, Whittle, Peterkin and Rullison expect to be present, and it is hoped that Bishops Dudley, Be'ell, Randolph, and others will also take part in the exercises. At 4 o'clock P. M. the Society will meet in the lecture room and discuss the questions: 1st. Do the reasonable demands of the age require any modification in the preaching of Evangelical Truth? 2nd. Should anything be done to increase the interest of the Church in the work of Beneficiary Education? At 8 P. M. Bishop Howe will deliver an Historical Discourse, which may be followed by addresses. The annual business meeting of the Society will be held at 1224 Chestnut street, Philadelphia, Thursday, October 20th, at 3 o'clock P. M.

OBITUARY.

JOBBS.—William Ernest Hobson Jobbs, who died Sept. 30th, 1887. R. I. P. A Requiem Celebration was said at the church of the Ascension, Chicago, Monday, Oct. 3d, 1887, at 7:15 A. M. Priest associates of the Guild of All Souls are also requested to keep the "Month's Mind."

THE LATE E. D. KITTOE, M. D.

In the death of Dr. Edward Dominicus Kittoe, which occurred at his home in Galena, Ill., on the morning of the Feast of St. Michael and All Angels, 1887, the Church in the diocese of Chicago, has sustained a great loss. Dr. Kittoe was one of the most eminent physicians in the State of Illinois; and the pure uprightness of his character, and the deep religious tone of his life, gave additional dignity to the profession of which he was so able a member. The community in which he lived mourns him with a sorrow that is rooted in truest gratitude and the most tender love. For nearly forty years he had gone in and out among us in this city and the surrounding country, loved and esteemed as the Chris-

tian gentleman whom all could honor, the able physician to whom all turned in times of trouble and of sickness, and the kind friend whose hand, heart and purse were freely opened, whenever sorrow and misfortune claimed his aid. His loss to the Church of which he was so devoted a member, will be keenly felt. The parish where he lived and labored so faithfully, mourns as a family bereft of one of its most cherished members.

The following resolutions were adopted at a called meeting of the vestry:

First. The vestry of Grace church, Galena, desiring to put on record their appreciation of the services and character of their late associate, Dr. E. D. Kittoe, Junior Warden of the parish, do unanimously declare: That while bowing in humble submission to the will of our Heavenly Father, we still feel that we have lost from our councils one whose place can hardly be filled, one who was ever ready to work in his Master's service, and whose ready sympathy and prompt action were a never-failing aid.

Second. That as a Christian gentleman, a friend to the distressed, a help to the poor and lowly; a man whose life was an illumination of the religion he professed, and whose devotion to the Church was without a blemish, our departed brother's memory will linger as a blessing to the parish where he was so much loved and revered.

Third. That copies of these resolutions be sent to *The Churchman* and *THE LIVING CHURCH* for publication, and also, as an expression of our deep sympathy for the widow and family of the deceased, whom may God bless, strengthen, and comfort in the hour of sorrow.

Galena, Ill., October 3rd, 1887.

IN MEMORIAM.

The Church in the diocese of Chicago, and especially in Galena, has sustained a very serious loss by the death of the venerable Doctor Kittoe, who after many months of acute suffering, was taken to his rest on the morning of the Feast of St. Michael and All Angels. A short biographical notice of the life and services of the departed, drawn from reliable sources, cannot fail to be acceptable to his many friends all over the land.

Edward Dominicus Kittoe was descended from a highly honorable old English stock. He was a son of Robinson Kittoe, Esq., an officer in the Royal Navy, and of Harriette Eliza Dominicus, his wife who was the daughter of George Dominicus, of East Farleigh, in the county of Kent, England. He was born June 20, 1814, and having the misfortune to lose his father at an early age, he fell under the care of the celebrated naturalist, the Rev. William Kirby, who was his great-uncle on the maternal side. He received his primary education at the Grammar School of Bury St. Edmund's, Suffolk, and served his apprenticeship to a surgeon and apothecary. In January, 1839, he came to the United States, and began the study of medicine under the late Dr. Samuel Jackson of Northumberland, Pa., and completed his professional training at the Pennsylvania Medical College, whence he graduated M. D. in 1841. He first established himself at Muncy, Lycoming Co., Pa., where he practised with great success until 1851, in which year he removed to Galena, Ill. During his residence in Pennsylvania, he was a member of the State Medical Society, and served in 1850-51, as one of the vice-presidents. After his removal to Illinois, he was elected a member of the Chicago Academy of Natural Sciences. In August 1862, he was commissioned as surgeon of the 45th Regiment of Illinois Volunteers. Subsequently in the same year he was commissioned surgeon in the U. S. Volunteers, and served on the staff of General Sherman from before the capture of Vicksburg until the spring of 1864. He was afterwards on the staff of General Grant until appointed medical inspector, with the relative rank of lieutenant colonel, and re-assigned to the staff of Gen. Sherman. After the capture of Atlanta, Dr. Kittoe was appointed Medical Inspector to the Department of the Northwest, with headquarters at Dubuque, Iowa, and was finally mustered out of the service in December, 1865, with the rank of Brevet Colonel U. S. Volunteers. On Christmas Day, 1836, the doctor married Elizabeth, daughter of Daniel Feister, Esq., of Easton, Pa., and by her he had six children, of whom four survive, viz: three sons and one daughter.

So much for what may be termed the secular side of this good man's life: we have now to look at that life from another point of view. For many years almost continuously up to the time of his death, Dr. Kittoe was a vestryman of Grace church Galena, and his wise counsels and conservative policy were greatly prized by the officers and other members of the parish. Long ago he had been commissioned by Bishop McLaren as a lay reader, in which capacity he established a mission at Mill-bridge; and with characteristic faithfulness regularly sustained divine service there, until compelled by increasing illness to desist from his labor of love. During occasional vacations in the rectorate, moreover, he esteemed it a privilege to say the prayers in the public worship of the church on Sundays, and to read a sermon to the people. For several of the last years of his life, he was a member of the Diocesan Convention.

As a true man, as a warm-hearted and genial friend, as a hospitable host, as a generous giver, as an earnest, simple-minded, consistent Christian, and as a straight-forward and unflinching Churchman, Dr. Kittoe's name will be embalmed in the memories of those whom he has left behind him, and will long continue to be held in reverence and affection. Very staunch in his adherence to the Church, and deeply imbued with a conviction of her divine character, he was at the same time ever most ready to recognize and appreciate the manifestation of Christian excellence in those from whom he conscientiously differed, so that he won the disinterested love of many outside the pale of the Communion which claimed his allegiance. He was the true Christian physician, not afraid nor ashamed to minister to the spiritual as well as to the bodily ailments of his patients. It was his wont to kneel down by the bedside of a dying sufferer, and offer up the Commendatory Prayer for the departing soul; and many a mourner has borne grateful testimony to the consolation afforded by his sympathetic and strengthening ministrations in the hour of bereavement and desolation. O, that there were more belonging to the profession, who would move among their sick and dying patients in just such a spirit of faithful and conscientious regard to their

solemn responsibilities! In the hour of his departure, resting solely upon the all-sufficient merits of the Saviour Whom he had so faithfully served, he enjoyed that "peace which passeth all understanding." Like Enoch, he "had walked with God; and he was not, for God took him."

"May he rest in peace, and everlasting light shine upon him!"

On Monday, October 3, 1887, all that was mortal of this faithful servant of God was laid away to rest until the Resurrection of the Just. Grace church barely sufficed to accommodate one-half of the mourners that were gathered there, and his remains were followed to the grave by men and women of all classes, to whom by his unvarying kindness, he had endeared himself in life, and whose tears bore testimony to the sincerity of their grief. The death of this "beloved physician" has left a gap in the social and Church life of the neighborhood, which it will be hard indeed to fill.

APPEALS.

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

THE SEABURY DIVINITY SCHOOL.

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

THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY.

22 Bible House, New York. Supports 13 Bishops at home and 4 Bishops abroad, and supports or aids 700 clerical and lay missionaries in 50 Dioceses and Jurisdictions. All Church people are members of this Society and should help its work. Contributors may specify "Domestic," "Foreign," "Indian," "Colored," and should remit to R. FULTON CUTTING, Treasurer. For information, read *The Spirit of Missions* monthly, \$1.00 a year, or write to REV. WM. S. LANGFORD, D.D., General Secretary.

MISCELLANEOUS.

LOCUM TENENS, Diocese of Fredericton—Wanted for six months, from November 1st, a clergyman to take charge of Christ church (Town) parish, St. Stephen. Earnest Churchman desired. Unexceptionable testimonials required. Salary promptly paid by rector. Rectory house not available. Address the Rev. T. E. DOWLING, St. Stephen, New Brunswick, Canada.

WANTED.—By a priest (unmarried) a parish where energy and earnestness are appreciated. Extempore preacher. Is rector of a prosperous parish, but is obliged to leave on account of health. Reference to Bishop and laity. Address "PRIEST," LIVING CHURCH Office.

WANTED.—A young unmarried priest for Trinity church, Grotton, Dakota. Good church building. Address W. J. BREWSTER, Grotton, Dakota.

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

WANTED.—A practical builder for the erection of a school-building in one of our Foreign Missionary fields. For information, address M., this office.

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

BOZMAN INSTITUTE, Easton, Md., offers home training and thorough instruction to a limited number of girls. Climate beneficial to weaknesses of throat and lungs. \$200 per annum. Address MRS. H. K. BURROUGHS.

MISSIS CARPENTER and WELLDARE embroider Vestments, Frontals, Banners, Figures, etc., to order. 57 Chelsea Gardens, Chelsea Bridge, London, England.

THE DANVILLE SANATORIUM.

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

OUR MISSION NEWS.

CANADIAN CHURCH MAGAZINE.—Illustrated and full of interest. The official organ of the Domestic and Foreign Missionary Society of the Church of England in Canada. Subscription only One Dollar a year. Send for sample copy, free. Address Rev. C. H. MOCKRIDGE, Gen'l (Hon.) Sec'y., D. & F. Missionary Society, 156 McNab St. North, Hamilton, Ont.

An Unconscious Epitome.

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

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

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

The Household.

CALENDAR—OCTOBER, 1887.

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

OCTOBER 18, ST. LUKE, EVANGELIST; companion of St. Paul, by whom he is called "the beloved physician." Hospitals are frequently named after him. It is supposed that he was not converted till after the Ascension. He was highly educated, and tradition says he was an artist as well as a physician, and painted pictures of our Saviour and of the Blessed Virgin. He probably died a martyr at the age of 84. His symbol is an ox, because in his gospel he dwells upon the priesthood of Christ, and the ox is the symbol of sacrifice.

"THE TWO MYSTERIES."

BY MARY MAPES DODGE.

We know not what it is, dear, this sleep so deep and still,
The folded hands, the awful calm, the cheek so pale and chill;
The lids that will not lift again, though we may call and call,
The strange white solitude of peace, that settles over all.

We know not what it means, dear, this desolate heart pain,
The dread to take our daily way and walk in it again
We know not to what sphere, the loved who leave us go,
Nor why we're left to wonder still, nor why we do not know.

But this we know, our loved and lost, if they should come this day—
Should come and ask us: "What is life?" not one of us could say.
Life is a mystery, as deep as ever death can be,
Yet, oh, how sweet it is to us, this life we live, and see!

Then might they say—those vanished ones—and blessed is the thought:
"So death is sweet to us, beloved, though we may tell you nought;
We may not tell it to the quick, this mystery of death,
Ye may not tell us, if ye would, the mystery of breath."

The child who enters life, comes not with knowledge or intent;
So those who enter death, must go, as little children sent.
Nothing is known. But I believe that God is overhead,
And as life is to the living, so death is to the dead.

—Selected.

OF the seventeen presidents of the United States, eleven were college graduates; of twenty vice-presidents, ten; of twenty-nine secretaries of State, nineteen; of forty-one associate justices of the U. S. Supreme Court, thirty.

As to the amount of mental work that may be safely done, Dr. Fairquharson says: "So long as a brain-worker is able to sleep well, to eat well, and to take a fair amount of out-door exercise, it may safely be said that it is not necessary to impose any special limit on the actual number of hours which he devotes to his labors. But when what is known as worry steps in to complicate matters, then we find one or other of those three safeguards broken down."

CHARLES READE received his first impressions in this way: "The routine at Ipsden House resembled clock-work. Prayers at 8 A. M. in the drawing-room, where the servants introduced a deal form for themselves, the housekeeper and butler, as became those in authority, being permitted the luxury of a chair. The Squire was his own chaplain, and one rule he enforced vigorously and dog-

matically, viz.: that on no account, and at no hour of the day, should any book, sacred or secular, be laid on the top of the Bible. The method of elocution adopted at these diurnal domestic functions would be styled now-a-days histrionic, if not melodramatic. Enough that 't was sincere."

ON the length, strength, free lateral motion, and perfect mobility of the thumb, depends the power of the human hand. The thumb is called *pollex* because of its strength, and that strength is necessary to the power of the hand, being equal to that of all the fingers. Without the fleshy ball of the thumb, the power of the fingers would avail nothing, and accordingly the large ball formed by the muscles of the thumb is the distinguishing character of the human hand. The loss of the thumb almost amounts to the loss of the hand, and were it to happen in both hands it would reduce a man to a miserable dependence, or, as Adonibezek said of the threescore-and-ten kings, the thumbs of whose hands (and of whose feet too) he had cut off: "They gather their meat under my table."

WILLIAM HENRY CHANNING was a little quasi-ritualistic. In the memoir recently published, one finds in his church-building the following: "In front of the central window was arranged a temporary altar—a table covered with pure white linen—on which was put the open Word and a candlestick with three lighted candles, one green, one red, and one white. Immediately in front stood a large square table covered with white linen, upon which was placed in the centre, a dish of fruit—oranges, figs and grapes; surrounding this were twelve goblets and a pitcher of water, at each corner was a plate of biscuit, and at the sides were bunches of flowers. A small cross of evergreen, trimmed with violets, hung behind the altar, against the white background of the window curtain, and above it was hung an evergreen circle and triangle. Directly behind the altar stood an empty chair, representing the unseen Presence. The members were seated round the table in the form of an ellipse, the altar being one of the foci."

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.

The following story I have written down partly from a MS. in my mother's handwriting, given to me by herself, partly from her own dictation. Perhaps this is too strong an expression, for all that the dictation supplied was only a few additions and corrections in some minor details. The story, in the main, she herself read to me on the morning of the very day on which she was so suddenly taken from us. Everything in it, therefore, rests upon her authority.

My father and mother were much beloved by all who knew them. They were both remarkably handsome: I have always thought—though of course I am no impartial witness—the two very handsomest people I have ever seen. Indeed no one who came near them could fail to be struck with something about them altogether exceptionally attractive. It was not merely that their love to one another was to the last most noble and perfect, a love possessing all the grace and courtesy of high-minded

youthful lovers, with all the deepening tenderness of those who had been "true and tried," "well and long,"—but in both of them there was also a striking simplicity and limpid clearness of character which seemed to connect itself with a faith complete and practical in the unseen world.

As my brother—the present Earl—and myself grew older, vague stories reached us of something out of the common in the history of their courtship; and the strange and impressive words which fell from them when in the remotest degree we ventured to approach the subject, convinced us both that these stories were not without foundation in fact.

After our dear father's death—just one year to the very day before my mother's—we begged the latter to let us know the truth. She told us that it was my father's wish that she should do so, and the result was the following story.

In it she touches lightly upon the general tenor of her girlish days, but it is chiefly concerned with three startling incidents, of which the last is to me the most moving. These incidents, in their extraordinary and supernatural character, are, I think, most remarkable. I suppose there are many who would—not unnaturally—attribute her entire belief in the facts she narrates to her peculiar temperament, and perhaps in no small measure to her lonely life. I need not discuss the question, as I rather wish to leave her to tell her own tale for what it is worth. To her, however, these incidents were most real, and—I may add without offence—they are so to me. What moves me most in them is a shadowy thread of meaning which seems to connect them together, and no one will blame me for being deeply and tenderly touched by the last act of all. Indeed it will, I think, be seen that she narrates just so much of her life as is necessary in order to the understanding of this same extraordinary incident which immediately preceded her marriage, and which brings the story to its close. This incident, taken in connection with the others, is so remarkable, and appears so calculated to throw some further light upon a very mysterious subject, viz., our relations with the unseen world, that a perusal of the whole may, I think, be interesting to many outside our more immediate family.

Beyond this, however, why I love her story is because it so unconsciously furnishes the reader with a faithful photograph of herself—of the simplest, purest, most sincere, most lovable character I have ever known.

In days like these in which we live, the rush of life is so overwhelming that on the one hand, the supernatural world is almost forgotten, and on the other—by force of contrast, I suppose—when it does touch us closely, it is very keenly felt.

If so the strangeness of her story, together with the remarkable calm which broods over it all, cannot fail to give it an interest. For indeed—at least I know she would have felt it so—an approach to the unseen is not so much startling as scathing and solemnizing, amidst the quick succession of passing excitements in a busy world. At any rate this is true, that my dear brother, who is a business-like, sensible Englishman—if ever there was one—has been quite as much impressed by it as I am myself. To us, of course, who love the old people and the old place—but I think also to others who love to catch a glimpse of the life of the Past

—the mere picture of this year or two of my mother's girlish days must have an attraction all its own.

I may perhaps add, in order to make things more clearly intelligible, that in accordance with a clause in the original patent, on my grandfather's death my mother succeeded to the title and estates of Ravensthorpe as Countess in her own right, and my brother has since become her successor.

My father also, while retaining his own title as baronet, had my mother's family name prefixed to his own, and I—who have succeeded to my father's property—have borne, and indeed bear the courtesy title belonging to the daughter of an earl. Oddly enough—as if prophetically of what was to happen—provision for all this, where not made in the original patent, was found in an *addendum* dating from the time of King Charles II. So the king was pleased to command.

DOROTHY HOLT MASHAM.

My mother's MS. with my additions runs as follows:

I.

The old Hall at Ravensthorpe stands to-day almost exactly as it stood three centuries ago. Modern improvements have of course been introduced in matters of detail, but in the main the old place is as it was when its owners fought long ago in the Wars of the Roses, and—in the less distant years of the Great Rebellion—in the cause of the king.

The house occupies almost three sides of a quadrangle; almost, for the northern wing is shorter than that which runs parallel to it on the south. On the fourth side there stretches an antique paling of metal-work, and this is carried on at right angles to meet the northern wing, and so, in a way, to complete what is wanting in its length, and thus to make it match the opposite building.

In the centre of the quadrangle so formed is a plot of smooth green grass, and this again is centred by a basin in which there is a continual plash of falling water from a stone pipe which opens beneath the feet of a gigantic figure of a warrior—carved also in stone—who stands grasping in his right hand a club, and holding in his left a shield surmounted with a raven with wings partly spread, and encircled with a motto in the French language—the arms of the house of Ravensthorpe.

Behind the Hall are stately trees, and in the foreground greensward, where some of the deer make a home, and then on one side rise hills covered with bent and tufts of ling, which trend upward to the distant stretches of the moors; while on the other, from a bend in the coast, they terminate in threatening headlands above the sea. But in front there is an expanse of park, with groups of trees here and there, and, towards the right, far-extending woods; while on the left the house is sheltered by a smaller copse, beyond which lies the parish church, which has from time immemorial, until quite recently, served the purpose also of private chapel to the family. This venerable building is surrounded by a graveyard, rich in tombs of many periods, and in gnarled and troubled yew-trees, and the graveyard again is itself protected by a low moss-grown wall.

Nothing can exceed the beauty of the view in front,—of smooth grass, and then wilder ground, and then glades of oak, rich with undergrowth of bracken—tall and green in the spring-time, and russet in the autumn, browsed by herds of timid deer,—which stretches

away beyond the broad terraces of quaint flower-beds and yew walks immediately fronting the Hall. Beyond the deer forest, however, and to the southeast, the country becomes level and uninteresting, and stretches in dreary flats to the sea. As the crow flies the distance is not more than a few miles from the great front door across the marsh to the coast-line, and the trees have an ominous bend westward which tells of the easterly winds in spring and in winter; and the "sea frets"—as the people call the fogs which roll up from the east—though they really fertilize the meadow grass, carry with them a taste of the salt waves.

On the left, looking from the fronting windows, the coast trends inland, and only a few hundred yards beyond the church the surf breaks with a hissing sound on a stretch of sand, and the waves sob and swell against a flanking barrier, half rock, half marl.

The church itself stands really within the boundary of the park. In its present condition it dates from the close of the 15th and opening of the 16th century. It seems to have been half private chapel, half collegiate church in its first intention. The nave and flanking aisles are comparatively short, and their roofing much lower than the choir. It is deep and lofty and splendid. The roof is of groined stone; the immense windows which light it from above are filled with ancient glass, in which the ranks of angels shine out in heavenly vestments, and at their feet are shields and arms of the "forbears" of the family. The eastern window is of the richest tracery, and the subjects of the glass have been evidently chosen with care to commemorate the various saintly persons who have illustrated the Church's life in this part of England.

Beneath the window and behind the high altar the eastern wall is rich with a wealth of angels under canopies of exquisite workmanship. In the centre a crucifix in brass is let into the stone, and the angels immediately around it bear the emblems of the Passion or the symbols of the Sacrament, and right and left of all these groups are tiers of bishops and abbots in cope and mitre, and bearing the pastoral staff.

How all these escape the iconoclastic fanaticism of the Puritans it is hard to say; but this is certain, that they remain almost in their primitive delicacy and beauty to the present hour.

To the south of the chancel is a chantry. In this there is also an altar which either escaped the fanatics, or was restored again by one of the lords of Ravensthorpe, and in the chantry also are splendid windows, displaying figures of the Great Archangel and the warrior Saints, and the tender and blessed Angels of the Passion and Resurrection, bearing scrolls which carry verses of comfort and hope, chosen from the old offices of the Church, in relation to the blessed dead.

Of these, many generations—all of the house of Ravensthorpe—rest in the vault below; and sepulchral slabs laid into the pavement, and crosses, or flat plates of brass fastened in the walls, record their names. There are, however, in the chantry but three monumental tombs. Of these, one lies close in on the south-eastern corner, and another in the corresponding corner, north-east, the altar standing between them.

They are remarkable tombs; both are covered with flat smooth slabs of purple marble, and on the face of the

slab in each case is the simple, touching and unusual inscription—

Jesu Mercy
Pray for the repose of this poor soul.

Round the slanting edge of each is the record of name and date of death. On the tomb north of the altar, the inscription informs us that "Here lyeth the body of the Lady Dorothy, daughter of Roger Mashame, third Earl of Arkworth, who departed this life in the year of our Lord God, MDCLII., aged XIX. years. Kinswoman (so it is added) of the house of Ravensthorpe." On the corresponding slab is an inscription of later date, but, *mutatis mutandis*, precisely similar, which bears the record of "Sir Everard Holt Banneret, Lord of the Manor of Ravensthorpe, who departed this life in the year of our Lord God, MDCLIII., aged XXV. years."

The third tomb is more modern and very different. It is a magnificent monumental tomb. The sides of the vertical slabs are filled in with coats-of-arms of the house of Ravensthorpe and kindred families, and on the horizontal slab is the figure of a lady, exquisitely carved in white marble. She lies in splendid folding robes, with a face of benign beauty and serenity, worn with lines of furrowing care, and with an expression of tender melancholy. The hands are folded on the breast, and beneath them is a plain broad cross. The tomb is overshadowed by a glorious arch, and protected by a grille of elaborate metal-work, which guards it on the chancel side and forms a barrier between it and the choir of the church. It lies considerably to the west of the altar, and at several feet from the altar-steps. This tomb is named in the inscription as that of the Lady Dorothy Agnes, third Countess of Ravensthorpe.

THE NINETEENTH SUNDAY AFTER TRINITY.

BY E. O. P.

O God, forasmuch as without Thee we are not able to please Thee; mercifully grant that Thy Holy Spirit may in all things direct and rule our hearts; through Jesus Christ, our Lord, Amen.

Dirigat corda nostra, quæsumus, Domine, tuæ miserationis operatio; quia tibi sine te placere non possumus. *Gal. Sac.—Miss. Sar.*

To-day's collect is from the Sacrament-book of St. Gelasius. The old Latin form was more faithfully rendered by Cranmer in 1549 than it is in our present version. Cosin in the revision of 1661 replaced "The working of Thy mercy" with the words "Thy Holy Spirit." Our present rendering expressly states the ministry of the third person of the Holy Trinity, but the operation of the Holy Ghost in men's souls is implied in saying that God's mercy works in them. The word "rule" is an insertion of Cranmer's, and "all things" likewise comes from his pen.

Our collect teachings touch the very core of all things that have life. Perhaps no other collect so plainly reveals the spring of life as no other in like manner points to the inward spiritual grace of which each child of God is an outward visible form, and by the indwelling of which he is himself a sacrament—a temple of the Holy Ghost.

Any right-minded child of the Church who would offer his own praises and petitions to the Almighty God through these censers, fragrant with the heart-breathings of centuries of saints and moistened with their tears and often aglow of lives which have suffered martyrdom for some doctrine contained in one or another of these very collects—must know a feeling of awe which is almost dread, lest every opening of them

be profane handling, and sometimes one is even stirred into horror lest whatever piercing of the precious collect substance in quest of its hid treasure be vivisection.

It were well then, of God's own Word and through special prayer to Him, to find assurance that we are not rashly dealing with sacred forms, yet wise too, to detain the fear of doing so, as a wholesome restraint by which reverence for all holy things shall be deepened in us:

Let knowledge grow from more to more,
But more of reverence in us dwell;
That mind and soul, according well,
May make one music as before,
But vaster.

Dwelling upon our collect words we are reminded that He Who is the Finger of God to-day writes upon the hearts of men as unmistakably as He wrote upon the stone tables of testimony in characters not yet effaced for us. Whilst our thought still holds those living words of the law, again in that handwriting which is made known of God to every human soul, see we not as upon the wall before us and as a personal accusation, "Thou art weighed in the balances and art found wanting?" Yet if intent upon treasures which are shining from the depth of our collect, we also see Him, without Whom we are not able to please God, forever stretching out His hands to draw us that we run after Him, and still we may behold Him, our Lord Christ, casting out devils by the Finger of God.

God's servants pray that the kindly Light shall lead them, and they now are treading the "paths that they have not known" by which God always leads His own. They are striving as God's servants to be blind to all that is not God, and to be deaf to all that is not His voice, that so there come not to them that blindness of heart which the day's Epistle warns against as darkening the understanding and alienating from the life of God. They pray God to lead them into all truth, and they refuse neither the voice nor the illumination which God has vouchsafed to give us through His Church. Like the man having palsy, who in the day's Gospel, has the prayers of faithful friends, God's children would have pardon for their sins and walk in newness of life. They see that God hath provided helps for his people, knowing their needs better than they can know their own, and they believe His voice both in the declaration of power given unto men and in the sacramental performance of its high behests.

Our collect is a very psalm of life, and many are the listening souls whom it thrills as with strains from that sweet and blessed country where, it hath been said, "the music is light out of Thee." And what is our life here but one long night, in which we either wrestle with God or, alas! too often against Him, seeking to understand His plans for us, and perhaps come best to know his leading when absolutely and submissively we accept His Word: "Be still then, and know that I am God?"

Scorn, humiliations, privations and persecutions are God's holy angels, who with veiled faces here, are drawing His children into the lowly places where He would have them suffer awhile—"stablish, strengthen, settle" them. Not "until the day break and the shadows flee away" shall it be seen that these are very pinnacles of God's favor, the "heavenly places in Christ Jesus" where now His loved ones sit if so be at last they see with unveiled face

The vision of Thy glory and Thy grace.

THE CHURCH SYSTEM THE KEY TO FOREIGN MISSIONS.

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

A foundation bears small proportions in size to the building that will rise upon it, but upon the fidelity and truthfulness of the work which our brethren are doing in this day of so many things, is to depend the character of those empires of Christianity which an after generation of the Church will present as an acceptable offering to the Lord.—*Report on Foreign Missions of the Committee of the House of Bishops, 1886.*

There is a theory about Foreign Missions, widely current in the American Church, which we may for convenience designate as the commercial theory. It consists in a nice calculation of the ratio between the amount of money expended in Africa, China, and Japan, and the number of communicants reported yearly by our foreign missionary bishops, and thus determines whether it will pay or not to support the work. The faithfulness of this theory never seems to strike those who hold it. I have heard it gravely proposed by a prominent member of the Board of Missions, to withdraw our missionaries and abandon our work in the foreign field, provided so many thousand dollars yearly did not yield a due per cent. of human souls.

Against such low views of mission work, against any attempt to measure spiritual results by the rules of material wealth, to apply a system of profit and loss to quantities so incommensurable as silver and gold and the souls of men, the words which stand at the head of this article are a noble protest. The committee of the House of Bishops which drew up this report has pronounced that quality, not quantity, is the true rule; that in laying foundations, such as we are laying in heathen lands, depth and solidity are required, a far-sighted thoroughness of construction contented to do without visible results for a time, if so be that these foundations may bear the weight of the structure which future ages shall rear upon them. Surely this is the true, the Christian view of foreign missions, and it is the duty of the Church to seriously consider the further question, whether in our work among the heathen the foundations are so laid, and to take all imaginable precautions that the work of the future shall suffer no loss from any weakness or failure in the construction of to-day.

Now it is manifest that any complete examination of this question would be no less than to ascertain how far the infant churches of Africa, China, and Japan, are conformed to the pattern of the Church of the Ages, whether the work is being done on the grand lines laid down for us from the beginning, whether the doctrine taught is the doctrine of the Church, whether these branches of the Church bear clearly the notes by which she has ever been distinguished from the systems of man's devising. If we are to build the Church of Christ in heathen lands, it is plain that whatever may be the peculiar characteristics impressed upon it by the influence of race or country, it must in all essentials be definitely Catholic. It must teach the faith and minister the Sacraments as the Church has received the same. It must foster that life among its members which the Church exists to nourish. All this it must do if the result in the future is to be a true and living branch of the Catholic Church.

The popular idea is far different. There is a vague feeling that in foreign mission work the conditions are all new, that by some kind dispensation of

Providence we preach to willing hearers who are converted by our arguments, and then the work is done; that there are no heresies, and so no need for exact doctrine to counteract them; no cases for discipline, and so no need for ancient rules in dealing with them.

People think too that our Christian brethren outside the Catholic fold, who are separated from us at home, become by some "sea-change" united with us in a common cause, so that the differences that divided them from the Church are compromised by common consent, and so all join together in a something which is neither Church nor sect, but that strange *tertium quid* of which we hear so much—"the missionary body." If this were so it would solve the problem of Christian Unity off-hand, only it would substitute the Unity of the Evangelical Alliance for the Unity of the Church.

Now in answer to all this we can say, and say it thankfully, that the Gospel which we preach is the simple Gospel of the Creed, that we preach it without the subtle additions which perplex men at home, that the questions of the hour sound too faintly on our ears from the other side of the world to tempt us to put them in the place of the truth of God. It is also true that we do not desire controversy with fellow Christians who work in the same field, and who, to the best of their knowledge, are doing all they can to save souls; but the most cursory examination will show, and the longer one remains in the field the clearer it appears, that the unity of the Protestant sects among themselves is a dream, that the differences which separate the Seventh Day Baptist from the Methodist, and the Presbyterian from the Plymouth brother, are sharply defined, and that the differences which separate them all collectively from the Church, instead of being unessentials, as it is sometimes argued, are in reality deep and fundamental. It will also be seen that the type of character which the sects produce in their converts from heathenism, whatever its excellencies, is a very different one from that which the Church aims at producing in her children.

The more one knows of mission work as actually carried on, the more one meditates upon it, the more the conviction is borne in upon the mind with irresistible force, that if the heathen are to be saved it is the Church which must save them, and that the real key to the difficulties of foreign missions is that the Church system should be boldly and faithfully applied to the problem. This is no popular opinion. The present theory is that the system which converted Greece and Rome, which Christianized the Teutonic nations and the barbarians of Russia, has been replaced in modern times by a new system which need teach little that the Church teaches and love little that she loves. "But," it may be objected, "is it not Christ that you must preach to men? and, absorbed in the grand object of converting them to Him, what time have you to spend on Church polity, or Apostolic Succession, or the dogmas of the Faith?" In one way or another this objection is urged against any attempt in the mission field to present the Church in her true and Catholic character. As if it detracted from the honor due to Christ that His truth should be presented as He ordained, as if one must lose hold on Him when teaching men to love the Church which is His Body! As if one really sat down and discussed the or-

ders and polity of the Church with the unconverted heathen instead of urging on them the Gospel truths of faith and repentance.

But what of our duty to our Christian converts? When the heathen is converted and baptized, where will you put him? What system shall it be that shall teach him reverence for the awful majesty of God, the sinfulness of sin, the depth of Christ's redeeming love, the power and efficacy of His grace? Some system you must have, to some training he must be subjected, something must seize, and hold, and influence him powerfully if he is to be built up into a perfect Christian. The mere word and example of the missionary will not effect this. He cannot be left to pick out a road for himself, to go right or wrong as he may. Some training he must have, and the only question is, shall it be a system modern and alien, or the old and tried system of the Church, which shall educate him in the spiritual life? Christianity did not come into the world as a mere philosophy, it is more than a system of morality. We do not come to China, for instance, to balance arguments with Buddhists, or to contend with the Confucian scholars whether the moral system of Confucius or of the Gospels was on the whole the better. These things come in, it is true, by the way, and as subsidiary to our main work, but they are not that work itself. Christianity is a life, and that life we come to bring to the heathen, and that life has its true and proper channel in the Church.—*The Church Eclectic.*

(To be continued.)

THE CONVENTUAL ELEMENT IN FRANCE IN THE SEVENTEENTH CENTURY.

BY A. G. B.

III

I pass now to what I have ventured to call the benevolent communities of women:

The Order of the Visitation was established in the year 1610. St. Francis de Sales had long had it under contemplation and found in Mme. de Chantal, one who by her zeal and humility was eminently fitted to become the foundress. The serene spirituality and gentleness of St. Francis was impressed upon this new order. It was expressly designed to provide the religious life for delicate and infirm and even blind and deformed women who could not practice the severe penances and asceticisms of other communities. The nuns were to care for the sick and poor, going out two by two, a superior and an associate, to visit the suffering and afflicted in their homes. Hospitality and tender care for all who came to them had ever been a duty in monastic houses, but the active seeking out of labors of love was a new departure, and when the order came to be established in Lyons, the archbishop persuaded St. Francis against his wishes to change the rule and inclose the nuns. It remained for St. Vincent de Paul to found an order which should fully carry out and make permanent the idea of a community of women whose chief occupation should be rather the doing the work of Christ on earth than the struggling by penance and contemplation after the attainment of a superior personal holiness.

The rule of the visitandines was very mild. The bishop of the diocese where any house was established was its superior; no postulant was accepted under sixteen years of age, no one so disabled

as to be incapable of conforming to the rule could be admitted; but if these conditions were complied with, delicate health and advancing years were to be no hindrance. The offices, meditation and prayer, made up most of the daily rule and but few austerities were practised. The order spread rapidly through France and in sixty years, 120 houses were established.

Perhaps no one man gave a more powerful impulse to community life than did St. Vincent le Paul of whom we have spoken in his connection with the "Lazarists." Many and various were his labors. He was clear-sighted, deeply earnest, powerful and persuasive in his discourses, gentle and tender-hearted, and he saw as hardly any one else had seemed to do, a wide door of usefulness and holy living open to women in the consecration of their lives to the service of suffering humanity. About the year 1620, with the help of Madame Legras, pious women were formed into a community with the title of "Servantes des Pauvres," which name was afterwards changed to "Soeurs de la Charité," or "Filles de la Charité," or sometimes from the color of their habit they were called "Soeurs grises." After a probation of five years they were allowed to take the customary vows of religious profession to which was added a fourth which pledged them to labor for the poor. These vows, however, were taken for a single year only and were annually renewed by permission of the superior. The refusal to allow this renewal was very rare and was regarded in the order as the gravest of penances.

Though these sisters were not cloistered, St. Vincent bade them be as strict in their conduct as the most austere inclosed nuns, more so, if possible, as being more exposed to perils. "Their monasteries," he tells them, "are the houses of the sick; their cells, a hired lodging; their convent chapel, the parish church; their cloisters, the streets of the city or the wards of the hospitals; their vow of seclusion, submission to their superior; their grate, the fear of God; their veil, a holy and rigid modesty."

Great was the comfort to the loving heart of St. Vincent, when, as we are told in his old age, he trod the streets of Paris at night, and gathering little deserted children in his arms, brought them to the tender care of his Sisters of Charity.

A kindred association also founded by Vincent de Paul, and styled the "Compagnie des Dames de Charité," acquired great reputation and influence at Paris by its energetic labors in the service of the sick and poor. Its members were chiefly ladies of high rank; among them were the Marquise de Maguelais, a daughter of the house of Goudi, the Princess of Mantua, afterwards Queen of Poland, and the favorite niece of Richelieu, the Marquise de Combalet, afterwards Duchess of Aiguillon. These ladies carried out many benevolent schemes, but their principal duty was the visiting of the Hotel Dieu, the central hospital of Paris. In this they were assisted by Madame Legras and her "Filles de la Charité," some of whom were housed in a building adjoining the hospital. Vincent de Paul formed the ladies into two divisions, the first to care for the spiritual needs of the patients, and the others to minister to their temporal necessities. "Fourteen members were elected each quarter to compose each section; they attended two and two by rotation at

the Hotel Dieu every day in the week, and at the end of their term of service they made a report to the general meeting of the society, recording the course of their proceedings, with any circumstances which might be useful for the guidance and encouragement of those who were to replace them." The self-sacrifice of these noble women, their gentleness and patience, had their effect not only on those to whom they so tenderly ministered, but on the world around them; and we are told that such was their success in the work of conversion that "seven hundred and sixty heretics of different persuasions, in the first year of the society's experience, renounced their errors and embraced the Catholic faith."

LETTERS TO THE EDITOR.

A PRINCIPLE APPLIED.

To the Editor of *The Living Church*:

In *The Spirit of Missions*, for September, there is an interesting letter from the Rev. Dr. Dyer, in which that keen observer and thinker has touched the sore spot in our mission work both at home and abroad. The writer says, in regard to the apathy of the Church towards our mission work: "But I am of the opinion that too much is expected of the officers and the Board. They have certain duties to perform, but they cannot assume the duties which belong to our bishops, the parochial clergy and their parishes." And again, on the same page (336) he mentions incidentally the fact, that "the Board has no official relations to the missionaries in the various dioceses and jurisdictions."

Now, whether the reverend doctor meant to do it or not, he has, at any rate, stated one of the chief causes of the apathy and distrust which pervade the Church in regard to the Board and the mission work. It is precisely because the few who manage affairs at, or from, the Bible House, have presumed to take upon themselves the duties which belong to bishops, and clergy, that this state of things has come about. The duty of the Board is to receive and disburse the moneys contributed, according to such directions as are imposed, or with such wisdom and discretion as they collectively possess. It is not the business of the Board to dictate the polity of a diocese or mission, or to criticise, or take exception to, the teaching or ritual of individual missionaries, or to boycott a jurisdiction or a diocese whose standard of Churchmanship is above or below the dead level of old-fashioned P. E.—ism, or to frighten foreign missionary bishops into issuing allocutions against his most earnest and self-denying clergy because they wear vestments and form a Prayer League, or, in brief, to harass either bishops, or clergy, or congregations. The Board is expected to apportion the mission funds as fairly and equitably as possible, among the several weak dioceses and domestic and foreign missionary jurisdictions, paying the same into the hands of the bishops thereof, and right there let the Board pause and contemplate the fact that the bishop's receipt puts an end to the Board's responsibility for the use of the Church's money.

Again, the Board of Missions is a creature of the Church, not its lord or director. It is accountable to the Church for its actions, and if it finally becomes apparent that the Church in its General Convention cannot obtain satisfactory compliance to its lawful demands and directions on the part of

the Board, the only course left will be to carry on the Church's mission by means of voluntary agencies, and to refuse to contribute to missions through the Board. *This is what a great many of our clergy have already done.* Such a course might materially modify the present situation of affairs in our China Mission, and relieve the Bishop and his clergy from their forced attitude of subserviency to, or rebellion against, a usurpation of power on the part of the Board.

"DULY BAPTIZED."

To the Editor of The Living Church:

The declaration of the six bishops on "duly baptized," published in your issue of Sept 24th, is so worded that I (for one) fail to catch the meaning or application. In fact it "muddles" the subject in question worse than it was before. Will you not try to make their meaning plainer, or ask them to express themselves so that "common people" can understand them?

LAICUS.

Santa Barbara, Cal.

[In the report on Christian Unity, General Convention, 1886, the bishops used these words:

We believe that all who have been duly baptized with water in the name of the Father, and of the Son, and of the Holy Ghost, are members of the Holy Catholic Church.

The question has been raised: What do the bishops mean by "duly baptized"? Do they mean to exclude all Baptism not performed by regularly ordained ministers? The phrase, as the six bishops explain, may be taken to mean that, or to mean what follows, viz. with water in the Trine Name. The House of Bishops seems to be divided on this question. The phrase "duly baptized" does not commit them to either theory. It is to be regretted that such an ambiguity exists in such an important document.—Ed L. C.]

OPINIONS OF THE PRESS.

The Standard of the Cross. (Correspondence.)

A JUST REBUKE.—A recent number of the organ of the followers of Mr. Cheney in your city—it bears a once honored name, like those who "steal the livery of heaven" in which to serve one not to be named "to ears polite"—puts forth a doleful jeremiad because there is hope that Kansas may some day have a cathedral. It is a novelty. Kansas had no cathedral a half-century ago, when it was an unbroken wilderness, and why should it have one now that it is a thickly settled State? The organ aforesaid does not believe in the Apostolic Succession, of which it is destitute, but it is beyond question in legitimate succession to the man who always went to the market town with a jug on the one side of his horse and a rock to balance it on the other. It is bound to stand by the old paths any way, and would object to the temple in Jerusalem because the fathers had a tabernacle in the wilderness. It has never heard of the good old rule that circumstances alter cases, and that in new States the primitive log cabin gives place to ceiled houses. It is really wonderful that such twaddle gets into print and presumably finds readers, even among our reformed friends.

Irish Ecclesiastical Gazette.

PROTESTANT V. CATHOLIC.—It has always struck us as a matter for regret that Irish Churchmen for so long a series of years were content to sink all thought of the Catholicism of the Church in favor of the negative idea of its Protestantism. The fact is, Churchmanship in Ireland has been hitherto intensely political; we have been content to believe that our faith was all that could be desired in proportion as it was the most complete and absolute recoil from Rome, not so much on account of the doctrinal aberrations of the Roman Church as because that Church represented hostility to the English authority in Ireland. Hence we were always content to base our position on our Protestantism. The term was one to glory in more because it put us in antagonism with the anti-English temper than for any other reason. We fell into line with the Irish Roman antipathy which confounded a Saxon with a Protestant. This may have been well politically, but it was ruinous from a

spiritual point of view. Too many Irish Churchmen in the past were pleased to believe that their eternal salvation was secured to them because they were Protestants and not deluded Papists. ** By yielding so generally to Roman Catholics the title of Catholic, and being content ourselves with the name of Protestants, we have placed ourselves in Ireland in a false position. We have sunk our Churchmanship for the sake of maintaining a negative, and that, too, not so much as we have shown a doctrinal as a political attitude. We are likely for many years yet to come to suffer for our shortsightedness.

The Christian at Work.

"WHY I AM A HEATHEN."—We fear that Professor Wong Chin Foo, of the Celestial Flowering Empire, has here been guilty not of ignorance, for which sometimes there may be excuse, but of wilful, deliberate, malicious slander, for which even heathenism can offer no suitable apology. Whilst exalting the beautiful love and practice of justice for which the heathen Chinese, in his own land, is distinguished, he forgot to tell us what Dr. Henry M. Field tells us to be the actual case in China, viz. that the people there are so absolutely destitute of truthfulness as to make a court of justice an impossibility, since witnesses could be purchased by the thousand for ten cents apiece, to swear to anything whatever desired by the purchaser. But perhaps it was not needful for Wong Chin Foo to tell us this Chinese characteristic, since he has exemplified it so glaringly in the article before us. This article being witness, the writer has ample reasons to remain a heathen until he shows a slight disposition to welcome light, honesty and truth.

The Scholiast.

ROMA PHOBIA.—The publication of the Rev. Mr. Partridge's article in the Eclectic is very opportune, and the strength, ability and courage with which he writes, and at the same time his freedom from personalities, will serve to inform the Church at large what manner of men these are whom it is proposed to hold up to reprobation and dismiss ignominiously from the work to which they have devoted themselves. This article with its revelations ought to put to confusion men who like Mr. D. M. Bates, have assumed that the trouble in China was all about Eucharistic Adoration. It is perfectly apparent that the struggle is between the old, slipshod, irreverent parody of Christianity which our missionaries to China, with sorrow and shame be it spoken, have been propagating for many years; and a new movement, which perhaps received its first impetus from Bishop Schereschewsky, aiming at better things. The old position was no representation of the mind of "the Church at large;" on the contrary, it could hardly have been matched anywhere in the Church at home for slovenliness, vagueness and irreverence.

In an intense and childish antipathy to every thing Roman, the Protestant missionaries, with whom it is humiliating to know that our own clergy cast in their lot, proudly declared that they did not worship the same God with Roman missionaries. They left then to the Roman Church the worship of the "Lord of Heaven," while they adored as their God "Spirit," or "Universal Soul." Now it is understood that the first of these alone carries with it necessarily the idea of Personality in God. The second suggests almost inevitably pantheistic conceptions, since the word is used by the Chinese to denote an essence indefinitely extended and present in each separate object. This dreadful error has been partly corrected for some years past in our missions in China, but it appears that the "old Protestant ministers" of the mission, with their converts, have refused to adopt the correct term; and thus we have the startling spectacle of two factions in the same body of men preaching and worshipping different Gods! Surely in view of such a glaring divergence as this all minor considerations are cast into the shade. It does not appear that those who still insist upon the pantheistic term have ever received a "godly admonition" from the Shepherd set over them in the Lord, or have had warning from the Board of Missions that their course is not in accord with the spirit of "the Church at large."

SPECIAL COMBINATION OFFER.

Our subscribers can save themselves both time, trouble, and expense by ordering through us the periodicals mentioned below. The rates on each are lower than can be obtained on each separately, and one letter and money order or cheque to us will save three or four to different publishers.

THE LIVING CHURCH (in advance) and	
The Art Amateur.....	4 50
Harper's Monthly.....	4 50
Harper's Weekly.....	4 50
Harper's Bazar.....	4 50
Harper's Young People (an illustrated weekly for boys and girls from six to sixteen).....	2 75
The Century.....	4 75
St. Nicholas (an illustrated magazine for boys and girls).....	3 75
English Illustrated Magazine.....	2 50
Atlantic Monthly.....	3 75
Scribner's Magazine.....	3 75
Church Magazine.....	2 75
Youth's Companion (new subs. only).....	2 50
The Practical Farmer.....	2 50
Church Review (new subscribers only).....	4 60
The Living Age.....	8 50

Communications concerning these periodicals, after the receipt of the first number, must be made directly to their respective offices of publication.

Address THE LIVING CHURCH, 182 Washington St., Chicago, Ill.

CRYING BABIES

are made GOOD NATURED, HEALTHY, HEARTY,

Lactated Food

Babies do not cry if they are satisfied, and they cannot be satisfied if they are not properly nourished by their food, or if it produces irritation of stomach or bowels.

Very many mothers cannot properly nourish their children, and the milk of many mothers produces bad effects in the child because of constitutional disease or weakness.

FOR ALL SUCH CASES THERE IS A REMEDY IN LACTATED FOOD

Hundreds of physicians testify to its great value. It will be retained when even lime water and milk is rejected by the stomach, hence it is of great value to all invalids, in either chronic or acute cases.

150 MEALS for an infant for \$1.00. Easily Prepared. At Druggists—25c., 50c., \$1. A valuable pamphlet sent on application. WELLS, RICHARDSON & CO., Burlington, Vt.

1887-BABIES 1887

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." It is a beautiful picture, and will do any mother's heart good. It shows the good effects of using Lactated Food, as a substitute for mother's milk. Much valuable information for the mother is given. Give date of birth.

WELLS, RICHARDSON & CO. BURLINGTON, VT.

"THE SANITARY ERA"

Is a paper with a mission. Everything possible, pay or no pay, it will do to extend its "Important Embassy to Man."

Therefore Therefore Therefore ANY PERIODICAL OR BOOK IN THE WORLD may be had of the Publisher of THE SANITARY ERA as low as elsewhere.

Together with a Year of the Sanitary Era, into the bargain—of itself about the best value for the times, ever put into a secular publication for one dollar or any other price.

Persons, lay or professional, who neglect THE SANITARY ERA, are keeping themselves in ignorance of unprecedented advances in sanitation, of which that paper is actually the ONLY periodical pioneer. Semi-Monthly: 16 pp. \$1 a year.

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

AMERICAN BISHOPS AND CLERGY

VISITING ENGLAND SHOULD PLACE THEIR ORDERS FOR ROBES & CLOTHING WITH

Messrs. Thomas Pratt & Sons

Managers of the Clergy Clothing and Church Furnishing Stores,

22, 23, & 24 Tavistock Street, Covent Garden, and 14 Southampton St., Strand, London, England.

N. B.—No Agents. | PRICE-LISTS FREE ON APPLICATION.

F. J. N. TALLMAN, CHURCH ORGAN BUILDER, Nyack, N. Y.

First-class organs with all the latest improvements at very reasonable prices. Send for Catalogue.

SEND FOR SPECIMEN SHEET OF

WOOD ENGRAVINGS

TO LORD & THOMAS

45-49 RANDOLPH ST. CHICAGO.

Dyspepsia

Makes many lives miserable, and often leads to self destruction. Distress after eating, sick headache, heartburn, sour stomach, mental depression, etc., are caused by this very common and increasing disease. Hood's Sarsaparilla tones the stomach, creates an appetite, promotes healthy digestion, relieves sick headache, clears the mind, and cures the most obstinate cases of dyspepsia. Read the following:

"I have been troubled with dyspepsia. I had but little appetite, and what I did eat distressed me, or did me little good. In an hour after eating I would experience a faintness or tired, all-gone feeling, as though I had not eaten anything. Hood's Sarsaparilla did me an immense amount of good. It gave me an appetite, and my food relished and satisfied the craving I had previously experienced. It relieved me of that faint, tired, all-gone feeling. I have felt so much better since I took Hood's Sarsaparilla, that I am happy to recommend it." G. A. PAGE, Watertown, Mass.

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

—THE— MEDICINE IN THE WORLD IS PROBABLY DR. ISAAC THOMPSON'S CELEBRATED EYE WATER. This article is a carefully prepared physician's prescription and has been in constant use for nearly a century, and notwithstanding the many other preparations that have been introduced into the market, the sale of this article is constantly increasing. If the directions are followed it will never fail. We particularly invite the attention of physicians to its merits. John L. Thompson, New York.

DR. SETH ARNOLD'S COUGH KILLER CURES COUGHS AND COLDS PREVENTS CONSUMPTION

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

In Looking for a change of home, change of business, or investments, or putting money on mortgage, at good interest, look to Ness county, Kansas.

Cheap lands, good farms, and fine business opportunities. Sugar Cane promises to make Kansas one vast sugar field.

Write for full particulars. SHEAFER & RAUDABAUGH, Real Estate Dealers, Ness City, Kansas.

MEMORY

Wholly unlike artificial systems. Any book learned in one reading. Recommended by MARK TWAIN, RICHARD PROCTOR, the Scientist, Hons. W. W. ASTOR, JUDAH P. BENJAMIN, Dr. MINOR, &c. Class of 100 Columbia Law students; two classes of 200 each at Yale; 400 at University of Penn. Phila., 400 at Wellesley College, and three large classes at Chautauqua University, &c. Prospectus POST FREE from PROF. LOISETE, 237 Fifth Ave., N. Y.

NICKEL PLATING.

Registers Stove Trimmings, Lamp Grates, etc., Nickel Plated. Silver Plating, B. o. zirk, Polishing, Lacquering, Casting, Spinning, etc.

Sole Manufacturers Celebrated "Newport" Curling Iron. By mail 25 cents. CHICAGO NICKEL WORKS, 95 Ohio St., Chicago.

Bulbs For Winter and Spring. Flowering Hyacinths, Tulips, Narcissus, Crocus, &c. Illustrated catalogue sent free on application. CURRIE BROS., Seedsmen and Florists, 108 Wisconsin St., Milwaukee, Wis.

HOUSE BUILT FREE canvasser FOR EVERY who takes a given number of subscriptions for our grand, new book "Beautiful Homes." For full particulars and picture of house address Agents Dept., of the Co-Operative Building Plan Ass'n, 63 Broadway, New York

AGENTS WANTED (Samples Free) for DR. SCOTT'S BEAUTIFUL ELECTRIC CORSETS, BRUSHES, BELTS, Etc. No risk, quick sales. Territory given, satisfaction guaranteed.

BARLOW'S INDIGO BLUE. Its merits as a WASH BLUE have been fully tested and endorsed by thousands of housekeepers. Your Grocer ought to have it on sale. ASK HIM FOR IT. U. S. WILTBERGER, Prop'r, 225 N. Second St., Philadelphia.

WARREN'S FEATHERBORE WHIPS The best ever made. Ask your Dealer for them.

A Beautiful Plush Gasket of Fine Jewelry sent free to every agent selling our cards. Send 2c. stamp for Lovely New Samples and Outfit. N. E. CARD CO., Wallingford, Conn.

390 Funny Selections, Scrap Pictures, etc., and nice Sample Cards for 2c. Hill Pub. Co., Cadiz, Ohio.

Horsford's Acid Phosphate
In Weakness of the Stomach.

Dr. D. P. McCLELLAN, Rantoul, Ill., says: "I have successfully used it in diseases arising from a weak condition of the digestive apparatus."

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."

Catarrh Cured.

A clergyman, after years of suffering from that loathsome disease, Catarrh, and vainly trying every known remedy, at last found a prescription which completely cured and saved him from death. Any sufferer from this dreadful disease sending a self-addressed stamped envelope to Prof. J. A. Lawrence, 212 East 9th St., New York, will receive the recipe free of charge.

A Wonderful Kansas City.

Winfield, Cowley county, Kansas, is a remarkable young city. It is only seventeen years since the county was opened to homesteaders. Now the county has 40,000 population, and the city 10,000. It is the richest city of its size in the state. Its banks have a capital of \$450,000 actively engaged. It lies on the border of the Indian Territory and when that is opened, is likely to do a large jobbing trade. It ranks first in Kansas cities for its schools and its churches.

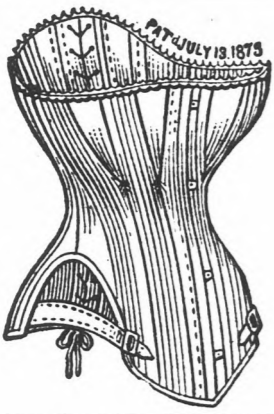
Our readers who seek Western opportunities, should read the advertisement in another column, and write for fuller particulars.

Ness City and Ness County, Kansas.

Attention is called to the advertisement of Sheaffer & Raudabaugh, Real Estate Dealers, Ness City, Kansas. They are thoroughly reliable gentlemen, who are located in one of the newest and best parts of western Kansas, where fine farms can still be bought for five dollars or less, and where city property grows rapidly in value. The location is on the new Denver line of the A. T. & S. F. R. R., and the Missouri Pacific railway is expected soon to build to Ness City.

PLEASE READ HEADLINE

With this issue we begin another year's advertising for THE MCHANE BELL FOUR DRY, of Baltimore, Md. The firm has been using space in this paper for years past, and know the value of conscientious advertising. There is no concern in the country that is more reliable in their business transactions, always courteous and obliging, willing to give every customer full justice, and full value for the money; furnishing the finest grade and best quality of Bells, they deserve full recognition and a full share of the trade of our people. There are no Bells in the market that are superior to those they manufacture, and this is evidenced by the fact that the demand for MCHANE BELLS has gradually grown and increased year after year until now, and is apparently getting heavier every month. During 1886 they furnished 876 Bells to churches and for other purposes; and from Jan. 1st to Sept. 15th they have shipped away 615 Bells, indicating a total for 1887 of about 920 Bells. Our people will do well to write this firm for prices and terms when in want of Bells.



1,200,000 LADIES
NOW WEAR THE
Duplex!
CORSET.

Comfortable, Elegant, Perfectly Healthful, and the Most Durable known to the trade.
Double Bone! Double Seam! Double Steel!
ONE DOLLAR.
SOLD EVERYWHERE.
New York Office and Warerooms:
15 and 17 Mercer Street.

Bortree Mfg. Co., Jackson, Mich.

BAKER'S
BREAKFAST
COCOA
Delicious, Nourishing, Absolutely Pure.
Costing less than one cent a cup.

POZZONI'S
MEDICATED
COMPLEXION
Imparts a brilliant transparency to the skin. Removes all pimples, freckles and discolorations. For sale by all first-class druggists, or mailed for 50 cts. in stamps by J. A. POZZONI, St. Louis, Mo.

SEE HERE! Why not save one half on 1000 useful Articles? Send for Catalogue. Big pay to Agents. CHICAGO SCALE CO., Chicago, Ill.

JOSEPH GILLOTT'S
STEEL PENS
GOLD MEDAL PARIS EXPOSITION 1875.
Nos. 303-404-170-604.
THE MOST PERFECT OF PENS.

EVERY LADY IN AMERICA,
Interested in DRESSMAKING, should send at once for our VALUABLE ILLUSTRATED CIRCULAR, SENT FREE. The McDowell Garment Dftg. Machine Co., 6 West 14th St., New York City. Please mention this paper.

HINTS FOR HOUSEWIVES.

BOILING water made strong with ammonia, and applied with a whisk broom, cleans willow chairs admirably. Soap should never be used, as it turns them yellow.

PEOPLE who cannot drink cold milk often find it palatable and beneficial when taken as hot as possible. Upon some tired and over-worked persons it has an exhilarating effect. The milk should be fresh, and heated as hot as possible without boiling.

An excellent method of destroying ants when they infest the premises, is to saturate a sponge with some sweetened liquid and place it accessible to the insects. When they discover it they will swarm through it, when it may be thrown into boiling water.

SALMI OF TONGUE WITH TOMATO SAUCE.—Slice neatly the remains of yesterday's tongue; heat the remaining gravy and add to it half a cupful of liquor strained from a can of tomatoes; if this seems to thin the gravy too much, thicken with a little burned flour. When the sauce is boiling, drop the pieces of tongue into it and let them simmer about fifteen minutes.

ENDIVE salad is wholesome and delicate. If the curled endive be preferred, use only the yellow leaves, removing the thick stalks and cutting the small ones in thin pieces. The smooth endive stalk as well must be cut fine. It may be mixed with oil, vinegar, salt and pepper, and a potato mashed fine, or with four cream mixed with oil, vinegar and salt. When mixed with this last dressing, it is usually served with hot potatoes.

A **CABINET** picture frame is made by taking a piece of pine eight and one-half by ten and one-half inches, and three-fourths of an inch thick. About an inch and a half from the right side and the bottom of the frame, cut a place the size of the picture, using any frame as a model. Cover the frame with velvet. Around the left and upper sides put a spray of pink roses and leaves made of zephyr. A mat three-fourths of an inch wide, and gilded, is placed inside the glass as a finish for the picture.

A **GOOD WAY** to MAKE COFFEE.—Scald the pot with hot water, put in the coffee—a tablespoonful to each cup to be strong—and pour upon it furiously boiling water. Let it boil in the pot while you can count sixty, and then, at once, remove it to a part of the stove where it cannot stew or simmer, but may keep hot. In five minutes it will be ready to drink. The making of the coffee should be the last thing, and as one should drink at the end of the meal (a difficult habit to many) one gets the best benefit by having the coffee made just as one sits at the table.

SLEEP A PREVENTIVE OF HEADACHE.—A scientific writer says: "Sleep, if taken at the right moment, will prevent an attack of nervous headache. If the subjects of such headaches will watch the symptoms of its coming, they can notice that it begins with a feeling of weariness or heaviness. This is the time a sleep of an hour, or even two as nature guides, will effectually prevent the headache. If not taken just then, it will be too late, for after the attack is fairly under way, it is impossible to get sleep till far into the night, perhaps. It is so common, in these days, for doctors to forbid having their patients waked to take medicine, if they are asleep when the hour comes round, that the people have learned the lesson pretty well, and they generally know that sleep is better for the sick than medicine. But it is not so well known that sleep is a wonderful preventive of disease better than tonic regulators and stimulants."

CROCHETED BASKET.—Take fine macramé twine; begin at the bottom. Make a chain of three stitches and join into a ring.
1st round: Under the ring work 12 d c's.
2d round: 1 treble in first stitch of the previous round, * 2 ch, 1 treble in next stitch; repeat from *.
3d round: 3 ch, 2 trebles on first treble; * 3 ch, 2 trebles on next treble; repeat from *.
4th round: 5 ch, 1 double treble on treble; * 1 double treble on next treble; 2 ch 1 treble, 2 ch, 1 double treble, all in the same stitch that the last treble is in; repeat from * ten times; one double treble on last treble at end of round; 2 ch, join in third of 5 ch.

For the side of the basket thus: 17 ch, miss 5 stitches of the 17 chain, 1 treble in next stitch; * 1 ch, miss 1 stitch, 1 treble in next stitch; repeat from * four times; a 1 d c in the last round of the bottom of basket; 1 ch, miss 1 stitch, 1 d c in each of next three trebles under each of next four of the two chains of the previous round; 5 ch, turn, 1 treble, each separated by 2 ch, in each of six alternate trebles; repeat from a all around the basket, join the two ends neatly with needle and thread.

For the handle, make a chain the length required; 1 treble in each stitch of chain; sew it to the sides of the basket and put a band of ribbon at each end of the handle after the basket is varnished.



"The Worlds Best"

Can be had in Over 700 Different Styles and Sizes, at the same price as the counterfeits.

Insist upon seeing the Trade Mark or you may be deceived.
The Michigan Stove Company, Detroit, Chicago, Buffalo.

Sold Everywhere.

CAUTION.—Beware of merchants who commend other stoves in preference to "GARLANDS." They have either failed to secure the "Garland" agency or are desirous of selling stoves upon which a greater margin of profit can be made.

BOYNTON FURNACE CO.,
Sole Manufacturers of
BOYNTON'S
FURNACES,
RANGES AND HEATERS,
With All MODERN Improvements.
47 and 49 Dearborn St.,
J. H. MANNY, MANAGER. CHICAGO.

THE WESTERN FARM MORTGAGE CO.,
LAWRENCE, KANSAS.
Capital (fully paid), \$250,000. Assets, \$792,525.78.
FIRST MORTGAGE LOANS
GOLD DEBENTURES.
We offer First Mortgage Loans, as heretofore, drawing 7 Per Cent Guaranteed. Also 10 and 15 year 6 Per Cent Cold Debentures. Each Series of Debentures of \$100,000 is secured by first mortgages for \$105,000 (on land worth two and one-half to five times the amount of the mortgage) held in trust by the American Loan and Trust Company of N. Y.; and also by our paid up Capital and Assets, of over THREE QUARTERS of a MILLION DOLLARS. Twelve years experience. More than 2,000 investors can testify to the promptness, safety and satisfaction of their investments. New York Office, 137 Broadway, C. C. Hine & Son, Agts. Albany, N. Y. Office, Tweddle Building, M. V. B. Hull & Co., Agts. Boston Office, 34 School Street, M. D. Brooks, Agt. Send for Pamphlets, Forms and Full Information. L. H. PERKINS, Secretary, LAWRENCE, KAN.

DROPSY
TREATED FREE.
Have treated Dropsy and its complications with the most wonderful success; use vegetable remedies, entirely harmless. Remove all symptoms of dropsy in eight to twenty days. Cure patients pronounced hopeless by the best of physicians. From the first dose the symptoms rapidly disappear, and in ten days at least two-thirds of all symptoms are removed. Some may cry humbug without knowing anything about it. Remember it does not cost you anything to realize the merit of our treatment for yourself. We are constantly curing cases of long standing—cases that have been tapped a number of times and the patient declared unable to live a week. Give a full history of case, name, age, sex, how long afflicted, &c. Send for free pamphlet, containing testimonials. Ten days' treatment furnished free by mail. If you order trial, send 10 cts. in stamps to pay postage. Epilepsy (Fits) positively cured. H. H. GREEN & SONS, M. D's., 250 1/2 Marietta Street, Atlanta, Ga.
Mention this paper.

The Farnsworth Loan
Minneapolis, | & REALTY CO., | Minnesota.
Offer strictly choice First Mortgage Loans bearing 6 to 7 per cent. interest, well secured on selected properties in Minneapolis and St. Paul. Perfect title, absolute security, prompt payment, good character, our invariable requirements. We collect and remit principal and interest free to lender. Send for pamphlet containing forms, and references East and West.

SURE CURE DISCOVERED FOR
CATARRH
Lauderbach's German Catarrh Remedy.
Price \$1. Samples free at Druggists. Mailed for 10c. in stamps THOUSANDS CURED since the discovery of this method of treatment. Every mail brings letters from grateful persons CURED. B. S. LAUDERBACH & CO., Newark, N. J., U.S.A.

A SOLID 9 PER CENT
Per annum, first mortgages on productive Real Estate. Loans approved by Tacoma National Bank. Best of references East and West. Correspondence Solicited. Address ALLEN C. MASON, Tacoma, Washington Ter.

DR. BAIRD'S GRANULES.
A new system of cure; benefits by acting on the glands of secretion and excretion, as the Liver, Pancreas, Kidneys, Glands of the Stomach and Intestines. PURELY VEGETABLE. Regulates the Bowels, cures Constipation, Dyspepsia, Nervous Prostration, Piles, Malaria, Headaches. Purifies the Blood. Try them, be convinced, then you will recommend them to your friends and neighbors. Pleasant to take. Over 2,000 physiological and chemical experiments performed to demonstrate the action of this NEW DRUG. Full sized box FREE postage prepaid, to any reader of this advt., who sends AT ONCE. Give account of your case, symptoms, &c. Address DR. BAIRD, 157 W. 28d Street New York City.

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

A Limb Lost can be replaced by an artificial one. Books sent free. Write to Dr. LeRoy, 180 Dearborn St., Chicago.

OPIUM Morphine Habit Cured in 10 to 20 days. No pay till cured. Dr. J. Stephens, Lebanon, O.

FULL WEIGHT PURE

DR. PRICE'S CREAM BAKING POWDER

MOST PERFECT MADE

Its superior excellence proven in millions of homes for more than a quarter of a century. It is used by the United States Government. Endorsed by the heads of the Great Universities as the Strongest, Purest, and most Healthful. Dr. Price's the only Baking Powder that does not contain Ammonia, Lime, or Alum. Sold only in Cans.

PRICE BAKING POWDER CO.

New York. Chicago. St. Louis.

DON'T



Allow your Clothing, Paint, or Woodwork, washed in the old rubbing, twisting, wrecking way. Join that large army of sensible, economical people, who from experience have learned that James Pyle's Pearlina, used as directed on each package, saves time, labor, rubbing, wear and tear.

Your Clothes are worn out more by washing than wearing. It is to your advantage to try Pearlina.

JAMES PYLE, New York. Sold Everywhere.

MENEELY & COMPANY, WEST TROY, N. Y., BELLS, CHIMES AND PEALS. For Churches, Schools, etc.; also Chimes and Peals. For more than half a century noted for superiority over all others.

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

BUCKETE BELL FOUNDRY. Bells of Pure Copper and Tin for Churches, Schools, Fire Alarms, Farms, etc. FULLY WARRANTED. Catalogue sent Free. VANDUZEN & TIFT, Cincinnati, O.

CLINTON H. MENEELY BELL COMPANY. TROY, N. Y. Manufacturer Superior CHURCH, CHIME AND PEAL BELLS.

CINCINNATI BELL FOUNDRY CO SUCCESSORS IN "BLYMYER" BELLS TO THE BLYMYER MANUFACTURING CO. CATALOGUE WITH 1800 TESTIMONIALS. BELLS, CHURCH, SCHOOL, FIRE ALARM

FREE TO CHURCH FAIRS JAPANESE WARES. We furnish Church Committee, with assortments of Japanese Ware for sale at Fairs, with privilege of returning to us unsold articles and paying bill when Fair is over. Write for circulars. **THE FORMOSA,** 86 State Street, Chicago.

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

THE WELLS GLASS CO., (Formerly the W. H. Wells & Bro. Co.) STAINED GLASS WORKS Office and Manufactory, 302 to 308 Randolph Street, Chicago.

FALL DRESS GOODS AND VELVETS.

James McCreery & Co.

will make this week a very important offering of BLACK and SEAL BROWN FANCY VELVETS and PLUSHES for WRAPS or Rich Dress Garniture, to which they cordially invite an early examination.

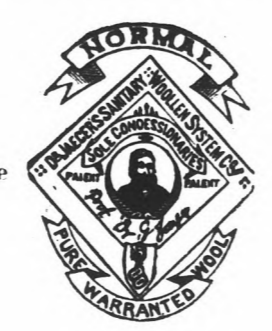
Attention is called also to their large assortment of FALL DRESS GOODS. The following are especially noteworthy:

Two lines Stripe and Check Cheviots, 44 inches wide, at 60 cents; worth \$1. Also, Three lines, Check and Stripe Suitings, 54 inches wide, at 75 cents; worth \$1.25.

ORDERS from any part of the country will receive careful and prompt attention.

James McCreery & Co.,

Broadway and 11th St., New York.



Trade Mark

None Genuine Without Our Trade Mark.

FALL AND WINTER UNDERWEAR

FOR Ladies, Gentlemen, & Children.

We beg to announce to our patrons that our Fall and Winter grades of UNDERWEAR are now complete in supply and assortment. We invite inspection. The goods are of exquisite material. GUARANTEED TO BE OF ABSOLUTELY PURE WOOL, soft, smooth, and exceedingly agreeable to the touch. Made of the SOFTEST WOOL and of an ELASTIC STOCKINET WEBBING, they will not irritate the most delicate skin.

Please Call, Examine, and Compare.

Our goods are not to be found in any dry goods or furnishing stores in Chicago, and are only for sale at our own warehouses and store at 182 Wabash Ave.

Every one of our garments is stamped with the above TRADE MARK. FRAUDULENT GOODS CLOSELY IMITATING THE GENUINE ARE FREQUENTLY OFFERED. PURCHASERS ARE CAUTIONED AGAINST THEM.

DR. JAEGER'S SANITARY WOOLEN SYSTEM CO.,

182 WABASH AVE., CHICAGO. Illustrated Catalogue, containing full information about Dr. Jaeger's system, sent free on application. Mail Orders Promptly attended to. None genuine without our Trade Mark.

I WANT ACTIVE ENERGETIC MEN and Women all over the country to sell the **Missionary Steam Washer.** Why does it pay to act as my Agent? Because the arguments in its favor are so numerous and convincing that sales are made with little difficulty. I will ship a Washer on two weeks' trial on liberal terms, to be returned at my expense if not satisfactory. Agents can test it for themselves. Don't fail to write for terms and illustrated circular with outline of arguments to be used in making sales. **J. WORTH,** 72 & Franklin Ave., St. Louis, Mo. (Sent prepaid on two weeks' trial to persons for their own use.) (where they are Agent. Ask particulars about Free Trial.)

THE GREAT AMERICAN TEA COMPANY **GOOD NEWS TO LADIES.** Greatest Bargains in Teas, Coffees, Baking Powder and PRICED. For particulars address THE GREAT AMERICAN TEA CO., 31 & 33 Vesey St., New York, N. Y.

PIANOS AND ORGANS ESTEY & CAMP. 283 State, and 49, 51, 53 Jackson Streets. The Great Piano and Organ Emporium for the West. Decker Bros', Estey, and Mathussek pianos, Estey Organs. Popular prices, easy terms. 3 MEN of good character wanted in your vicinity. Special inducements now. Don't delay. Salary from start. BROWN BROS., Nurserymen, Chicago, Ill.

SWEETEST AND BEST **BRADBURY** PIANOS ESTABLISHED 1854 OVER 20,000 NOW IN USE. TONED PIANO MADE

TESTIMONIALS.

MRS. EX-PRESIDENT GRANT: "The piano purchased from you five years ago, still gives the greatest satisfaction, and having been performed upon by some of the first musicians of Washington, their opinion is unqualified approbation for the Bradbury."

MRS. EX-PRESIDENT HAYES: "It is a remarkably fine instrument in quality of tone, finish and touch, and everything that goes to make a truly first-class piano, and give entire satisfaction in every respect."

ADMIRAL D. D. PORTER: "The Bradbury piano I purchased from you eight years ago has been used almost constantly, and has been tested by the best musicians, and pronounced one of the best they ever saw in finished workmanship and fine quality of tone."

DR. T. DEWITT TALMAGE: "It is the pet of our household—should have no faith in the sense or religion of any who does not like the Bradbury."

MAJOR-GENERAL O. O. HOWARD: "Mrs. Howard and myself cannot speak too highly, or recommend too strongly the beautiful Bradbury piano purchased from you—all that combines to make in every sense a first-class piano is combined in this."

DR. J. H. VINCENT says: "For family worship, social gatherings, the Sabbath-school and all kinds of musical entertainments, give me, in preference to all others, the sweet-toned Bradbury piano. It excels in singing qualities."

SOLD ON EASY PAYMENTS.

For catalogues and prices, apply to any first-class dealer anywhere, or to the Manufacturer,

FREEBORN G. SMITH,

New York, Philadelphia, Saratoga, Jersey City, Brooklyn, Washington, and

141 Wabash Avenue, Chicago, Ill.

J. & R. LAMB,

59 CARMINE STREET, NEW YORK.

Church Furnishers, Church Decorators.

SEND FOR ILLUSTRATED CATALOGUE OF OUR VARIOUS DEPARTMENTS.

- WOOD WORK.
- METAL WORK.
- STAINED GLASS.
- EMBROIDERIES.
- BANNERS.
- MEMORIAL TABLETS.
- MONUMENTAL WORK.
- DECORATION.

The entire Furnishing & Decorating of Churches undertaken.

Special designs arranged and submitted upon application, with photographs of work already executed.



HARDWOOD MANTEL. BEVEL FRENCH MIRROR. BRASS FRAME. GRATE AND GLAZED.

TILES IN STORE, \$25.00.

Chas. L. Page, 337 and 339 Wabash-av. Chicago.

COX, SONS, BUCKLEY & CO., 343 5th Ave., New York. GENERAL CHURCH WORK. BRASS—WOOD—MARBLE STAINED GLASS, EMBROIDERY. Art of Garnishing Churches, - - - \$1.50

JAMES H. WALKER & CO. ADAMS WABASH AVE. STREET.

KID GLOVES.

75 doz. 7-Hook Foster Lacing Gloves, Embroidered in Blacks, Browns & Tans, all sizes. Goods sold regularly at \$2.00 and \$2.50 per pair.

AT **\$1.75** PER PAIR.

50 dozen 4 button genuine Grenoble Kid Gloves, in Blacks, Browns & Tans, our regular \$1.35 Glove.

AT **\$1.00** PER PAIR.

50 dozen 4-button Embroidered backs Grenoble Kid Gloves, all colors and sizes, regular \$1.65 Gloves.

AT **\$1.25** PER PAIR.

50 dozen 4 and 5 button undressed Kid Gloves in all shades of Tan. Goods selling daily at \$1.00 and \$1.25.

AT **59 Cts.** PER PAIR.

MAIL ORDERS PROMPTLY FILLED.

ST. GABRIEL'S SCHOOL, Peekskill, N. Y. A BOARDING SCHOOL FOR GIRLS. Opened Sept. 22. The School is distant from New York about forty-one miles, situated on an eminence overlooking the town, and having a view of the Hudson River, the Highlands, and the country for miles around. The grounds comprise about 30 acres, a part of which is covered with woods and has many charming walks. The location is remarkably healthy, retired and favorable for both physical and intellectual development. For terms, etc. address the Sister-in-Charge. SISTERS OF ST. MARY.

ST. MARY'S SCHOOL, Knoxville, Ill. Established, A. D. 1868. Enlarged 1872 and 1880. The New Building completed, 1883. A first-class establishment, healthfully located; thoroughly conducted by the same officers that founded it. Trustees Ex Officio: The Bishop of Chicago, the Bishop of Quincy, the Bishop of Springfield. Rev. C. W. Lemingwell, D. D., Rector and Founder.

STAMFORD, CONN. MISS LOUISA LOW, Successor to Mrs. C. E. Richardson, will reopen her Boarding and Day School for Young Ladies Sept. 22. The number of boarding pupils is limited.

ST. JOHN BAPTIST SCHOOL, 231 E. 17th St., New York. A BOARDING AND DAY SCHOOL FOR GIRLS. Under the care of the Sisters of St. John Baptist. Resident French and English Teachers-Professors. Address the SISTER IN CHARGE.

DE VEAUX COLLEGE, Suspension Bridge, Niagara Co., N. Y. A Church School for Boys. Conducted upon the Military System. WILFRED H. MUNRO, A. M., President.

KEBLE SCHOOL, SYRACUSE, N. Y. Boarding School for Girls. Under the supervision of the Rt. Rev. E. D. Huntington, S.T.D. The seventeenth school year begins Wednesday, September 14th, 1887. Apply to MARY J. JACKSON.

A THOROUGH FRENCH & ENGLISH HOME School for twenty girls. Under the charge of Mme. H. Clerc and Miss M. L. Peck, both late of St. Ann's School, Albany, N. Y. French warranted to be spoken in two years. Terms \$300 a year. Address Mme. H. Clerc, 4313 Walnut St., Philadelphia.

LEPAGE'S LIQUID GLUE THE ONLY GENUINE. UNEQUALLED FOR CEMENTING wood, glass, china, paper, leather, etc. Always ready for use. Pronounced strongest glue known. (IS MADE BY THE) AWARDED TWO GOLD MEDALS. Russia Cement Co., Gloucester, Mass. Sample 20c stamps

COMPLEXION DR. HEBRA'S VIOLA-CREAM Without injury positively removes Freckles, Liver-moles, Pimples and blemishes of the skin. Is not a wash or powder to cover defects, but a remedy to cure. Securely mailed for 50c. G. C. BITTNER & CO. Toledo Ohio.