

The Living Church.

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

VOL. X. No. 28.

CHICAGO, SATURDAY, OCTOBER 8, 1887.

WHOLE No. 466

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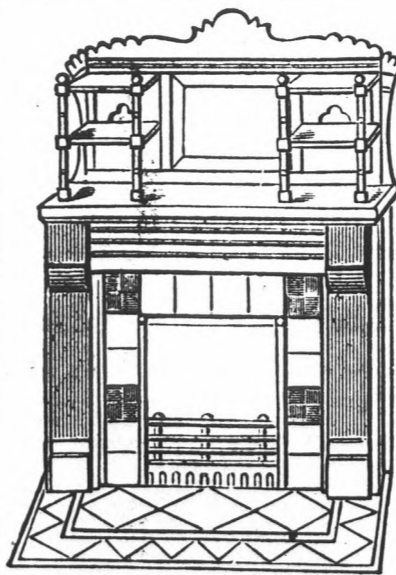
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The Living Church.

SATURDAY, OCT. 8, 1887.

THE WORLDLING'S MEASURE.

The people sat down to eat and drink, and rose up to play.—Ex. xxxii: 6; 1 Cor. x: 7.

BY F. BURGE GRISWOLD.

It is still the people's way,
To eat, and to drink, and to play,
Throughout the livelong day,
And, often, the livelong night.
They think that their houses of sand,
Forever and aye shall stand,
And they give their names to their land,
In their foolish pride and might.

Is there nothing better worth,
On this great and glorious earth,
Than eating, and drinking, and mirth?
If eager hearts were yearning
For the pure light and love,
Of the bright land above,
Would they be earthward turning?

Give me a home replete
With joys all heavenly sweet,
Where the loving children meet
For hallowed, sacred pleasure.
Eating and drinking, and play,
As certain to vanish away;
The things that endure for aye
Surpass the worldlings' measure.

O Love Divine! reside
In this soul of mine, provide
The blessedness that shall abide!
Grant me to know Thy way,
Rather than live the life
That comes of a worldly strife
To eat, and to drink, and to play.

Washington, D. C.

NEWS AND NOTES.

A BEAUTIFUL stained glass window has been placed in Wickersley church, Rotherham, to the memory of the late Bishop T. T. Comb, of British Burmah. It represents the call of St. Matthew, and contains a good likeness of the Bishop.

THE Brotherhood of St. Andrew will hold their second general convention in this city this month. The Council of the Brotherhood has sent a statement of principles and objects, together with a circular letter asking for recognition and endorsement, to every bishop of the American Church.

ON Whitsun Day, at Onitsha on the Niger, Bishop Crowther ordained another native deacon in presence of a congregation of 436 persons, of whom 54 communicated. On Trinity Sunday, Archdeacon Johnson, at the same place, baptized nine adults, and the Bishop confirmed 20 candidates.

A CORRESPONDENT makes a friendly criticism upon the amount of foreign Church news which we give on this first page. We would remind him that the following three or four or more pages are entirely devoted to "Americania," and that some space must of necessity be devoted to Church work in other countries.

As showing the work which falls upon the Bishop of Rochester, it is stated that in 1886 he confirmed, in eighty-four centres, no less than 12,018 candidates, a number exceeding that in all other dioceses save London itself. In the same year his lordship ordained fifty-nine deacons, a larger number than was ordained elsewhere except in London, where the number was sixty-eight.

A LETTER by the Rev. Chas. Scott in *The Irish Ecclesiastical Gazette*, strongly urges upon the Irish clergy the propriety and necessity of holding services in the Irish tongue. Where there are no

bi-lingual clergymen Scripture readers might be authorized by the bishop to say a short service and deliver addresses in the parish churches. A Eucharistic Celebration in the Irish language is highly desirable.

MR. ARTHUR CHARLES, Q. C., who has just been appointed one of the judges of the Queen's Bench, is a prominent and devoted Churchman. Since 1884 he has been the chancellor of the diocese of Southwell, and commissary of the dean and chapter of Westminster. He has taken a leading part on the side of the clergy in most of the great cases which have come into court under the Public Worship Regulation Act.

THE Missionary Council of the Church is to be held in Philadelphia in the last week of this month. Among other public meetings, one has been arranged for Monday evening, the 24th, at which Dr. Brooks, of Boston, will speak upon foreign missions, Bishop Garrett, of Northern Texas, on domestic missions, and Bishop Paret, of Maryland, on work among the colored people. The meeting promises to be one of great interest. It is understood that the House of Bishops will meet to elect a missionary bishop for Utah and Nevada, and for Western Texas to succeed the lamented Elliott. We earnestly hope that the result of the deliberations of the council may be to inspire universal confidence in the management of our mission work, and hence to awaken general enthusiasm in the aggressive work of the Church.

SOME time ago there was a considerable fuss made as to the consecration of the colors of an Irish regiment by a Roman Catholic chaplain at Devonport, and orders were issued by the War Office that this ceremony should be performed by the Anglican chaplains as heretofore. On the occasion of the presentation of new colors by the Marchioness of Londonderry, at the Curragh camp to the fifth battalion of the Royal Dublin Fusiliers, a few days ago, it was arranged by the chaplains, in conjunction with the military authorities, that a joint service should be held. Accordingly, having been formed up in square, and the new colors placed on an impromptu altar, formed by the drums of the corps, the Rev. F. Sadleir, senior military chaplain in Ireland, and the Rev. F. B. N. Norman Lee, chaplain of the Curragh brigade, and their Roman Catholic colleague, the Rev. L. Dillon, vested alike in short surplice, cassock, stole, and biretta, entered the square. The latter recited in English two collects from the Special Office for the Blessing of Standards in the *Pontificale Romanum*, after which the hymn, "Brightly gleams our banner," was sung, and the Anglican chaplain said the Collect sanctioned by the War Office for the occasion.

THE following changes are being made in the series of ordinary postage stamps: The color of the two cent stamp will be green, instead of the present metallic red; the three cent stamp, which is still issued to the larger offices, will be vermilion, instead of green. The following embossed stamps, on stamped envelopes, will be changed about the same time: The one cent stamp will have, printed

from a new die, the head of Franklin, the first postmaster-general, after the bust by Caracci; the two cent stamp will be green, instead of metallic red, and show the head of Washington from a new die, after the statue by Houdon; the four cent stamp will be carmine, instead of green; the five cent stamp will be dark blue, instead of chocolate brown, and will show the head of Grant, instead of Garfield; the thirty cent will be brown, instead of black, and the ninety cent stamp will be purple, instead of carmine.

A MALICIOUS cable despatch to the *New York World*, grossly misrepresented Bishop Perry's sermon in Westminster Abbey on the occasion of the centenary of the consecration of the first Bishop of Nova Scotia. The following letter has been sent in reply to *The World's* slander:

Paris, France, Sept. 9, 1887.

To the editor of *The World*:—A friend has kindly sent me a copy of *The World* of Aug. 13, containing a special cable dispatch headed, "Well rid of such a Bishop," etc., criticising a sermon delivered by me on the 12th of August at Westminster Abbey on occasion of the centenary observance of the consecration of the first British Colonial bishop. It is alleged that I "fought over once again the war for American independence, terming the patriots rebels and Lord Howe's army the loyal forces," etc., etc. May I ask the favor of your columns to say that I did no such thing, and that the portion of the dispatch in quotation marks, on which the charge seems to be based, does not occur in the sermon, which will shortly be published just as it was delivered and will prove conclusively the falsity of the charge. So far from giving occasion for these extraordinary accusations, I emphasized the fact, in giving an account of Dr. Inglis' conduct during the war when under circumstances of personal peril, that I was an hereditary member of the order of the Cincinnati established by Washington and his brother officers to perpetuate the principles of the American revolution, and yet—although my sympathies were naturally and from conviction with the so-called "rebels," I could admire the manly manner in which the rector of Trinity acted up to his sense of duty even in the face of armed foes.

Your correspondent, among other inaccuracies, was also in error in stating that I had accepted the bishopric of Nova Scotia to which I was chosen, wholly without my knowledge or consent, the day preceding the delivery of a sermon in the Abbey. I never for a moment entertained the thought of accepting the invitation to Nova Scotia, and directly on receipt of information of my election cabled the committee of the synod to that effect.

I regret exceedingly that a discourse perfectly innocent of any word or thought foreign to "an American of the Americans," and a life-long democrat as well, should have been so unfairly reported and so ungenerously criticized. It so happens that I am, and have been for years, again and again, on record in print as in full and loyal approval of the principles of the American Revolution for which my ancestors—who were out with the "rebels" at Lexington, Concord, Bunker Hill, and through the war of independence—fought on the field as they had earlier voted in the provincial assemblies; and I have no purpose or desire either to desert my country, disavow my American principles, or leave my beloved American Church.

Respectfully yours,
WILLIAM STEVENS PERRY,
Bishop of Iowa.

The Bishop will arrive in New York to attend a meeting of the House of Bishops, and will return home the first week in November.

CANADA.

The conference of the Algoma clergy convened in August by the Bishop at the town of Parry Sound, was a specially interesting and important event, and unique in the history of the diocese. Out of the 22 clergy, 18 attended, many having come at great personal inconvenience. The session lasted five days. In regard to the organization of a synod, which elicited considerable discussion, it was decided to leave the matter to the next meeting of Provincial Synod, and that in the interval, two conferences of the clergy and laity should be held, one at each end of the diocese, and that in the third year a general conference for the whole diocese should be convened by the Bishop at such place as he should appoint. In the matter of the Widows' and Orphans' Fund, the annuity to each widow was set at from \$75 to \$150, with \$20 per annum for each child under the age of 15, the amount to be paid to each widow to be regulated by the length of service of her deceased husband. No change was made or suggested in the method decided upon by the Provincial Synod, for electing lay representatives to that body. A committee was appointed to devise means for developing the internal resources of the diocese. The holding of missionary meetings and the adoption of the envelope system was recommended. The Rev. E. F. Wilson was asked to continue his connection for one year with *The Algoma Missionary News*. The Bishop divided the diocese into rural deaneries, and directed the clergy forthwith to elect rural deans, which was done. The Rev. E. F. Wilson resigned his office of examining chaplain, which is now filled by the Rev. A. Osborne.

The regular quarterly meeting of the Board of Management of the Domestic and Foreign Missionary Society of the Church in Canada, was held in Toronto on the 14th ult. There were present the Bishops of Toronto, Huron and Niagara, Archdeacons Jones and Dixon, Canons Houston, Jones, and Dumoulin, and a large number of other clergymen and laymen. The receipts in answer to the two annual appeals for Foreign and Domestic Missions from the nine dioceses of "old" Canada, amounted to \$25,309. The question of the Canadian Church undertaking separate missionary work, was discussed, but all action was postponed until the next meeting of the Pan-Anglican Synod in England, in 1888. Grants were made to the northwest dioceses as also to the English missionary societies. Montreal was decided upon as the next place of meeting. In the evening of the second day the quarterly meeting of the recently organized Woman's Auxiliary was held, when addresses were given by several clergymen.

A meeting of Sunday school representatives from nearly all the dioceses in the Ecclesiastical Province of Canada, was held recently in Toronto, to devise means for the adoption of a uniform system of Sunday school instruction for the whole Canadian Church and for the establishment of annual examinations. It was resolved to ask the various diocesan Sunday School committees in the Ecclesiastical Province if in their opinion the publications of the Church of England Sunday School Institute

could be adopted as the basis of a joint diocesan scheme of Sunday school lessons. Another meeting is to be held in Toronto, Nov. 9th.

Bishop Anson's work progresses with unabated vigor in his remote diocese. His college is now in full swing and there are five members in his Brotherhood of Labor. Canon Trotter, vicar of Alnwick, England, who has done a good deal of work for the Church Emigration Society, has resigned his living which is a fairly good one, and will shortly enter the diocese of Qu'Appelle. Prospects are more encouraging in that region than they have been for some years, the crops this year having been excellent throughout the whole Northwest.

The Bishop of New Westminster is expected in his diocese from England about the beginning of October. He will administer Confirmation at Kamloops and Lytton on his way home. The synod of the diocese will meet early in November.

The recent re-opening of Lennoxville Divinity College and University was graced by the presence of the Governor General and Lady Lansdowne. The degree of D. C. L. *honoris causa* was conferred upon his Lordship who made a suitable reply and afterwards inspected the college and school buildings.

About \$10,000 has been raised in England towards the endowment fund of the new diocese to be carved out of Ontario. The bulk of the money however, will have to be raised in Canada.

The Building Committee of the All Saints' "Centenary" cathedral, Halifax, has decided to commence excavating at once and has already purchased some of the material. The Rev. R. F. Murray, of Halifax, has started on a collecting tour in the United States and will visit New York, Albany and other cities.

The congregation worshipping in the crypt of St. Alban's cathedral, Toronto, has increased so fast of late that an additional portion has been fitted up for its accommodation. Slowly but surely Bishop Sweatman's great work is pronouncing itself a success. The congregation of St. Matthias' church in the same city has so greatly increased that a new church will shortly be built. This same church was enlarged only a couple of years ago. St. Matthias, with the exception perhaps of St. Luke's, may be called the "banner church" of Toronto. Both these churches, models in every respect of parish churches and overflowing with zeal and spiritual life, are of the class termed "advanced."

HAMILTON.—The Bishop of Niagara held a special ordination service in St. Thomas' church, on Sunday, 25th ult, at which Mr. Lenox Smith was admitted to the holy Order of Deacons. The clergy present were: The Rev. Archdeacon Dixon of Guelph; the Rev. Canon Curran, rector; the Rev. Rural Dean Forneret, and the Rev. Messrs. Howitt, Whitcombe, and Geoghegan. The sermon was preached by the Archdeacon. Mr. Smith will work in the new parish of St. Matthew.

The work of re-building the church of the Ascension is progressing, and the church will be ready for occupation by the beginning of February.

Harvest Thanksgiving services have been held in most of the rural parishes in this neighborhood. At Burlington and Glandford, the Rev. Rural Dean Mellish of Caledonia was the preacher. At Grace church, Waterdown, the Rev. Canon Houston, a former rector, preached the sermon. In Christ church, West Flamboro', the sermon was preached by

the Rev. E. A. Irving of Dundas, and in St. Mary's, Bartonville, by the Rev. C. E. Whitcombe, of Hamilton.

CHICAGO.

THE BISHOP'S ENGAGEMENTS FOR OCTOBER.

6. Semi-annual meeting of Woman's Auxiliary, St. James' church, 10 A. M.; anniversary at Emmanuel, La Grange, 7:30 P. M.
8. Meeting with curators of cathedral, 8 P. M.
9. Cathedral, A. M.; "Harvest Home" at church of the Transfiguration, Chicago, 7:30 P. M.
10. Clergy House, 10:30 to 1 o'clock.
11. St. Paul's church, Manhattan, 2 P. M.; Grace church, New Lenox, 7:30 P. M.
13. Meeting of Board of Trustees, Western Theological Seminary, 10:30 A. M.
14. Clergy House, 10:30 to 1 o'clock; church of the Epiphany, Chicago, convention of St. Andrew's Brotherhood, 7:30 P. M.
15. Convention, Brotherhood of St. Andrew
16. Christ church, Winnetka, A. M.; St. Matthew's, S. Evanston, afternoon; St. Paul's, Rogers Park, evening.
- 18-21. Clergy House, 10:30 to 1 o'clock.
23. Cathedral, A. M.
- 25-26. Missionary Council, Philadelphia.
27. Meeting of the House of Bishops, Philadelphia.

CITY.—The Girls' Friendly Society, of the cathedral of SS. Peter and Paul, held its third quarterly meeting in the cathedral on Wednesday evening last, when seven candidates were admitted to membership. This branch of the G. F. S. was formed last fall through the earnest efforts of Miss Shipman, who has added this to the many other labors of love that she has done in times past in Chicago. The society is in a very healthy condition, having 30 members, with 13 working, and 12 honorary, associates. It has determined to begin the work of endowing a bed in St. Luke's Hospital to be known as "The G. F. S. Bed," which shall be eligible for members of the society. The first offering for this purpose was made at the meeting above mentioned, and amounted to \$7.18. Branches of the G. F. S. throughout the province of Illinois are asked to co-operate in this good work, and, as the sum needed for endowment (\$5000) is a large amount for girls to raise, contributions from any other sources will be thankfully received, and gladly acknowledged through the columns of THE LIVING CHURCH, by Miss Fanny Groesbeck, 413 Washington Boulevard, Chicago.

NEW YORK

The annual convention of the diocese assembled in St. Augustine's chapel on Wednesday, Sept. 28th, about 400 delegates of the clergy and laity being in attendance. The Holy Communion was celebrated by the Bishop, Bishop Dunlop, Archdeacon Mackay Smith, and the Rev. Dr. Swope assisting. The sermon on "The Possibility of Union among Christians," was preached by the Rev. Clarence Buel, assistant minister at St. Luke's church. At a little after noon the Bishop took the chair, and called the convention to order, when the Rev. Dr. T. R. Harris was elected secretary, and James Pott was re-elected treasurer. The report of the City Mission was read by Archdeacon A. Mackay-Smith, who called attention to the increasing need of work in cities, and said that the mission would need at least \$40,000 for the coming year. Reports of the Seaman's Mission and of St. Stephen's College were also read, the latter report saying that the number of students in the institution was larger than ever. The church of the Holy Communion, founded by Dr. Muhlenburg, was admitted to the convention. According to the report of the Episcopal Fund read by Mr. Thomas P. Cuming, it was stated that the present amount of the fund was \$115,490. It recommended the sale of the Episcopal House so long occupied by the late Bishop, the report being adopted, and Mr. J. Pierrepont Morgan moving that the proceeds be set aside for a special fund with which to purchase a

new house when it seemed advisable. He moved, also, that steps be taken to increase the Episcopal Fund to \$250,000. Dr. Swope gave notice of a resolution providing that the salary of the Bishop, until a residence be secured, be \$12,500 a year.

According to special invitation, Bishop and Mrs. Potter received the delegates of the convention on Wednesday evening, at the See House on Lafayette Place, a large number attending. The property, as will be remembered, was given by Miss Wolfe, and has been fitted up at a cost of \$75,000. On a brass tablet to be placed in one of the rooms is the inscription:

"The Diocesan House is the gift of Catherine Lorillard Wolfe, for Church work in the diocese of New York."

The building presents a fine appearance from the street, the walls of the steps, balcony, and first story being of white marble, while above they are of brick painted buff color. On the first and second stories are rooms for offices, meetings, etc. In the rear is an extension entirely new and fitted up with admirable rooms, to whatever purpose devoted. On the second story is a large handsome room which, it is understood, is to be the library, the richly carved mantel-piece and ceiling of wood, and the pictures on the walls of the successive bishops of New York, being quite in keeping. The building is provided with a fire proof room in which to keep the records, and with rooms on the upper story in which to accommodate special guests. As the headquarters of the diocese, it will be put to manifold uses, and be of very great service.

The convention again assembled on the day following, and opened with prayer. The Bishop then gave his annual address, speaking at some length in regard to the proposed cathedral, which, he said:

Had met with a cordial response from clergy and laity, the press and from public spirited citizens, generally. Promises of co-operation had come from all parts of the country, and that from people as widely removed as New York and California, and included in all fellowships. Such an undertaking must not be allowed to interfere with ordinary obligations of mission work in the diocese, and the Church at large, but together with these should be pushed forward in a patient, generous way with all possible energy. The greatest difficulty at the outset was in the matter of securing a site, but he was happy to state that the matter was progressing favorably towards a solution.

The Bishop had something to say in regard to liturgical services to the effect that too much attention should not be given to detail, to the injury of the Church's spirit. The Church was Catholic, not Latin; Reformed, not Medieval. It was the Reformed Church of Christendom and its Catholicity should not include or be taken for what was tawdry, disingenuous and Romish.

He alluded to the late Bishop Horatio Potter in feeling words, and also to Miss Wolfe, from whom the Church had received so many and great benefactions. He spoke of the large additions to the Church and of his own work during the year, and referred to the various services and ceremonies in which he had taken part. He also urged that there should be a more efficient organization of the laity.

The question of occasional services which had been brought forward the day before, was again taken up by Professor Richey. It seems that the Rev. Dr. Beach, of the Committee on Canons, reported a resolution which had been presented by Dr. Swope, providing that when a minister desired to hold services not set forth in the Book of Common Prayer, he must receive from the

Bishop of the diocese a written permission to do so. It had been decided by the report of the Committee on Canons, however, that it was not in the power of the convention to exact this requirement. To this report Prof. Richey took strong objection, saying, that according to it any minister or priest of the Church might arrange such service as he chose, and there was no power to prevent him. He believed the convention had power to prevent such services, and to stop the anarchy prevailing in the diocese. This led to some warm discussion, when Prof. Richey said he would move to recommit the subject to the Committee on Canons. Various delegates took part in the discussion, which was becoming hot, when Dr. Huntington compromised the matter by offering a substitute to Prof. Richey's proposal, providing that the next General Convention be requested to empower the Bishop to set forth such form for occasional services as commended itself to his judgment. This substitute was accepted.

The following gentlemen were elected members of the Standing Committee: The Rev. Drs. Dix, Richey, Morgan and Seabury; and Messrs. S. P. Nash, Prof. Henry Drisler, George M. Miller and David Clarkson. The convention then adjourned *sine die*.

CITY.—A meeting of the clergy was held in Grace chapel on Tuesday morning, Sept. 20th, the Bishop presiding. The meeting, which was called for the purpose of organizing an archdeaconry for the southern section of the diocese, was opened by a celebration of the Holy Communion. By suggestion of the Bishop, Ex-Surrogate D. C. Calvin was appointed temporary secretary to read Canon XVI, according to the provisions of which the meeting was called. Mr. John H. Boynton and Mr. C. C. Bull, of the City Mission, were unanimously elected secretary and treasurer, balloting being dispensed with. A committee of seven men was also unanimously selected to prepare and report by-laws. A committee was also chosen to divide the city into districts for the purposes of thoroughness and convenience in doing missionary and charitable work. On motion of the Bishop, the Rev. Alexander Mackay-Smith, formerly assistant-minister at St. Thomas', was unanimously elected archdeacon. The meeting then adjourned subject to the call of the Bishop.

The Rev. E. Walpole Warren, rector-elect of Holy Trinity church, 42d St., arrived from London, together with his wife, son, and two daughters, in the steamer Adriatic, on Friday, Sept. 23d. They went immediately to 242 West 43d St., where they will reside till Mr. Warren determines whether he will occupy the rectory. He is a man of nearly fifty years of age, and of positive character and engaging manners. He will preach his first sermon as rector of Holy Trinity, on Sunday, Oct. 2d. All the chancel arrangements are completed by which to receive the surpliced choir, and the church is much improved in appearance. On the evening after Mr. Warren's arrival, an entertainment in his honor was given at the chapel, but he was too much fatigued to be present. He first became known to the congregation of Holy Trinity in 1885, when he conducted their Advent Mission. He held from four to seven services a day, and was in great demand. He was at one time the incumbent of one of the largest parishes in England, and he voluntarily relinquished it that he might give his services to working among the poor.

On Sunday afternoon, Sept. 18th, the corner-stone of a new parish house connected with the Holy Cross Mission, of which the Rev. J. O. S. Huntington is minister-in-charge, was laid by the Rev. Dr. Houghton. The building will occupy three lots, and will be three or four stories high. It will serve the purposes of day and Sunday school. The procession, preceded by the choir, was followed by Dr. Houghton, the clergy of the mission, the Sisters of St. John Baptist, etc.

The Rev. Arthur Brooks, rector of the church of the Incarnation, has returned from a ten months' visit in the East, and resumed his duties on Sunday, Sept. 25th. On the same day the Bishop preached at Grace church, 116th street, near Third Avenue, and confirmed 23 persons.

A tablet has been placed in St. Barnabas' chapel, which bears an inscription as follows:

"In memory of the Rev. Curtis T. Woodruff, for 16 years superintendent of the Protestant Episcopal Mission, who died at his post February 1st, 1887. This tablet is placed upon these walls by his friends, to testify their appreciation of his earnest devotion and zealous faithfulness to this his chosen work."

The service began with the celebration of the Holy Communion. The tablet was presented by the Rev. Dr. Tuttle, and received by Archdeacon Mackay-Smith in behalf of the Mission, who said the tablet should be carefully preserved as long as the building in which it was placed. The Bishop also made a short address, in which he compared Mr. Woodruff to the late Dr. Twing in devotion to his work.

The house, No. 38 Bleecker street, just around the corner from St. Barnabas' House, is to be the headquarters of the City Mission, which now employs 13 male missionaries and six ladies. Here Archdeacon Mackay-Smith is to have an office, as, also, one at the new See House on Lafayette Place. The city has been divided off into districts, 57 or more, so that any person asking assistance and claiming to be a communicant or attendant of the Church in a given district is referred to the rector. Thus, a person coming from the first district is referred to the rector of Trinity church, from the 38th district, to the rector of Grace church, or the minister-in-charge of Grace chapel; from the 57th to the rector of the church of the Intercession, etc. By this means, the missionary work will be greatly simplified, while it will be impossible for persons to impose on rectors by going from one part of the city to another, by way of begging.

POUGHKEEPSIE.—On Sunday, Sept. 25th, the corner-stone of the new Christ church was laid by Bishop Potter. The church is cruciform, 152 ft. in length and 110 ft. wide in the transepts. The walls are to be of Longmeadow brownstone and the wood-work is to be of oak. The architect is Mr. William A. Potter. The cost of the building, with all needed adjuncts, will be about \$100,000.

Of the clergy there were present besides the Bishop and the rector, the Rev. Henry L. Ziegenfuss, archdeacon of Dutchess Co., the following: the Rev. Stephen H. Synnott, Ithaca, the Rev. Messrs. Crary and Heartfield of Poughkeepsie, the Rev. J. R. Lambert, Red Hook, the Rev. J. C. S. Weills, Lithgow, and the Rev. J. H. Converse, Cold Spring. There were also present eight ministers of the various religious bodies in the city. Addresses were made by the Bishop and by the Rev. Mr. Synnott.

The building now being erected is the third that has been built for Christ

church parish. The first, at the corner of Market and Church streets, was put up in 1774, on Christmas Day of which year the consecration sermon was preached by the Rev. Samuel Provost, afterwards the first Bishop of New York. The second church, the one still used, was erected on the same site in 1833, the Rt. Rev. Benjamin T. Onderdonk preaching the dedication sermon on the fifth day of June, 1834. The new building has been placed near the centre of the "old English burying-ground," an entire block of ground being owned by the corporation of Christ church. The selection of this site is most judicious in every respect.

EAST CAROLINA.
BISHOP'S APPOINTMENTS, 1887.
OCTOBER.

7. St. Thomas', Windsor, Bertie Co.
9. Grace church, Woodville, Bertie Co.
10. A. M., St. Mark's Roxobel, "
12. P. M., St. John Evangelist, Edenton, Chowan Co.
13. St. Paul's, Edenton, Chowan Co.
14. Rockahock, Chowan Co., and Coleraine, Bertie Co.
16. Holy Trinity, Hertford, Perquimans Co.
18. A. M., Currituck C. H., Currituck Co.
19. P. M., Woodville, Perquimans Co.
20. A. M., St. Joseph's, Camden C. H., Camden Co.
21. A. M., St. John's, South Mills, "
22. A. M., St. John's, Newbegun, Pasquotank Co.
23. Christ church, Elizabeth City, "

NOVEMBER.

10. Thursday, A. M., St. Peter's, Gates Co.
11. Friday, St. Mary's, Gatesville.
13. St. Barnabas, Murfreesboro, Hertford Co.
14. P. M., St. John's, Winton, Hertford Co.
15. A. M., "
16. A. M., Tunis Mills, Hertford Co.
17. Holy Innocents, Avoca, Bertie Co.
20. A. M., St. Luke's Washington Co.; P. M., Grace church, Plymouth, Washington Co.
22. A. M., St. Andrew's, Columbia, Tyrrell Co.
23. St. David's, Scuppernon, Washington Co.
27. Wilmington, New Hanover Co., A. M., St. James'; P. M., St. John's, "

DECEMBER.

4. Wilmington, New Hanover Co., A. M., St. Paul's; P. M., St. Mark's.
11. A. M., Zion church, Beaufort Co.
12. St. Thomas', Bath, "
13. Yeatesville, "
14. A. M., St. James', Beaufort Co.; P. M., Pantego, Beaufort Co.
15. A. M., St. John's, Makelyville, Hyde Co.
16. P. M., Swan Quarter, Hyde Co.
17. P. M., Juniper Bay, "
18. St. George's, "
20. P. M., Fairfield, "
24. St. Paul's, Vanceboro, Craven Co.
25. Trinity, Chocowinity, Beaufort Co.
27. A. M., Aurora, Beaufort Co.
28. A. M., Beaufort, Pamlico Co.
29. A. M., St. John's, Durham Creek, Beaufort Co.
30. A. M., Haw Branch, "

JANUARY, 1888.

1. St. Paul's, Greenville, Pitt Co.
 3. St. Peter's, Washington, Beaufort Co.
- The Holy Communion at all morning services. The children catechised whenever practicable. The offerings to be for Diocesan Missions. The vestries of the several parishes will please be prepared to meet the Bishop in accordance with the resolution of the Diocesan Convention.

ALBANY.

A most pleasing, and, we may hope, profitable, meeting of the convocation of Troy was held in Bethesda parish, Saratoga Springs, the Rev. Joseph Carey, S. T. D., rector, on Thursday, Sept. 22. Sixteen clergy were present, and the Bishop—though he had just returned from North East Harbor, and was obliged to return in the afternoon to meet the clergy of the convocation of Albany—came to greet these of his clergy, to celebrate with them the Holy Eucharist, and to address to them earnest words inspiring to greater zeal in the missionary cause.

The Rev. Charles Pelletreau, of Ballston Spa, was the preacher, and from the words of St. John, i: 11, deduced suggestive words suitable at once to the occasion and the times. The special feature of the business meeting was the reading and discussion of a pointed and thoughtful report from the Rev. James Caird, on the best methods of making such gatherings more interesting and useful. In the afternoon the Rev. J. H. Houghton delivered in a loving earnest manner, full of deep spiritual power, an essay on "Parochial Missions." The impression produced was great, and the discussion general. The Rev. J. Carey, S. T. D., was unanimous-

ly re-nominated as archdeacon; and the Rev. Richmond Shreve and Mr. C. W. Tillinghast, 2nd, were re-elected respectively secretary and treasurer. A missionary service was held in the evening, at which addresses were delivered by the Rev. Messrs. Richmond Shreve, Wm. R. Woodbridge, and H. R. Timlow.

Many congratulations were expressed to the rector of Bethesda church and his people, and found permanent expression on the records of convocation, in formal resolutions, on the changed and wonderfully improved appearance, within and without, of their practically new parish church; and on the brightness and beauty of the services, which were largely owing to the recently added surpliced choir. The hospitality extended to the convocation was worthy of Saratoga, and did not fail of acknowledgment on the part of the delighted guests.

MASSACHUSETTS.

SHEFFIELD.—Christ church received an exquisite gift, on Michaelmas day, of an altar cloth, stole, and hangings for lectern and faldstool. They were the gift and work of the daughters of Mrs. Gen. Barnard, of 20th St., New York. The material was white satin brocade with a renaissance design, in applique of pale pink and pale green velvet, outlined with gold. A heavy silk fringe of the two colors, alternated with gold color, made a rich and harmonious finish. The altar cloth and frontal are especially rich in design, making almost a solid mass of ornament, and giving an effect of delicacy and elegance quite uncommon.

The same hands have fashioned all the coverings for festival and fast, appropriate to the round of services in Christ church, thus making it the House Beautiful to all who have the privilege of worshipping there. The altar had two great bunches of Michaelmas-daisies, and a calla lily, imbedded in its own foliage, lay at the foot of the altar cross.

A Celebration, preceded by an address on the "Guardianship of Angels," most beautiful and comforting, from the rector, the Rev. J. H. Ellis, gave a peculiar sanctity to the hour. A gift of \$115 was also presented at the offertory, being the proceeds of an entertainment given by Miss Mabel Hodges, of Orange, and the Misses Barnard, towards a new organ.

LOUISIANA.

NEW ORLEANS.—The rector of Grace church parish, the Rev. W. C. McCracken, in his published report of Grace church Guild shows how excellently his systematized methods are working. The Guild, one of the most important factors in the work of the parish, is divided into chapters, each member of the Guild however being allowed to unite with as many chapters as he or she may desire, paying dues to the amount of twenty-five cents monthly to one chapter only. At present there are only six chapters in the Guild, namely the Altar, Building, Library, Visiting, Sunday School and Choir chapters. The Guild as a body gives occasional entertainments and the proceeds so obtained are divided among the several chapters equally, each chapter however can act independently in the giving of entertainments and when so acting, retains for its own use all money or merchandise so obtained. Each chapter has its own treasurer, meets separately, as well as in a body monthly, and decides to what use money in the treasury shall be put.

CONNECTICUT.

The Bishop has appointed the annual meeting of the Connecticut branch of the Woman's Auxiliary, to be held at Norwich, Nov. 3d. It is expected that a number of missionary bishops will be present to address the meeting. The pledges for the present year, amounting to \$3,000, have already been filled and the money forwarded to its destination.

MIDDLETOWN.—Berkeley Divinity School opened with Evening Prayer in the chapel, on Tuesday, Sept. 20th. The department of Ecclesiastical History, which since Dr. Coit's death has been filled by the Rev. W. F. Nichols, rector of Christ church, Hartford, and which was left vacant by the removal of Mr. Nichols to St. James' church, Philadelphia, is now in the hands of Prof. Johnson. The chair of Evidences and Homiletics, formerly occupied by Prof. Johnson, is given to the Rev. Sylvester Clarke, recently professor at the Seabury Divinity School, Faribault, Minn.

MARYLAND.

WESTERNPORT.—The Bishop visited St. James' church, Tuesday, Sept. 20th, and preached to a large congregation. The rector, the Rev. F. Humphrey, baptized two adults at the service, and then presented to the Bishop 14 persons who received the Apostolic rite of Confirmation. The Bishop delivered a deeply spiritual address to the persons confirmed, as they stood in line in front of the chancel rail. He also addressed the congregation, and spoke in high terms of the regularity of their offerings, and of the success of their church work, in building a new tower and placing a good church bell in it. He was much pleased with the prosperity of the parish. The new tower is 12 feet square, 60 feet high, and castellated, of gray stone with brown stone trimmings: The bell weighs 1,740 lbs. Its deep, rich, musical tones can be heard in four neighboring towns. It was first rung Sunday, July 24. The bell was made at the McShane Foundry in Baltimore, and was bought for cash. St. James' has also purchased for cash a beautiful rectory lot adjoining the church.

September 18th, 19th, 20th, and 21st, Bishop Paret confirmed 6 in Frostburg, 14 in Mt. Savage, 9 in Cumberland, 14 in Westernport, and 1 in Oakland.

MISSOURI.

ST. LOUIS.—Friday, Sept. 22, a meeting of the rectors of the city churches, and representative laymen from each parish, assembled at the Bishop's house at his call, to make such plans and arrangements as were needed for the coming Advent Mission. As had been partly decided before at a meeting of the clergy, it was arranged to have, in a measure, a common treasury for the expenses of the Mission, to assist the weaker parishes and missions, and to provide for such expenses as were common to all. The aim is to have the movement one of the local church, as a whole, and as little as possible within or upon parochial lines. A central Finance and Advisory Committee was appointed, and one also on the Press, whose work it is to see to the printing of suitable and full notices of the services, giving full and accurate information as to their nature and purpose, and the like. Both this and other steps were taken to set forward the work. Earnest words were spoken by the Bishop and his full interest in the work plainly manifested to the encourage-

ment of all. So far as announced and now arranged the missionaries are as follows: At Christ church, the Rev. Dr. Bradley, of Indianapolis; at St. George's, the Rev. Dr. Van De Water; at Trinity, the Rev. Edward Osborne, of Boston, and the Rev. Duncan Conners of Philadelphia; at St. John's, the Rev. C. C. Grafton of Boston; at Mt. Calvary, the Rev. Dr. Campbell Fair, of Grand Rapids, Mich.; at Grace church, the Rev. F. W. Tomkins of New York; at St. Peter's, the Rev. J. B. Perry of Washington; at All Saints', the Rev. Henry Badinger of Matteawan, N. Y.

At Christ church, Sunday evening, 25th ult, the service was rendered by a vested choir for the first time, and for a first service, was most excellent. Much new interest is hoped for in the coming services of this old "down town" church, and much missionary work can doubtless be done. The Bishop was present and preached the sermon, and congratulated the congregation on their new departure, and wished it hearty success. Besides the rector, the Rev. Dr. Schuyler, and the assistant-minister, the Rev. C. E. Brugler, there were present and assisted in the service, the Rev. Dr. Ingraham, and the Rev. Messrs. Alcorn, Deane and Brookes. A large congregation was present.

Several new workmen have come, or are very soon to come into some of the mission fields. The Rev. Russell Todd becomes pastor of Trinity church, Lebanon and Marshfield, on October 15, and the Rev. E. DeWolf of St. Alban's. King City. The Rev. W. W. Patrick takes charge of Trinity church, Marshall, in a short time, and Christ church, Moberly, Brookfield and Warrensburg, have also called rectors with good hope of securing them.

PENNSYLVANIA.

EPISCOPAL APPOINTMENTS. OCTOBER.

5. A. M., St. Martin's, Radnor, Consecration.
 7. Evening, Christ church, Franklinville.
 9. A. M., St. Mary's, Ardmore; P. M., Redeemer, Bryn Mawr; evening, St. Paul's, Aramingo.
 16. A. M., St. John's, New London; evening, Advent, Kennett.
 23. A. M., St. John's, Pequea; evening, St. Mary's, Hamiltonville.
 30. A. M., Calvary, Rockdale; P. M., Good Samaritan, Paoli; evening, St. Alban's, Roxborough.
- ##### NOVEMBER.
6. A. M., St. Mark's, Honeybrook; P. M., St. Mary's, Warwick; evening, St. Andrew's, West Vincent.
 13. A. M., St. Peter's, Great Valley; P. M., St. Paul's, West Whiteland.
 20. A. M., Trinity, Coatesville; evening, St. James' Downingtown.
 27. A. M., St. Jude's, Spring Garden; evening, Church of the Redeemer.

KANSAS.

A very successful week's Mission was closed Sunday, Sept. 25, at Minneapolis, Kansas. From the very first, large, devout, and interested congregations listened nightly from 7:30 P. M. to about 10 P. M., while the missionary, the Rev. Percy Clinton Webber, taught them the way of life, both by sermon and instruction.

Mr. Webber has given besides this, two other Missions of powerful influence since Sept. 1st, one at Antrim, Pa., the other at Westfield, Pa. All the services at these three, as at all his Missions, have been taken by Mr. Webber, and have been daily, Holy Communion and address, Morning Prayer and instruction; Evening Prayer and instruction, Mission service, sermon, instruction and after-meeting. Personally Mr. Webber has baptized 18 adults and 14 children so far this month, four of the adult Baptisms being by immersion. He has among other results of his preaching, influenced in the few past months, six young men to give themselves to the sacred ministry. He will spend from now until next summer, giving Missions in different states.

NORTH CAROLINA. BISHOP LYMAN'S APPOINTMENTS. OCTOBER.

5. Wilkesboro.
 6. Gwynn's Chapel.
 9. Statesville.
 12. Rutherfordton.
 13. P. M., Shelby.
 14. P. M., church of our Saviour, near Lincoln on.
 16. Lincolnton.
- Holy Communion at all morning services. Collections for diocesan missions.

LONG ISLAND.

The Bishop will visit Christ church, Oyster Bay, the Rev. Mr. Geer, rector, on Sunday morning, Oct. 9th and in the afternoon he will visit the chapel at Cold Spring.

On Sunday evening, Sept. 18th, Dr. W. R. Huntington of Grace church, preached a sermon on "Work among Seamen," in the church of the Messiah, the Rev. Charles R. Baker, rector. Following the address, the rector stated that a year ago the church had started a mission for sailors at the Erie Basin, and that at the Sunday services there had been an attendance of 2,710 persons, of whom 1,690 were sailors. The total number of visits had been 5,240, while there had been a distribution of 500 Bibles. He stated that more ships left the port of Brooklyn than any other in the world, and trusted that there would be an increased interest in the work and larger contributions.

St. Ann's church has for the first time issued a "Year Book." Total receipts and expenditures for the year \$32,021.11. The offerings at church services were about \$17,684.55, and of the Sunday School, \$554.22. The superintendent of the Sunday school is the Hon. Seth Low, the number of officers and teachers, 502. The parish organizations in addition to the Sunday schools and Bible classes, are the St. Ann's Brotherhood, Ladies' Employment Society, St. Ann's Parish Guild, Pastoral Aid Society, Sewing School, Mothers' Meeting, Girls' Friendly Society, Woman's Auxiliary, Committees on Orphan Asylum, the Sheltering Arms Nursery, St. Phebe's Mission, etc.

The Rev. Mr. Neis, minister-in-charge of Christ chapel, South Brooklyn, is making an effort to raise money with which to build a parish house, which is much needed.

CENTRAL PENNSYLVANIA. APPOINTMENTS BY THE ASSISTANT BISHOP. OCTOBER.

6. St. James' church, Bedford.
7. Trinity Mission, Orbisonia.
9. St. Mark's church, Lewistown.
12. Diocesan Board of Missions, South Bethlehem.
13. Founder's Day, Lehigh University, consecration of Packer Memorial church.
14. Bishopthorpe Sch. of South Bethlehem.
15. University Guild.
16. Packer Memorial church, South Bethlehem.
17. Convocation of Williamsport.
18. St. Paul's church, Wellsboro.
19. Trinity church, Antrim.
20. St. James', Mansfield.
21. St. Andrew's, Tioga.
- 25-26. Missionary Council, Philadelphia.
27. House of Bishops, Philadelphia.

OHIO.

SANDUSKY.—September 27, at 7:30, began the session of the Northwestern Ohio Convocation in Grace church. 18 parishes were represented. The Rev. Dr. E. R. Atwill, of Trinity church, Toledo, was appointed dean, and the Rev. J. H. W. Blake, of Tiffin, secretary. The opening sermon was preached by the Rev. Mr. Blake, of Tiffin, from the text: "God forbid that I should glory save in the cross of our Lord Jesus Christ."

Next morning a business meeting was held at 9 o'clock. At 10:30 Holy Communion was celebrated with a sermon by the Rev. J. F. Parke, of Bellefontaine. At 2 o'clock P. M., an essay was read by the Rev. F. M. Munson, of Marion. At 7:30 P. M., there was a general discussion on the Bishop's question: "Supposing it to be a fact, as stat-

ed, that the ministrations of our Church fail to reach the masses both in smaller and larger towns, what is the remedy?" The question was discussed by the Rev. Messrs. A. B. Nicholas, E. H. Wellman, G. S. May and others, and among other good thoughts, the suggestion was made that the order of deaconesses should be revived.

Grace church is remarkable for several things. In a population of about 20,000, it has one large well furnished church, and four attractive chapels, comprising in all over 700 Sunday school pupils, and over 500 communicants. It also has a hospital, of which the rector is *ex-officio* president. There are several important vacancies in the diocese, and but one new addition. That is the Rev. J. F. Parke, in charge of Bellefontaine and Kenton, and the Rev. G. Bosley, late of Kenton, is moving to Illyria, where the people are renewing Church work with fresh zeal.

MINNESOTA.

BLUE EARTH CITY.—Sunday, Sept. 18th, was notable among the Church people in this place, the occasion being the first Harvest Home festival ever held in this newly-organized parish. During the week previous, a number of the people had been decorating and trimming the church with greens and the fruits of the field. As a result the church looked very beautiful. A special programme of music had been prepared and was well rendered by the double choir. The congregation in the morning was very large; in the evening the church was again filled, to listen to a strong appeal, made by the rector, for missionary work.

When the present rector, the Rev. G. H. Mueller, took charge of the work here last February, the prospect was anything but promising. The Presbyterians were the powerful body; the Methodists were building a new house of worship, but the Church was dead and the few Church people who still remained were discouraged. But another day has come. The Ladies' Guild has been re-organized and has worked faithfully. The young people have purchased and almost paid for a new organ. A stone foundation, costing about \$300, is being put under the church building. New life, new energy, and new hope, has been infused. The attendance at the services is constantly increasing. There are a few things which are still needed to make the church comfortable and pleasant for the winter, but the means are lacking. The people are few and they have done all they can.

WELLS.—The meeting of the Southern Convocation was held at the church of the Nativity on September 21, 22 and 23. The Bishop and ten of the clergy were present during the sessions. Despite the heavy rain of Wednesday a fair congregation was present at the opening service. Evening Prayer was said by the Rev. J. S. Kedney, D.D., of Seabury Hall, the lessons being read by the rector. The sermon was by the Rev. C. D. Andrews, of Christ church, St. Paul, and was an earnest exposition of II. Tim. ii: 15.

On Thursday and Friday there was a celebration of the Holy Communion at nine o'clock; the remainder of each day being devoted to the discussion of the appointed subjects. On the first subject it was the unanimous opinion of all the clergy present, that in the present time of lax views concerning marriage, it was the duty of the Church and her ministers to do all in their power to uphold the high ideal of marriage, and the sanctity of the family relation, and

to present the same to their people in unequivocal terms. "The attitude of the Church toward our foreign population," brought out the speakers in behalf of a wider and more earnest work on the part of the Church for the Churchless strangers who are settling in such numbers here in the West. At the evening service, Thursday, one person received the rite of Confirmation, after which the Rev. E. C. Bill, dean of the convocation, and the Rev. C. D. Andrews, made addresses on the subject of Missions, and the Bishop gave an interesting account of the work which the Church of England has done and is now doing in British America. The reception which was given after the service at the residence of one of the parishioners, was well attended, and proved a very pleasant and social time.

On Friday a studied and somewhat lengthy paper on "Primitive Episcopacy," was presented by the Rev. R. R. Goudy of Fairmont. This was followed by a discussion of "Methods of Interesting Young Men in the Services of the Church." An extra session was held on Friday afternoon, when a good paper was presented by the Rev. G. H. Mueller, of Blue Earth City, on "Hebrew Prophecy." The final topic, "The Value of the Mission in a Country Parish," was earnestly and impressively presented by the Rev. R. E. Metcalf, of Owatonna. He showed from personal experience, that under fitting conditions, the result was highly beneficial; deepening the spiritual life of both priest and people, uniting them in closer bonds of Christian sympathy and fellowship, and also extending and deepening the Church's influence in the community.

The convocation was closed with fitting collects and the benediction, and the clergy took their departure with hands strengthened, and hearts warmed with renewed interest in, and quickened enthusiasm for, their work.

MISSISSIPPI.

NATCHEZ.—The corner stone of Trinity parish building was laid Sept. 19th, with appropriate ceremonies by the Rev. F. A. DeRosset, the rector of Trinity church. At 5 o'clock a procession consisting of the Sunday school scholars and others of the congregation, with banners flying, marched from the basement to the grounds on the south side of the church, where a large crowd was in waiting. Arriving there the processional, "We march, we march" was sung by the children and the choir. After this a special office and prayers for the laying of the corner stone was conducted by the Rev. Mr. DeRosset. Following this, the hymn "The Church's One Foundation" was heartily rendered. The address by the rector, although brief, was very appropriate to the occasion.

The new building when completed will be used by Trinity parish for the Sunday school and the various parish societies. It will be of fine proportions, 38x80 feet, and when finished, will present an elegant appearance. It will be a substantial brick structure and will be two stories high. The tower on the northwest corner will be 10 feet square at its base and 84 feet high. The work will now be pushed forward rapidly and in a few months old Trinity will have one of the finest parish buildings in the South. The total cost of the building, lot, etc., when completed, will be about \$15,000.

BAY ST. LOUIS.—In 1880, the Church people of this little town, situated on

the Gulf coast, on the L. & N. R. R. between the cities of New Orleans and Mobile, having had a lot donated to them, went to work to raise means for the erection of a church. A parish organization was effected, wardens and vestry elected under the corporate name of Grace church, also a Ladies' Aid Association composed of some of the most zealous and active workers, formed, and the result of their faithful labors was that a neat and substantial edifice was sufficiently finished for the first service to be held on Easter Day, April 17th, 1881, being conducted by the Rev. A. J. Tardy of New Orleans, who became the rector, remaining there over 14 months. He was succeeded by the Rev. Geo. L. Neide, Jr., deacon, who was appointed to the charge of the parish by the Assistant-Bishop, and after a ministry of not quite 12 months resigned. Dark clouds now began to gather around the once bright horizon of this promising little church, and finally it was put up for sale at auction. Things remained in this hopeless condition until this spring, when the church was re-purchased by one of the vestrymen, whose terms of payment were easy and liberal. So on the 6th Sunday after Trinity, July 17th, the congregation assembled to celebrate with glad and thankful hearts, the restoration of their church and the resurrection of their parish. The Rev. A. J. Tardy leaving his congregation in New Orleans, was present to rejoice with his former parishioners in their great joy, preaching and celebrating the Eucharistic Feast; a large number of communicants coming forward to the holy altar and offering up the sacrifice of praise and thanksgiving to God, who had wrought such great wonders in their Zion.

Inspired with hope, and a holy enthusiasm, the ladies and gentlemen of Grace parish went to work with an energy and will to raise means to pay off a part of their indebtedness, and in a wonderfully short space of time, to their surprise more than enough to pay off every cent of debt on the church was realized, a cash payment made for the whole amount, and on the 13th Sunday after Trinity, Sept. 4th, about four months since the regaining of their church, the congregation had the gratification of worshipping in a church entirely free from debt, upon which the Mammon of unrighteousness had no claim, and which only awaited the visit of the Bishop to be consecrated to the worship of Almighty God.

An earnest effort is now being made towards the raising of a salary for a rector. Grace church has a vestry of practical business men, who have a proper idea of what is due unto a priest of the Church, and who are determined to arrange his stipend and its payment that he shall not be hampered in his spiritual work by financial embarrassments. This will be a ripe field for the labors of an earnest-minded, devoted priest, and where much good can be done for Christ and His Church.

SOUTH DAKOTA.

YANKTON.—Sunday, 16th after Trinity, was a gala day for Christ church, the Rev. Chas. H. Bohn, rector. Bishop Hare visited this parish the second time since spring, and confirmed a class of 10, which makes 26 in six months. In the morning were celebrated the sacraments of Baptism and Holy Communion and the rite of Confirmation. In the afternoon the Bishop addressed the women upon their part in the White Cross movement. The meeting for men only was in the evening. Probably 200 men were present. It was not consid-

ered exclusively the work of Christ church, but rather a town-move, all denominations joining. The five-fold pledge was taken as subject for addresses. Thus, the Rev. D. F. Bradley, of the Congregational Church, took part I.: "To treat all women with respect," etc.; the Rev. Dr. Ward, of Yankton College, took part II.: "To put down indecent language and jests;" Prof. Shaw took part III.: "To maintain the law of purity as binding upon men and women;" Bishop Hare took the last two: "To endeavor to spread these principles," etc., and "Keep thyself pure." At the close of these addresses the pledge cards were circulated, and 86 were signed and returned. It was a very impressive sight to see nearly 200 men stand up, with uplifted right hand, while the Bishop read the five-fold pledge, and say "Amen" at the end.

Another gala day is expected when the new pipe organ, just ordered, arrives. It is hoped that it will be ready by Christmas.

FOND DU LAC.

OMRO.—On Wednesday, Sept. 21, being St. Matthew's Day, the Bishop consecrated St. Paul's Mission church. The officers received the clergy at the door, who proceeded to the chancel, singing alternately with the Bishop the 24th Psalm. The instrument of donation and request for consecration was read by the missionary. The Rev. H. H. Barber, the rector of Ripon, read the sentence of consecration. The Bishop preached the sermon and acted as Celebrant. Fourteen received. The little church looked beautiful with its Harvest Home decorations. Through the kindness of Mrs. L. M. Webster, dinner was provided for all at her home. Mrs. Webster presented the ground, the chancel window of stained glass representing the Good Shepherd, and also contributed largely for the building of the church.

It requires all the efforts of the faithful few to have the Church service and board the missionary. A bell is now much needed. The presence of the Bishop and his encouraging words gave new life and hopes to the mission.

BOOK NOTICES.

ALLAN QUARTERMAIN. Being an account of his further adventures and discoveries in company with Sir Henry Curtis, Bart, Commander John Good, R. N., and one Umslopogaas. By H. Rider Haggard, author of "She," "King Solomon's Mines," etc. Copiously illustrated. New York: Harper & Bros.; Chicago: A. C. McClurg & Co. Pp. 310. Price 75 cents.

Romance with the impress of truth. All the details are so graphically given that the reader is spell-bound, and fairly revels in all the mysteries and hairbreadth escapes of such marvellous adventures. It is fiction under a new guise, and as interesting as new.

THE GREAT BANK ROBBERY. From the Diary of Inspector Byrnes. By Julian Hawthorne. New York: Cassell & Co.; Chicago: S. A. Maxwell & Co. Price \$1.00.

The incidents of this celebrated case, (Manhattan Bank Robbery) are worked up by the author into a very clever story. His remarks upon the habits and philosophy of life of the criminal class are original and entertaining. We notice a small error on page 63, fourth line from bottom.

A TRAGIC MYSTERY. From the Diary of Inspector Byrnes. By Julian Hawthorne. New York: Cassell & Co.; Chicago: S. A. Maxwell & Co. Price, \$1.00.

An interesting book only in the sense that the stories of most tragedies are interesting if well told, as this is. But the daily newspaper furnishes all too abundant a supply of such reading matter, as it is, and Julian Hawthorne would do well to find some better subject on

which to employ his talents, and Messrs Cassell and Company equally well to give their printing-presses more worthy employment.

A VILLAGE MAID. By Helen Hays, author of "A Domestic Heroine." New York: Thomas Whittaker. 1887. Pp 260. Price \$1.25.

It is a sweet and healthful story, with just the right dashes of wholesome young love in its narration, to interest our girls. The tale runs smoothly, and is prettily told. A few strong incidents sustain the little excitement needed, and lend the requisite nerve to its unfolding.

A BLOT ON THE SCUTCHEON, and other Dramas. By Robert Browning. Edited with notes by William J. Rolfe, and Heloise E. Hersey. New York: Harper and Brothers; Chicago: A. C. McClurg and Co. 1887.

The best thing that we can do, and indeed the only thing, is to commend this neat edition of the English classics to every lover of literature. No criticism can be expected or desired upon Browning at this late day. Those who admire him are "joined to their idol" and may be "let alone." Those who do not admire him have too deep-seated an idea of his obscurity, if not of other and graver faults, and hence their case is hopeless.

THE BOOK OF LIFE. The discoveries and writings by Dr. Sivartha. Illustrations by the author. Chicago: Published by the School of Culture, and by Health and Home.

The chief thing that we have to say of this book is that it attempts to do too much, to cover too much ground. What it does is well done, though we must confess that we lost ourselves at times in reading it. But it is plainly impossible to compress into a small volume, and in any intelligible form, so vast a mass of materials as the author has here compiled. No page of the book can be examined without some useful and valuable information being received, but the design, which really we did not discover very clearly, seems to us to be hidden in a cloud of heterogeneous facts.

MICROSCOPY FOR BEGINNERS, or Common Objects from the Ponds and Ditches. By Alfred C. Stokes, M. D. New York: Harper & Bros.; Chicago: A. C. McClurg & Co. Pp. 308. Price \$1.50.

The microscope is rapidly becoming more and more common in its almost universal application. The simple glance at some of the marvels revealed through its powers, with which most of us used to be content, will not do in the education of to-day. Every educated man must own his own microscope, and understand the whole subject from the construction of the lens to the preparation and mounting of the most difficult objects. In this little book containing one hundred and seventy-eight illustrations, Dr. Stokes makes the whole subject so simple as to be within the reach of the youngest. The line of study is principally of aquatic plants and animals. With this little book as a handbook, and an ordinary microscope, one may soon learn all the varied features of the myriad-formed aquatic life.

THE NICENE AND POST-NICENE FATHERS OF THE CHRISTIAN CHURCH. Edited by Philip Schaff, D. D., LL. D., in connection with a number of patristic scholars of Europe and America. Vol. IV., St. Augustine, the Writings against the Manichæans and against the Donatists. Buffalo: The Christian Literature Co., 1887. Price \$3.00.

We congratulate the publishers of this select library of the Fathers upon the mechanical perfection of their work. Each volume is a fine specimen of typographical skill and editorial accuracy. Dr. Schaff, the editor, though not a Catholic, as we understand the word, is a conscientious and learned man, and is doing splendid work in the interest of patristic scholarship. This edition of the Fathers is the Edinburgh translation, with slight alterations, and may be received by American Churchmen as trustworthy. The introduction

and preface of the present volume indicate the wide reading and research of editor and translators, and set forth the relations of Manichæism to the great philosophies and religions of the world. The text is a fair specimen of St. Augustine's controversial powers. He writes from experience as well as learning, and his logical acuteness is enforced by extensive acquaintance with holy Scripture and by profound insight into spiritual things. His work may be read not only for its clearness of diction and historical value, but also for its grasp of the eternal verities which comprehend the relation of God to His creatures, and for the author's analysis of the true proportion existing between faith and reason. These are theses that never grow old, that never are exhausted. As persistent as truth seems also the Manichæan heresy, which has appeared and re-appeared, in one form or another, in every period of the Church's history.

A GALAXY of accomplished authors contribute to the October issue of *The Magazine of American History*: The Hon. S. G. W. Benjamin, late United States Minister to Persia, on Daniel Webster; Ex-President Andrews, of Marietta College; the Rev. Philip Schaff, D. D., on the "Relationship of Church and State in America;" James Schouler, the historian, on "Historical Grouping;" Professor Edward E. Salisbury; Judge William A. Wood; Charles D. Baker; Professor Oliver P. Hubbard; and Colonel Charles C. Jones Jr., LL. D., the Georgia historian. [Price \$5 00 per year. New York City; 743 Broadway.]

Outing leads off this month with a thoroughly technical and authoritative paper on Fencing, useful alike to the tyro and the proficient. Constance Borland contributes a practical paper on the subject of "Horsemanship for Women," and affords some valuable hints on the points to be desired in a lady's perfect saddle horse, with many a useful "wrinkle" on "hands," seat, saddles and bridles, style of habits, etc., etc. Mr. G. L. Watson's history as a yacht designer, and his connection with the famous *Thistle*, will be eagerly read by yachtsmen.

BISHOP HUNTINGTON, in *The Forum* for October, points out what he conceives to be the great fundamental vice of modern social organization, namely the prevailing lack of respect for law and authority. Other articles in this issue are by Speaker Carlisle, Congressman Kelley, General Lord Wolseley, Prof. Huiginn, Jeanette L. Gilder, Prof. Lesley, Richard A. Proctor, and Alice Wellington Rollins.

Cassell's Family Magazine fully sustains its name in the admirable variety of good reading furnished monthly. It is a visitor which no member of the family will care to give up after once making its acquaintance. [Cassell & Co., 739 Broadway, New York. Price \$1.50 a year.]

AN edition of Robinson Crusoe from entirely new plates and profusely illustrated by Gordon Browne, will be published this week by Thomas Whittaker. It is a reprint of the author's edition of 1719.

MRS MOLESWORTH'S new children's story for this year will be published in the course of a few days by Thomas Whittaker. Its title is "The Palace in the Garden."

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162 Washington St., Chicago, Ill.

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

NEXT week we shall begin the publication of Canon Knox-Little's beautiful story, "A Broken Vow." Intending subscribers should remit without delay, as after the story is begun, it will be next to impossible to furnish back numbers.

THE plan of dividing the vast missionary field of China we hope will be seriously considered by the House of Bishops. It is not a novel proposition nor an impracticable one. The making of Wu-chang the centre of a new field, and sending a bishop there, was discussed years ago, and was favored, if we mistake not, by some who are still active in our missionary management. With the vast valley of the Yangtz' river, "the girdle of China," to evangelize, we ought to be sending out every agency which we can possibly sustain.

PARISH FINANCES.

Oh, that some one would write an article on this subject that might bear some proportion to its merits! Think of it as we may, try as we may to lift the question of Church life into the loftier atmosphere of faith, it remains true that in most cases money is the determining consideration and affords the key and gauge of clerical work. The power and consequent value of a clergyman turns upon the success with which he can touch and open the pocket-books of his congregation. Every clergyman therefore should have clearly fixed in his mind some leading principle which shall guide him in his relations to this subject.

The point upon which we wish to fix attention at present is the relation of the rector to parish finances. The general view of parishes and vestries is that the more the clergyman can be induced to take charge of this department the better. The

plea, of course, is that the clergyman can do it so well; while the reason is, that the vestry are glad to get rid of an unpleasant task. The disposition on the part of the parish priest, when a new cure is entered upon, is to keep clear of the whole matter, so far as it touches him. As a rule, he is willing, and ought to be willing, to take hold of general interests of this order. All benevolent and missionary work, everything connected with the care of the property of the parish, if the church is to be repaired or a new one erected, if the parish is to be provided with a new rectory, in a word, the organization of the pecuniary interests of the parish in all those cases, whether external or internal, that have nothing to do with his support, all these are his proper function. But, if, having done well in these and obtained a good report for energy and success as a solicitor and manager, in a weak and evil hour he is induced to take a subscription which embraces his own income, he commits an irreparable blunder. It is a very easy thing to do. As he grows intimate with his parish, he becomes sensible of its needs and feels the force of the objections urged against this and that man attempting the work. Moreover, as he is assured again and again that if he takes hold it is sure to go, vanity and zeal, and, let us say, something of self-interest also, at last combine and become too strong for his discretion and his resolution. He assumes the burden of solicitation, and in all likelihood it passes off triumphantly. More is pledged and realized than ever before. Everybody is delighted. Metaphorically he is patted on the back, and it becomes an open secret in the parish and throughout the diocese that no man ever had such influence or reached such results as he. Now comes the pinch. Having done it once, he must do it again and yet again. Like a great many other bad courses of conduct, when it is begun it is almost impossible to turn back. The vestry are loud in their praises, as why should they not be, since they are completely relieved. It is easy for the vestry to pay out money when it comes in without their labor.

There are two results which any knowledge of human nature will show as growing directly out of the clergyman's meddling with that part of parish finances which includes his stipend. On the one hand there is the loss of his own self respect and the decline in moral influence which is sure to come from the want of a true independence. The manly way is undoubtedly for the clergyman to take high ground on this subject from the very outset, and still more to hold to that high ground. No other man in the community is ever expected to render

the services connected with his position, and at the same time to wait at the door of his employer, hat in hand, to ask for the sum which has been agreed upon as his compensation. The clergyman who does this, no matter what esteem his people may tell him he is held in, will be sure, if he has any moral sensitiveness left, to experience a failure of power. He may secure himself, but at the same time he will lose a share of that refinement of nature which is the very best endowment of his high office.

The example of St. Paul in this very thing exhibits the very best qualities of a Christian manhood. After telling the Corinthian Christians that "the Lord had ordained that they which preach the Gospel should live of the Gospel," he instantly throws in a reflection as a corrective against any possible inference that he had his own case in mind. He says: "But I have used none of these things, neither have I written these things that it should be so done unto me: for it were better for me to die, than that any man should make my glorying void."

On the other hand the parish which permits, or perhaps through frequent reference to the subject, forces, its rector to do his own solicitation, will be sure also to suffer a moral deterioration. It would seem impossible that the best men in the parish should blind themselves to the fact that they sink when their rector sinks. Many times, as we know, they are thus blinded. The hope of escaping the unwelcome task of meeting the reluctance and the narrowness, not to say the meanness, of those who are able to give, will pervert the judgment of most men and lead them to welcome any release. They will canvass the matter among themselves, each depreciating his own powers and influence. For once at least, they are all willing to take the lowest seat. At last they unanimously hit upon the expedient of asking the rector to do it. Nothing can surpass their good humor as one after another they tell him they will stand by him and do their part if he will consent. But woe is he if he does it, and woe also to the parish that allows him to do it! No matter what his intention may be, the clergyman will find that his personal pecuniary contact with his people on his own account, will blast him in his pulpit. He will insensibly come down from the lofty position which he would be able to occupy were he to cast this responsibility wholly upon those who ought properly to bear it. He has taken sides against himself. He can no longer use the argument of indifference to this world's goods. He is shorn of his chief strength. His voice loses its ring, and his bearing that dignity

which comes from such a manhood as that of St. Paul.

If the wardens and vestry look at the matter in the right light they will be as zealous in guarding their rector from such a debasing task as he ought to be loth to perform it. Let them be square and open, and business-like, in their transactions with the man whom God has placed over them. Let them offer no more than they know they can pay. Let them not trade in advance upon the expected fame of the coming man, promising a support which is from twenty to thirty per cent. more than their subscription. Let them remember how God esteems His servants, and that He with whom the interests of all are held as the apple of His eye, has said: "Touch not mine anointed and do my prophets no harm."

OUR CHINA MISSION.

Probably very few Churchmen realize the vast extent of our missionary responsibilities in China. While the English Church with three bishops, has occupied territory to the north and south of us, the entire central part of China, from the coast on the east to Burmah and Thibet on the west, has been assigned, in the providence of God, to the American Church. In round numbers this comprises a field fifteen hundred miles long and five hundred miles wide, the estimated population is one hundred millions of souls.

Moreover, the region is the richest in China in historic interest, in great cities, in fertility of soil, and in almost every other respect. Into this immense valley of the Yangtz', the great river of China, is poured a population double that of the United States. It is hardly saying too much to assert that never before in the history of the world has there been given to any branch of the Church a field equally important. The responsibility is equally vast.

Now what are we doing in this great field? We have a pitifully small band of workers. It almost makes one hesitate to speak of the American Mission. One bishop, a handful (six) of foreign clergy, and a small following of native assistants!

It is not a question as to whether we shall undertake this mission work or confine our attention to home work, the question has already been settled. It was settled in 1835, when our first missionary was sent to China. It was again settled when in 1844 our first bishop landed in Shanghai. To abandon the work there at this late day, after half a century of occupancy, would be a disgrace to the American Church. But something must be done and done speedily.

What can be done? A few sug-

gestions may be in order. In the first place the jurisdiction should be divided. It is hopeless to expect that one bishop can avail in reaching one hundred millions of people. The subject has been for years mooted at the Bible House, but no result has as yet appeared. Better than have only one bishop, the six foreign clergymen should be consecrated, giving us six bishops instead of one. The entire field could be divided among the six, and even then the field would not be small. There would still be an average of fifteen millions of souls to each bishop. The present salaries could be retained, and instead of one or two cities now occupied, there would be six centres—six see cities. It is needless to expatiate on the enthusiasm at home that would result from this action. The interest would be multiplied six-fold, and it is not unreasonable to suppose that each bishop would, in no long time, receive additional helpers among his friends at home and sufficient funds for their support. Of course, if a bishop is to be merely a figure-head and a confirming machine, then one will suffice; but there are many who believe that the ancient rule of Episcopacy provided a bishop for every city, and that where it was possible to have only one clergyman in a place, that clergyman should be a bishop. May the day soon come when our Church papers shall have columns of news from the Bishop of Shanghai, the Bishop of Nanking, the Bishop, of Wu-chang, of Chungking, Ichang, and Lu Chan.

Again, as to workers. It seems hopeless sometimes to look for any very great number of clergymen to enter upon this work when the supply is insufficient for home work. And yet, if we are to work effectually, we should have a hundred foreign workers where we now have one. To meet this difficulty, why may not laymen be employed? a layman who knows enough to conduct a Bible class, or a Sunday school at home, is certainly competent to preach the Gospel to the heathen, and to work under a priest in the foreign field. Is it unreasonable to suppose that such men might be found who would volunteer in considerable numbers to leave their homes and their business and go at their own expense, or at the charges of their friends, or parishes, or Sunday schools, and spend, say, five years, in working for the Master in China? The idea certainly would have great attractiveness to many. The enthusiasm would be marked, interest in the work would be stimulated and offerings increased. Every diocese or every large parish might be glad to support one such missionary. The expense would not be great. A man, living amongst Chinese and in Chinese fashion, could live fairly well

at one dollar a day. The expense of the journey out and back would be something. But men willing to undergo hardship, and unencumbered with family cares, and for a limited period, could live more cheaply than is generally supposed. The difficulty as to language may of course be urged against five-year volunteers, but a man of ordinary intelligence can learn enough Chinese in one year to enable him to preach and converse effectively and well. It might be expected, too, that some who came for five years would choose to remain longer.

If some plan such as this should be adopted, infinite good would result. One clergyman in a large city, with a number of lay assistants, would be able to do the work of several clerical missionaries. He could oversee the workers—baptize the candidates, and administer the Holy Communion.

These, however, are merely suggestions. They may prove to be impracticable, yet something should be done even though it may not be the very best. An indifferent plan is certainly better than no plan at all. There are no difficulties in the way of a vigorous prosecution of our work in China that may not be overcome by wise and enthusiastic effort.

THE ENGLISH REFORMATION—MEMORANDA.

BY THE REV. WM. JASON GOLD, D. D.

"The Reformation of Luther and Calvin was an Ecclesiastical Revolution. Its result was a schism which separated the Lutherans and Calvinists from the doctrine, discipline, and ministry of the visible Church of Christ, and thereby deprived them of valid Orders, and of those Sacraments of the Church which depend on valid Orders. The Reformation in England was an Ecclesiastical Restoration. Its result was a pruning of religious novelties, and a return to primitive and Catholic doctrine. It was (in its general lines) an orderly and somewhat tedious movement, which began in 1531, and did not find a final settlement till 1662." [Wigman's Eng. Ref. and Bk. of Com. Pr.]

For a long time previous to the second quarter of the present century, the continuity of the Church of England was not strongly asserted even by those from whom it might have been expected. It was held, no doubt, as a sort of esoteric doctrine; but writers were apt to commence a "History of the Church of England," with the Reformation period. They spoke of it as having been "founded," and the Prayer Book as having been "composed," at that time. From this point of view, the Reformers of the sixteenth century being looked upon as the founders of the Church, their personal character, theories and intentions, came to be matters of primary importance. Such considerations would afford tests by which to judge and interpret the doctrine, discipline and worship of the organization which begins to emerge in settled shape in Elizabeth's time.

Even among those who were led to see that the character of the Anglican Church must be defended, not simply

as an institution which had been fashioned by the Reformers after primitive and Scriptural models, but as the Primitive Church, itself, planted on English soil and reaching back in unbroken sequence to the earliest times, the same feeling remained that everything depends upon the views and intentions of the Reformers,—that name being also too narrowly restricted to the leaders of the reigns of Henry, VIII. and Edward VI.

There are many who can testify that this view of things forces the conscientious student to a very "uneasy enquiry" indeed. If he supposes that he must pin his faith to the teachings of Cramer, Ridley, and others of that period in regard to the sacred ministry, or the Sacraments, he is soon lost in a veritable maze. To maintain a quasi-catholic position, he finds himself tempted to put upon history a strained interpretation and to claim for individuals a position which can hardly be supported in the face of the plainest facts. Many writers, even of the High Church school, have endeavored to maintain this position with such consistency as they could. But it demands too much from the intelligent student of the present day who has at his fingers' ends, information which was not accessible to the most learned men even a generation ago.

At the opposite extreme are those who, while apparently determined to defend the Catholic continuity of the Anglican Church, are yet of opinion that the Reformation went much too far, that "it was hateful as a whole—a great evil and misfortune out of which, by the special mercy of God, some incidental good has been attained." This class of persons, too, seem hardly able to consider Church principles apart from individual men, and are as extravagant in attacking and condemning the men of the early Reformation era, as those already described have often been in laudation and eulogy.

This whole question must be placed upon broader and firmer ground, if we wish to abide by the facts of history, and at the same time vindicate the Catholic character of the Church of England. The following, then, is our fundamental proposition: The character of a religious body is to be ascertained, not through the study of the views of individuals, or of their endeavors to affect the organization to which they belong, but it is to be gathered, first, from its own constitution and its authoritative documents and declarations; and, second, from its fruits where its system is submitted to in good faith, and allowed to work without counteracting influences.

In the study of the English Reformation, therefore, it is, first of all, necessary to settle what are the fundamental notes or marks of the Catholic Church, in constitution, government, faith and worship. Next, we have to ascertain whether the Church of England preserved these marks, through all the agitations which shook her fabric to and fro, in the stormy period of Henry, Edward and Mary. If, as she emerges in something like settled form at the accession of Elizabeth, the marks of Catholic identity and continuity are found stamped upon her still, then the argument is complete.

Is it not true that this method has the advantage of delivering us from bondage to the views of individual reformers? And if the study of their writings should show that any single error was common to them all, such a discovery would not shake our position

so long as it could not be shown that they had embedded that error in the formulas and authoritative documents of the Church. And to put the most extreme case, which the present writer would be far from admitting, "even if we should find that the intention of those who at any moment had the direction of affairs, was to destroy utterly the ancient fabric of the Church in England, and erect a new institution upon its ruins, their intention would be nothing to us. The one question for us is: "Did they or did they not succeed?"

Such is the outline of a method of defending the catholicity of the Anglican Church against the attacks of Roman controversialists, and of vindicating its character as contrasted with the bodies to which continental Protestantism gave rise. "We are thus emancipated from all narrowness of spirit in considering the character and motives of individual reformers." We shall certainly desire to vindicate them from unjust assault, and take what pride we may in all high endeavor and all honest devotion to principle, which we discover in them; but we shall accept with unshaken equanimity whatever unquestionable testimony reveals of the life and aims of any amongst them, even though it may give us in some cases a far different impression from that which we would fain have retained of those who became leading agents in one of the greatest movements the world has ever seen.

But further than all this, the question arises: Was the English Reformation justified by the state of things out of which it arose? It is hard to imagine any one who has made a careful and unprejudiced study of that period and the two preceding centuries, who has noted the growing conviction amongst the most upright men, from pope and cardinal to the "poor parson of a town," that reform was imperative, that the abuses of the age were fast getting beyond all endurance; and who has seen this conviction take form in council after council with too little definite result; and, finally penetrating the masses of Christendom, give itself voice in threatening murmurs and wild uprisings, the mutterings of a coming storm—such an one, after all condemning the English Reformation as unnecessary and unjustifiable.

It is the Reformation which has delivered the English race from the appalling dilemma which at this moment confronts France. "Practically she has to choose between Atheism and the Syllabus. If she chooses the latter she has to accept not only God, but Papal infallibility; not only Christ but Mariolatry and the Immaculate Conception; not only the Bible but the legends of the saints; not only the priest and the sister of charity, but the scapulary, and the consecrated medal, the wonder-working image, Lourdes and La Sallette." (Eng. Ch. Quart. Oct. 1883.)

Furthermore, the philosophical reader of history cannot but see in the course of events and the trend of the human intellect at that period, that a new age was dawning, and that if the Church was to maintain her hold upon the minds of men, some great re-adjustment was needful. We cannot suppose that the reformers saw this, but to some extent they certainly felt it, and at any rate, through the providence of God, such a re-adjustment was effected in the Church of England. The result is seen in this single fact if no other, that in England religion has maintained its hold in the vast majority of cases, upon the flower of the na-

tion, the great body of intellectual men. And this is the case no where else in the Catholic world.

And lastly, there are many indications which the earnest soul can hardly miss, that the divine purpose in the Reformation has not yet been completely wrought out; that this Church has yet a great mission in the religious world, to be unfolded before her, if she continues to go forward bravely in the path of duty, adhering steadfastly to her catholic character while at the same time continuing to prize those special advantages, which she has gained through the Reformation, of adaptation to the conditions of the modern world and fitness to deal with modern thought. It might seem to be her destiny to be the rallying point of hope, a harbor of refuge.

THE MISSIONARY COUNCIL.

We have received a copy of the following letter for publication: Portland, Oregon, Oct. 1st, 1887.

To the Secretary of the Missionary Council of the American Church:

SIR:—I regret that I am unable, by reason of great distance, to be present at the meeting of the council which is to be held this month. Laboring under this disability, I beg leave to address the council by letter.

(a) The Board of Missions, which meets triennially, exercises its ordinary power by means of a Board of Managers. The chief functions of the latter Board are those of receiving missionary contributions, appropriating them to specific purposes, and receiving and making reports. In the matter of local disbursement of funds, with one optional exception, the officers of the diocese or jurisdiction to which they are appropriated, are the arbiters. (See Title III, Canon 7, Art. VI.)

(b) The missionary council is declared "competent to take all necessary action in regard to the missionary work of the Church, which shall not conflict with the general policy of the Board (of Missions) as from time to time determined at its triennial session." (Same Canon, Art. IV.)

(c) The Board of Managers "shall have the management of the general missions of this Church; and, when the Board of Missions is not in session, shall exercise all the corporate powers of the Domestic and Foreign Missionary Society," (same Article), that is, of the whole American Church in its missionary aspect.

Considering these paragraphs in the light of ordinary rules of construction, I submit that the provision here marked (c) is to be understood in a restricted sense; (1) because full management of general missions by a Board of Managers is inconsistent with the proper exercise of episcopal government; (2) because it is inconsistent also with the powers of this missionary council; (3) because the "general policy" of the Board of Missions (see paragraph b. supra) is not fixed by the Board of Managers, but by the Board of Missions itself, in its triennial sessions.

From these principles I deduce the conclusion that the Board of Managers has no authority to superintend the internal administration of any diocese or jurisdiction, at home or abroad, which is under its own bishop, or to take notice of the action of any individual missionary therein, either as to doctrine or practice. The general spirit of our Church, as displayed in her wide toleration of different schools of thought, points to the same conclusion. For it

is impossible for the Board of Managers to trespass on this ground, without becoming the champion or the opponent of some particular school; and this would be out of harmony with the genius of our constitution. Moreover, what the Board of Managers cannot lawfully do directly, it may not do indirectly, by refusing support to one mission, and granting it to another, where both are equally in need of help.

I therefore submit to this missionary council as a gravamen, that the Board of Managers has exceeded and is exceeding its powers, not only in its recent interference with the Chinese Mission, but in its habitual attitude towards our missionary bishops, by assuming an authority exceeding that of an archbishop of the English Church, and approaching that of the Roman Curia.

And I pray this missionary council to take the foregoing matters into serious consideration, and to admonish the Board of Managers, or in some other way to deal effectually with it, so that it be henceforth restrained within the bounds of its proper authority.

Yours faithfully, RICHARD H. THORNTON.

PERSONAL MENTION.

The address of the Rev. Edward C. Bill, of Fairbault, from Oct. 1 to Nov. 10, will be No. 147 Columbia Heights, Brooklyn, New York.

The Rev. Wm. Leacock, assistant, church of the Messiah, Brooklyn, has removed to 138 St. James' Place.

The address of Rev. A.W. Mann, General Missionary to deaf-mutes, is changed to Gambier, Ohio.

The address of the Rev. H. S. Hartman is Menomonic, Wis., instead of Cleburne, Tex., as formerly.

The Rev. C. D. Barbour has resigned the rectorship of St. Luke's, Orlando, to take charge of St. Stephen's mission, in La Villa, Jacksonville, Fla.

The Rev. Geo. W. West has resigned Grace church, Grand Rapids, Mich., and may be addressed at Binghamton, N. Y., till Oct. 20th.

The address of the Rev. W. J. O'Brien has been changed from Waldo, Fla., to 2741 Pine St., San Francisco, Cal.

The address of the Rev. Thos. Hines has been changed from Springfield, Ill., to Cairo, Ill.

The Rev. W. E. Wright, rector of Christ church, Towanda, Pa., has returned from Europe, and resumed his parochial work. Address mail matter to Towanda.

The Rev. John L. Egbert having entered upon his duties as rector of St. Michael's parish, Marblehead, Mass., may be addressed accordingly.

The Rev. W. P. Law has resigned the rectorship of the church of the Good Shepherd, Des Moines, Iowa and accepted a call as rector of the church of the Good Shepherd, Allegan, Western Michigan. He expects to enter upon his new field of labor about Nov. 1st.

The address of the Rev. Albert Wood is changed from 53 Conkey Avenue to 31 Linden St., Rochester, N. Y.

The Rev. Dr. John S. Lindsay, of St. John's church, Georgetown, D. C., has accepted a call to St. John's church, Bridgeport Conn.

The address of the Rev. Luther Pardee has been changed from 18 S. Peoria St., Chicago, to Elk Rapids, Mich.

ORDINATIONS.

In Trinity church, Columbia S.C., September 25, Bishop Howe ordained Mr. Finlay as priest, and Messrs. Glass and Bratton as deacons. The services were most impressive and lasted for an hour and a half. The presentation of James G. Glass and Theodore D. Bratton as candidates to the diocese was made by the Rev. Dr. Porter. The presentation of John F. Finlay as candidate to the priesthood was made by the Rev. A. E. Cornish. The three candidates were graduated from the Theological Department of the University of the South, Sewanee, Tenn. The Rev. Mr. Finlay will serve in Edgefield County, the Rev. Mr. Bratton in York, Lancaster and Chester, under the Rev. E. N. Joyner, and the Rev. Mr. Glass in Winnsboro and Ridgeway. The Rev. J. S. Quarles, who was ordained to the perpetual diaconate at St. George's church, Kaolin, on Friday, 23rd ult will teach school and serve the colored laborers in the chalk beds.

On Michaelmas Day the Bishop of Pittsburgh visited St. Paul's, Kittanning, and admitted to the order of deacons Mr. George A. McKillop Dyess of Leechburg. There were thirteen of the clergy present besides the Bishop and a large delegation of the laity from Wayne, Leechburg and Oil City. The sermon was preached by the Rev. Marison Bylesby, and the candidate was presented by the Rev. Mr. Brazdon.

On St. Matthew's Day, Sept. 21st, Dr. Langford presented to Bishop Seymour, in the church of the Transfiguration, New York, the Rev. John F. Williams, colored, who was advanced to the priesthood. Mr. Williams who has been working among the colored people in the diocese of Springfield, graduated at the Divinity School in Philadelphia, and was ordered deacon by the late Bishop Stevens. He is to become a missionary in Africa under Bishop Ferguson, and has already set sail.

TO CORRESPONDENTS.

MRS. E. F. E.—1. The marriage psalms are the 127th and 128th. 2. If you will re-read Mr. Partidge's article you will see that the expression which you criticize was a quotation.

D. GOODBREAD.—Cutt's Turning Points of English and of General Church History. A larger work is Robertson's History of the Church.

ANON.—1. There is no authority for confirming a person the second time. 2. Some discretion as to the length of a service is allowed a clergyman. Thus Morning Prayer and the Litany may be used as separate services.

OFFICIAL.

The eleventh Church Congress will be held in Louisville, Ky., on 18th, 19th, 20th, and 21st Oct. next. Holy Communion in Christ church on Tuesday, 18th Oct. at 10 A. M. An address by the Bishop of West Virginia. The inaugural address by the Bishop of Kentucky. Memorial of deceased members by the general secretary.

The sessions of the Congress will be held in Lederkrantz Hall, 133 West Market St., as follows, v. z.: Tuesday, Oct. 18, 7:30 P. M. Wednesday, 19, 10:30 A. M., and 7:30 P. M. Thursday, 20th, 10:30 A. M., and 7:30 P. M. Friday, 21st, 10 A. M., and 1:30 P. M.

TO THE CLERGY AND LAITY OF THE CHURCH.

The Second Convention of the Brotherhood of St. Andrew will be held in Wp phany church, Chicago, Friday, Saturday and Sunday, October 14th, 15th and 16th, 1887. The Brotherhood is an organization of laymen, working in one hundred and fifty parochial chapters, scattered from Oregon to Maine and from Dakota to Florida. "For the spread of Christ's Kingdom among young men." The sessions of the Convention will be mainly taken up with addresses and discussions by experts in the various lines of lay work, and will be of very practical value to all who are interested in Church work for and by young men. In connection with the convention it is proposed to hold several public meetings and services for men, at which addresses will be delivered by leading workers and speakers. A cordial invitation is hereby extended to you to attend. It is hoped that many who are planning to attend the Church Congress at Louisville, on October 18th, may be able to arrange to attend this convention on their way. Asking your prayers for the spread of Christ's Kingdom among young men, and for God's blessing upon the labors of the Brotherhood, we remain your brethren in the work.

- R. W. SPRINGER, Grace Chapter, Chicago. W. S. RAINSFORD, St. George's " New York. E. A. SOUDER, St. Mary's " Philadelphia. EDGAR COPE, Incarnation " " W. G. MATHER, Trinity " Cleveland. H. D. AVES, St. John's " Detroit. GEO. SWIFT, St. John's " Detroit. WM. ATKMAN, St. Paul's " Minneapolis. W. P. HOWE, St. Paul's " Minneapolis. J. M. SMEDES, Christ " Cincinnati. E. J. SHACKSHAFT, Trinity " Omaha. F. B. CHAMBERLIN, Trinity " Chicago. C. H. BASSETT, St. Mark's " " E. H. CASTLE, Epiphany " " J. L. HOUGHTLING, St. James' " " The Council B. of St. A.

OBITUARY.

DOUGLASS.—On Sunday, Sept. 25th, at East Wareham, Mass., the Rev. Malcolm Douglass, D. D. BROOKES.—Entered into Paradise, at Grace church rectory, Lyons, Iowa, Sept. 27th, in her 49th year, after an illness of six days. Abbie Elizabeth, the dearly loved wife of the Rev. Theophilus J. Brookes. Devoted wife; sweet mother; true lovable friend. Her mortal remains were committed to the earth at Oak Woods Cemetery, Chicago, Ill., Sept. 30th. Revelation xxii: 14.

WHEELER.—Entered into eternal life on the morning of Sept. 21st, 1887, at Lockport, Ill., Geo. Burnett, son of the late Geo. Arnold, and M. Julia De Puy Wheeler. Interment at Plainfield, Ill.

"These are they which came out of great tribulation, and have washed their souls, and made them white in the blood of the Lamb."

BUSH.—Entered into the rest of Paradise, very early on the morning of Wednesday, Sept. 14, from her home, 160 Prospect Ave., Milwaukee, Wisconsin. Elizabeth Georgianna, wife of Samuel Bush, and daughter of George A. and Elizabeth G. Starkweather.

Thus has passed from the Church Militant to the Church Expectant, a life deserving more than a passing notice. Mrs. Bush was a life-long Christian. Baptized in infancy, early confirmed and communing, a dutiful child, a faithful wife, a devoted mother, a true friend, and a constant and unusually capable church-worker.

Mrs. Bush with her husband, was among the first who entered heartily with Bishop Armitage, upon his coming into the diocese, into the free Church movement which has culminated in the present cathedral of Milwaukee. From the first, by a sort of natural selection, she took a leading part. She possessed marked social qualities, large social experience, a natural gift at organization and untiring energy. Through all the trials and difficulties of such an enterprise, she never lost courage and never recognized defeat. She was large-hearted and generous, wise in counsel, a tower of strength to her pastor. Brave, firm and persistent, she was yet kind, considerate, and tender, a faithful and judicious friend to the sick and poor. Many will be the friends who shall receive her into everlasting habitations.

But Mrs. Bush was not one who put trust in her good works—while she continually multiplied them, she ever left them behind her, while she turned to her Lord, confessing herself a most unprofitable servant, and trusting only in the mercies of her Saviour. She tried to let God save her. She aimed to let Him work in her and through her to accomplish His good pleasure. And she finally died a penitent, confessing her manifold failings and imperfections, and asking the pardon of those about her. She bore a long and painful illness with the utmost fortitude. She seemed glad, even anxious, to suffer. She would accept no anodyne to make her insensible to pain. When she became satisfied she could not recover, she called her nearest and dearest to her, and had some strong words of admonition and consolation in private for each, and asked them to join with her in the Holy Eucharist, Christ's own pleading on her and their behalf, and the vaticum for the journey she was about to take. She finally passed away like a child going to sleep. "We thought her dying when she slept, and sleeping when she died." She was buried from the cathedral on Friday, the

16, by, at her request, two of her former pastors, the Rev. Drs. Wm. B. Ashley and E. W. Spalding, the Bishop and dean and those who were able of the cathedral clergy being in their places, and a large congregation of mourning relatives and friends being present. The music was most sweetly and touchingly rendered by the cathedral choir, of which she was for long a faithful and efficient member. Her mortal remains were taken to Forest Home, and there laid to rest under the benison of the voice from heaven, "Blessed are the dead who die in the Lord." "Grant her eternal rest, O Lord, and may perpetual light shine upon her."

ACKNOWLEDGEMENTS.

The Rev. Father Vilatte acknowledges the receipt of \$100 from the Misses E. O. and C. M. Caneman, of Geneva, New York; \$10 from the Guild of the Holy Cross, Cleveland, Ohio; \$5 from the Rev. J. O. Ferris, B. D. of Hudson, Wisconsin; \$5 from Mr. Richard Humphrey, of Nashotah, Wisconsin; and 50 cents, anonymous, for the building of the Old Catholic Semi nary, at Sturgeon Bay, Wisconsin.

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 Fairbault, 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.

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, Groton, Dakota. Good church building. Address W. J. BREWSTER, Groton, Dakota.

WANTED.—A young clergyman in full orders for a new parish. Church building. Salary \$800. Address with references, C. S. WILSON, secretary, 1300 East Walnut St., Des Moines, Iowa.

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

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

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.

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

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. BURROUGH.

MISSISS CARPENTER AND WELLS emroider Vestments, Frontals, Banners, Figures, etc., to order. 57 Chelsea Gardens, Chelsea Bridge, London, England.

WANTED.—A position by a lady. Office or other work. Has acted as Librarian, and Secretary to the President of the Nashotah House for the last five years, and had charge of an extensive correspondence. Address Box 91, Nashotah, Wisconsin, or "A," care Bank of Montreal, Brockville, Canada.

THE DANSVILLE 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 Dansville, N. Y., under the management of Drs. Jackson and Leffingwell. 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.

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, Manizaca, Fortland, and Faget Soundjoints

The Household.

CALENDAR—OCTOBER, 1887.

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

ECCE PANIS ANGELORUM.

TRANSLATED BY THE REV. RICHARD H. G. OSBORNE, M. D.

Bread of angels, here display'd,
Food of travellers is made,
Bread from heaven to earth is sent,
Only for the children meant.

This in figure to display,
Isaac on the altar lay;
On the manna true we feed;
This the Paschal Lamb indeed.

Thou, Good Shepherd, Heavenly Bread,
Jesu! now Thy mercy shed;
Feed and keep us; let us know
All the good Thou dost bestow.

Here, upon our mortal way,
Be to us both strength and stay;
Grant us, then, in joy and love,
Place among Thy saints above.
Amen. Alleluia.

Morrisville, Pa.

THE Roman Canon of the Mass was introduced into the Irish Church as late as the ninth century. Before this it had the Gallican use.

An African Council, acknowledged and enforced by the Patriarch of Constantinople, ordained that three bishops should judge a deacon, six a priest, and twelve a bishop.

COMMUNION in both kinds was the custom through the first nine centuries. Before the time of St. Gregory the Great the wafer was put into the hands of the recipient, not into the mouth.

THE Rev. Edmund S. Foulkes from 1855 to 1870 was in the Church of Rome. He has had the opportunity of looking at that Church from within, a desideratum with Roman controversialists.

THE Boston Traveller is authority for the statement that out of twenty young men who competed for a West Point cadetship in that State, ten were rejected because they had the "tobacco heart," brought on by cigarette smoking.

IN the Nile valley are Greek, Latin, Armenian and Coptic Churches. The Copts are direct descendants of the ancient Egyptians and are tenacious of Catholic truth, but very slovenly in their care of church buildings, the steps of which are black with dust, the floors crawl with vermin; the altars are covered with candle grease; and chickens are kept in the fonts.

Enthusiastic Sunday school teacher:
"What beauties there are in Nature! You well remember the beautiful walk you took a month ago when you went through a splendid park to your treat. God made the country, but man made the town. Now, my children, tell me what you first observed when you visited that delightful home of Nature?"
Ans.: "Keep off the grass."

LORD CARNARVON has had placed in Highclere church a handsome memorial brass bearing the following inscription: "The remains of the above Charles Herbert, buried in Italy in the Castello Dolivolo, 1635, sacrilegiously torn from their grave during the French Revolution, were recovered by his kinsman, Henry, fourth Earl of Carnarvon, 250

years afterwards, and after many vicissitudes rest here among others of his race and name. *Requiescat in pace.*" The brass is affixed below an old memorial to the deceased bearing a Latin inscription.

FORTY EIGHT years ago, a notorious prize fighter of Liverpool was converted to God. "Ned Sunners," the champion, became the cabman's missionary, and earned the title of the "Cabman's Bishop." During nearly half a century he labored with abundant success, and won the respect of all men. A few days ago he was found dead kneeling at his bedside in prayer. When "Happy Ned" was laid in the grave, the Bishop of Liverpool and all the clergy and ministers of the city attended the funeral, while thousands of wealthy citizens, 150 cabmen with their vehicles, and 150,000 persons attempted to join the procession.

Two cents each week from each communicant would amount to \$22,880. The Board ask again this year for \$15,000 only. How many of us, when we write a letter, stop to say: "I can't afford the stamp. I can't afford this week the stamp which will carry to its destination this message of affection or of business." Who denies himself once a week that two-cent stamp? Yet the value of that stamp is more than you are asked to give to carry God's message, through His Church, through the length and breadth of Massachusetts. A two-cent stamp dropped into the mite-chest as suggested on Sunday mornings, would flood the treasury. Will you lay to heart, brethren, this simple sum in Scriptural arithmetic?—*The Diocese.*

THE St. James', Devonport, *Parish Magazine*, has published in leaflet form an excellent paper which appeared in its columns on "The Daily Services." In the course of the argument the two following anecdotes are related: "We have heard of people to whom the ringing of the church bell, especially in the early morning, has been a great annoyance. One woman in a Black Country parish said of a clergyman who had lately introduced daily service: 'I wish he was dead, and then I should not hear that dreadful church bell.' The clergyman related the woman's charitable wish to his congregation on the following Sunday, with the result that the attendance at daily Matins very largely increased." "It is reported of an aged vicar of the 'old and slow' school, that when he was remonstrated with for allowing his young and zealous curate to have early Morning Prayer, and was requested that at least he would stop the 'twanging of that bell,' he replied: 'Oh, you should do as I do. Put your head under the bedclothes when it begins to ring, and then your sleep won't be disturbed.'"

SHE was small and frail, and richly dressed, but sitting a few seats behind her I could not see her face. Soon a handsome, manly young fellow opened the forward door of the car and looked from one to another as though expecting to meet somebody. At once, on seeing the lady I have mentioned, he quickened his steps and a happy look came into his face. On reaching her he bent down and kissed her tenderly, and when she moved nearer to the window he deposited his coat and hand-bag, and seated himself beside her. In the 75-mile ride which I took in the same car with them, he showed her every attention, and to the end exhibited his devotion by anticipating her smallest need for comfort; and once he put his arm

around her in such a lover-like way that I decided they were a newly-married pair enjoying the honeymoon, and fancied I could detect many "spoony" acts attributed to young people under these circumstances. Imagine my surprise on reaching Chicago to discover her to be old and wrinkled and almost toothless. But when I heard him say: "Come, mother," and saw him proudly lead her out of the cars and gently help her to the platform, banishing her lightest anxiety and bearing every one of her many packages, I knew there was not money nor romance behind the exhibition, and that this was a true love match.—*Hope.*

THE EIGHTEENTH SUNDAY AFTER TRINITY.

BY E. O. P.

Lord, we beseech Thee, grant Thy people grace to withstand the temptations of the world, the flesh and the devil, and with pure hearts and minds to follow Thee the only God; through Jesus Christ our Lord. Amen.

Da quesumus, Domine, populo tuo diabolica vitare contagia, et te solum Deum pura mente sectari. Per Dominum. *Gel. Sac.—Miss. Sar.*

To-day's collect is derived from the sacramentary of St. Gelasius. In Cranmer's version, as found in the *Prayer Book of 1549, we pray for grace to "avoid the infections of the devil." Cosin, in 1661, changed these words and added the mention of the world and the flesh, so that to him is due our present petition "to withstand the temptations of the world, the flesh, and the devil." It is to Cranmer, however, that we owe "pure hearts and minds," the Latin original having only "pure mind." "Follow" is an instance of loss in translation, as the Latin form expresses an especially devoted following, and our English word but feebly renders it.

Of her mothering care, the Church has already planted in the human soul the Christ-germ when, among her very earliest teachings, she urges need of the "special grace which thou must learn at all times to call for by diligent prayer." The Church—the seven-branched golden candlestick into which Christ continually pours His grace—is the reservoir whence each of her members is sacramentally supplied with it, and the prayer in which to-day our Mother would have her children ask for special grace against the unholy trinity, like all her other altar collects, at once has answer in the blessed Sacrament of the altar. But, also, we know that only as any soul is continually supplied with the oil of grace—cleansed, too, from whatever defilements, like the wick under special priestly care, in the old Mosaic symbolism of the temple—can it be touched into flame by the sacramental coming of our Blessed Lord, and therefore, that the soul be prepared for each visitation of the Bridegroom, one's whole life has need to be a prayer for grace—at once a *Miserere* and a *Te Deum*.

So often, alas! forgetful of baptismal vows, we are lured from the gentle Saviour, and so frequently we dishonor Him by our falls. Then, that they may indeed withstand temptations, Thy children, O Lord Jesu, would ask that Thy blessed sacramental Presence within them shall ever "multiply our graces, chiefly love and fear." It is in the holy fear of God that Scripture counsels us to "grow old," and in many a line of early Christian teaching this fear is urged—"the herb which we are to carry about us as an antidote against temptations."

That is, indeed, a blessed use of our collects which not only would pierce

heaven with them, but makes of every one a staff which shall gently smite the pages of Holy Scripture unto yielding anew for our patience and comfort those lives in which long ago God's grace was manifested. Abraham's following, "not knowing whither," is a helpful realization of our collect and opens to us deep meanings. So, too, is Joseph's withstanding temptation in his master's house, and so Moses' choosing afflictions rather than the pleasures of sin. We learn practical lessons from the young princes in their diet of pulse, and from Daniel, ever faithful "concerning the law of his God."

It is collect teaching that we pray for grace which not only enables resistance, but which shall cleanse, and as prayer pledges to co-operation with that for which we ask, we thereby are committed to a life of active purity. Besides avoiding all acts, occasions, and places of sin, one must think and act ever with pure intention—with the eye single toward God. The collect words, "pure hearts and minds," recall a fact long ago used to illustrate the advice to feed both in the sacrament of the altar and in devout contemplation upon Him Who is pure—that the mountain hare feeding upon snow in winter becomes white.

It is in the attitude of listening to God's voice that the soul is trained to fasten its eye upon Him, and thus closed to other sights and sounds, in the midst of contagions, is unharmed by them. Whatever correspondence God's grace enables between one's inner and outer life, is manifested in personally striving to keep the two commandments of the day's Gospel. Loving God supremely, and one's neighbor as one's self, is truest following of God.

The spirit of the day's Epistle breathes through our altar prayer for God's grace, in that like those people of Corinth whom the Apostle addressed as enriched by it, we would come behind in no gift which our Mother has for us in her spiritual treasury, seeking to be confirmed unto the end by our Lord Jesus Christ, that so in His day we too shall be "blameless."

THE CONVENTUAL ELEMENT IN FRANCE

IN THE SEVENTEENTH CENTURY.

BY A. G. B.

II

At nearly the same period began the great reformation of the Benedictines, the oldest of the monastic orders founded in 529. In 1613 the most famous reformed branch of this order was established in Paris under the name of the "Congregation of St. Maur," so called after an early disciple of St. Benedict who first introduced the Benedictine rule into France.

The world of letters as well as the Church can never forget the debt it owes to the Benedictines of St. Maur. We can but glance at their history. Dom Didier de la Cour, prior of the Abbey of St. Vanne at Verdun, after struggling with inexhaustible perseverance and courage against the stream of degeneracy, succeeded in restoring the rule of St. Benedict in all its pristine severity among his monks. The fame hereof spread rapidly abroad and messengers came from distant parts of France and even from other countries to inquire into his system. The example of St. Vanne was soon followed in five other French abbeys, and in August, 1618, letters patent were obtained for the erection of a distinct Benedictine Congregation. The most

noted seat of the new foundation was the Abbey of St. Germain des Près at Paris, perhaps the richest and most influential monastic establishment in the kingdom. "Eventually the Benedictines of St. Maur became the occupants of more than 180 conventual houses in different parts of France. They were governed by a superior-general, two assistants and six visitors who were elected every three years at a general chapter of the order held at Marmon-tiers, near Tours. The superiors of each monastery were also chosen triennially; but the General might retain office by successive nominations during life." In order to train up a succession of monks formed according to the true pattern of primitive monachism, and so to prevent relapses, nine years of probation were prescribed, the last of which was exclusively devoted to spiritual exercises. The first Superior-General, Dom Jean Gregoire Tardieu, elected in 1630, was a man of broad mind and high culture. Under his direction libraries were established in all the convents. Precious manuscripts and printed works on a wide variety of subjects, were collected by monks best qualified for such labors; valuable works were brought to light which had lain under the accumulated dust of centuries, and a wonderful impulse was given to learning. Not the least important of the immense services here rendered to literature and religion was the bringing out of the "Benedictine editions" of the Greek and Latin Fathers, which, even at the present day, are considered more desirable than any other.

Another important agency in the revival of the priestly life in France, in the 17th century, was the foundation of the Priests of the Mission, afterwards called Lazarists. Vincent de Paul, a priest sprung from the peasant ranks, while yet a young man, was called upon to minister at the death-bed of a peasant suffering under a heavily-burdened conscience. By his skill and tact, Vincent persuaded the man to a full confession of sins which he had never before dared to reveal, and so dealt with him that the poor sinner was enabled to die absolved and in peace. The Countess de Joigny then begged Vincent de Paul to preach to the villagers of Folleville, exhorting them to cleanse their consciences and make their peace with God. He did so, and this was the first of the parochial "missions" for which he became celebrated. He so affected his hearers that they thronged to him for confession, and he was obliged to seek the aid of Jesuit priests in hearing them. The Countess de Joigny gave the sum of 46,000 livres, that a distinct institution might be formed for carrying on this Christian work in the rural districts, and the ancient "College des Bons Enfants," in Paris, was made over to Vincent for the uses of the new foundation. Here Vincent and his associates resided, and Pope Urban VIII., by a bull dated Jan. 12, 1632, erected the society into a congregation by the name of the "Congregation of Priests of the Mission." The charter of foundation provides that the members "shall renounce all thought of dignified preferment, or fixed benefices, and devote themselves exclusively to the work of evangelizing country towns and villages—preaching, catechizing, hearing confessions, and ministering to the spiritual needs of the inhabitants without recompense of any kind whatsoever."

The Priests of the Mission soon discovered that the pastors needed con-

version as much as the people, for there was found among them neither zeal, learning, nor morality. Could not some remedy be devised for this state of things? The inexhaustible resource of Vincent de Paul suggested "retreats" as a preparation of candidates for the pastoral office. The scheme was approved by the Bishop of Beauvais, who announced that he would ordain none but those who had passed through the preparation prescribed and directed by the Superior of the Congregation of the Mission.

The work grew and prospered in a most astonishing manner; applications poured in from all parts of France for a larger supply of priests trained by the Congregation of the Mission, and the first abode of the society proved too narrow in its limits. The priory of St. Lazare, in the Faubourg of St. Denis, was ceded to them, and here, in January, 1632, they took possession, and were henceforth known as Lazarists. Here were held the "Tuesday Conferences of St. Lazare," meetings of priests for mutual consultation and help in practical godliness, and here later the doors were opened to the laity, and retreats were held for all classes and conditions of men.

The priory of St. Lazare was anciently a leper house, and we are told that now its halls were "more densely crowded with patients tainted with moral leprosy than they had ever been in former days with sufferers under physical disease." Vincent compared his abode to "Noah's Ark, where animals of every form, species, and character, were lodged together indifferently."

The Lazarists were entrusted with the management of diocesan seminaries for educating the clergy in various parts of France, while at St. Lazare itself a noble college was established for this purpose. It was doubtless through the inspiration and impulse given by the zeal and success of Vincent de Paul and his associates that Jean Jacques Olier became the founder of the famous Seminary of St. Sulpice, as well as of other provincial seminaries. It is interesting to note that one offshoot of his congregation was planted in the French colony of Montreal, in Canada.

(To be continued.)

SOME RECOLLECTIONS OF THE IRISH CHURCH.

(Concluded.)

From *The Irish Ecclesiastical Gazette*.

Passing on to the year of my ordination, some impressions of my first curacy may be useful, as showing the rising generation of clergy how much has been won for them in the way of decency and order by the Catholic revival. Nothing could well be more dreary and wretched than the fabric and services of the church with which I became connected. Almost all trace of a walk had disappeared from the churchyard; and it contained an abundant crop of weeds, as high as a man's head. On the first or second Sunday after my arrival, the sexton jumped on the Holy Table, and thence to the east window in order to open it. He never did this again, though I believe he had often done it before. The rector also had always employed him to place the Elements on the Holy Table on "Sacrament Sunday;" and there was the ritual of the black bottle and cork-screw as well. Hot water was also used for Baptisms, and carried into the church in a bowl steaming, by the same official. Sometimes the rector wore no vestments, but yet sat in the reading desk, to which he was preceded by a steward carrying a

rug. There was the dreadful "three-decker" in the middle of the nave, and a large drawing room pew in the church, with a private door and its own fireplace. In winter time the sexton regularly approached the stove in the aisle, after the manner of a Roman gladiator with a coal-box in one hand and a poker in the other; making a dreadful clatter while he renewed the fire. The music was indescribable, same chants played all the year round without any variation; no choir; no hymns. Tate and Brady reigned supreme. We used to sing:

Ye princes that in might excel,

which one clever lady in the congregation thought very inapplicable; and another of our favorites was:

While I concealed the fretting sore
My bones consumed without relief.
All day I did with anguish roar,
But no complaint assuaged my grief.

I believe, however, that our highest musical flight was the 148th Psalm, especially verses 7 and 8

Let earth her tribute pay;
Praise Him, ye dreadful whales
And fish, that through the sea
Glide swift with glittering scales;
Fire, hail, and snow,
And misty air,
And winds that where
He bids them blow.

The rector's mind was quite filled and poisoned with Roman controversy, viewed chiefly from a prophetic standpoint. The number of the beast, the identity of the little horn, etc., were his favorite topics. He quite expected, from his interpretation of Daniel, the total collapse of Roman Catholicism in 1866; the events of that year, however, did not bear him out, but he somehow stuck to it that the saints were then taken out of the land of the little horn! Certainly hobbies die hard, or rather they don't die to their riders, who continue to whip and spur them to the last, no matter how weak-kneed and spavined they may have become.

Heine, who thought he foresaw the fall of Rome from another point of view, did not venture to fix a date for it. "The Roman Church," he says, "dies of that disease of which no one recovers, exhaustion through the power of time. In her wisdom she refuses all physicians. She has in her long experience seen so many an old man die sooner than was necessary because an energetic physician wished to cure him. Her agony will yet last a long time; she will outlive us all." My rector was quite convinced that the seasons entirely changed from the time of the passing of the Maynooth grant, which was also the cause of the potato blight and other national calamities. It would appear that few men, born considerably before 1829, ever learned any toleration for Roman Catholics. The bitterness of so many people of this standing can only be accounted for in this way. Of course he was dreadfully opposed to Ritualism, and very anxious to convert Roman Catholics; the wonder was that under such a style of services he and many others then maintained, any reverence or fervor could survive among their own people, not to speak of attracting outsiders accustomed to a dignified and reverent ceremonial.

Is it reasonable to expect that in a Roman Catholic district, where they have their own daily services, with the church always open, and the air resounding repeatedly with the tones of the Angelus; where a community of monks or nuns is also generally placed, devoted to a constant observance of services; where holy days are frequent-

ly kept with great religious pomp and circumstance—that such people can be attracted to a church that is locked like a jail from Sunday to Sunday, surrounded by a churchyard full of weeds and signs of desolation; a church in which the infrequent services were so slovenly and irreverent as to shock any worshipper possessed of the barest rudiments of piety, and in which, instead of the Word of Life, the stone of controversy was nearly always being offered week after week, with results that might naturally be expected? To expect to make converts under such circumstances was an expectation only to be looked for in minds filled with "the insanity of controversy." Thank God, such a state of things has in a great measure passed, and is passing away. Others have labored and we have entered into their labors; the pioneers of the revival were content to say: "Show Thy servants Thy work and their children Thy glory;" but God graciously granted to many of them the blessing of seeing not only the work but the glory, and the battle is now practically won. The tide of zeal, of decency and order, has set in too strongly to be stemmed, and is bearing the ark of our beloved Church bravely onward.

In such a review of the past there is one now happily "extinct monster" who deserves a word, viz., the parish clerk. People who grow up ignorant of his existence are happy. He monopolized all the responses, which he almost always read in a loud, vulgar, provincial accent, destructive of reverence. In his days the congregation were dumb, and if any one occasionally repeated the responses in an audible voice, he was stared at, as if, like the beast in the Apocalypse, he had seven heads and ten horns. Some of these clerks mispronounced certain hard words in a painfully ludicrous manner. A friend of mine had one who could never learn to say, "leviathan," and for it he invariably substituted an equivalent, "big villain." One of these officials kept the vestments in the church and expected the vicar to robe and unrobe before the congregation. On taking up the duty of the church for a time, I objected to this arrangement and retired to the vestry. The clerk attributing this to a sort of false modesty, said: "Ah, niver mind, yer reverence, ye'll be bould enough wid thim bye and bye." In connection with the parish clerk was the warming pan, a copper collecting plate with a handle of about a yard in length; it and its contemporary, the clerk, still linger in a few remote and desolate places, which the wave of restoration has not reached; they will both soon be things of the past.

Requiescant in pace. We who remember all these things, and who have gradually grown out of them, did not from the force of habit see them in their real dreadfulness. But suddenly transport a person always accustomed to decent services to the period we have described; place him in a church with the three-decker, the square pew, the parish clerk, the barrel organ, the warming-pan, Tate and Brady, etc., and he will vividly realize by the suddenness and sharpness of the contrast, the wonderful revolution that has taken place. Of course there will always be people to say: You may have all this without real religion. True, you may, but is religion not much more likely to be present where there is reverence than irreverence, order than disorder? Surely it is. The fabric and services of the Church ought to be such

as naturally lead us to devotion. "The impression of a church as a holy and awful place," says Professor Mozley, "will grow stronger and stronger the oftener it is sustained, driving out idle and profane thoughts, and becoming the natural and constant bias of the mind. If time after time we are devout and attentive in church, then church will become to us that place which we have been devout and attentive in. A line of reverential feeling will be formed in connection with it. It will remind us of holy thoughts. All these feelings we have it in our own power gradually to acquire by constant devout attention to prayer in church. We long, indeed, to be in some place which will affect us of itself and make us devotional; we want a devotional atmosphere. This feeling grows upon the constant faithful worshiper. He sees the house of God where others only see a fabric of brick or stone; and where others are listless, dull, and unoccupied, he is impressed and feels the awfulness of the place. "This is none other but the house of God, and this is the gate of heaven. How amiable are Thy dwellings, Thou Lord of Hosts! My soul hath a desire and longing to enter into the courts of the Lord, my heart and my flesh rejoice in the living God."

NEBRASKA.

BY J. H.—I.

The prediction made some two years ago, when Bishop Worthington came to this diocese, that the population would increase at such a rate that the Church here could not make proportionate provision for her people, has been quite fulfilled. As against 730,000 then, it is 1,000,000 now; an increase of at least 250,000. At centres like Omaha the increase has been from 60,000 to 90,000; at Lincoln, from 20,000 to 30,000; at Hastings, from 6,000 to 10,000; at Grand Island, from 5,000 to 8,000; at Fremont, from 4,000 to 8,000; at Chadron, from nothing to 2,500!

During the same period the Church at all such places has gained considerable strength, and quite a number of promising places have been added to the list of mission stations.

But, for want of men and money, these mission stations cannot be served in a manner to secure such a development of strength, as their circumstances promise. Only five or six have been added to the number of working clergy, while dozens of mission stations, organized and unorganized, have been added to the list, though only about a dozen churches have been built at new places. Now, compare these five or six clergymen and dozen churches with the 250,000 increase of population. If it is discouraging and embarrassing to the Church in Nebraska, it must be equally humiliating to the Church at large. For a comparison of statistics will show that while Nebraska has more than doubled her offerings for church building and for diocesan missions, the Church at large has withdrawn nearly all help except \$3,000 a year from the General Board of Missions. This in great part, accounts for our inability to meet the increased demands made upon us; not any unwillingness to do according to our strength; or to give as God has prospered us. Some one has tried to account for this withdrawal of help from the diocese by saying that the Church in it, "has broken away from her Clarkson moorings;" meaning that it has changed from a "low" to a "high" Church di-

ocese. What nonsense! What a reflection upon the memory of the lamented Clarkson! What a blow in the face of the present bishop! As if Clarkson, whether "high" or "low," (I do not know which) was such a narrow man as to administer his diocese in the interests of a party, and received aid from that party only. And, as if Worthington, whatever his Church views may be, were so ignorant of the sentiments of the people of his diocese as to thrust upon them teachers and teachings distasteful to them. The people of this diocese understand that they have enough to do in hard, up-hill, pioneer work in organizing and building up, without bothering and busying themselves about differences between "high" and "low" Church. The best proof of this is found in the fact that we know of no parish or congregation in the diocese in which, during the past two and a half years, there has been any disturbance on account of a difference in Church views. It is true there has been something in the nature of a controversy between a certain parish paper and the *Church Guardian*, but certainly no one is justified in basing upon that the assertion that the diocese "has broken away from her Clarkson moorings;" nor yet in withholding support from the diocese in which such a thing could happen. *The Church Guardian* is, indeed, the Bishop's "official organ;" but only to the extent that the Bishop uses it to make his official announcements, and furnishes the editor with his journal of official acts. It is owned and edited by the Rev. James Paterson, who is responsible for what appears in it, not the Bishop or the diocese. And when any newspaper—as *The Standard of the Cross* and *The Church*, for instance—refers to anything in it about Church doctrines and practices as "the voice of Nebraska," it simply makes a mistake.

THE REV. MR. GRAVES' LETTER.

From *The Standard of the Cross*.

The issue of *The Standard of the Cross* of September 10th is an exceedingly interesting one, and not the least important parts of it are the letter from the Rev. F. R. Graves to the Bishop of Shanghai and the Constitution of the Chinese Church League appended thereto.

If space can be allowed me, I would like to present to your readers a few thoughts in regard to the letter, and to ask for the rev. brother a little more consideration than has been granted him in some quarters.

The letter referred to is certainly courteous and loyal, and if written with sincerity of purpose, as no doubt it was, indicates no spirit of insubordination nor any desire to transgress the law of the Church.

Why our missionaries abroad should not have the same liberty as our missionaries at home, is a question that deserves a more explicit answer than that implied in Bishop Boone's remark, that the League "has gone beyond what is allowable in a mission supported by the general Church."

Mr. Graves writes to the Bishop: "We believe that these objects are such as you will heartily approve." Mr. Graves certainly had some good reason for supposing that the Bishop was in sympathy with his advanced clergy. No one can deny that Bishop Boone, by his taking part in the ritualistic service of the Order of the Brothers of Nazareth, openly sanctioned the most "advanced"

Churchmanship, for at that service there was the "offering of the Holy Eucharist with special intention."

Mr. Graves says that he wrote to the Bishop before the formal organization of the League, and that the secretary sent him a copy of the constitution, while the Bishop affirms he knew nothing about it until he received the constitution in print. Now, the tendency to what is called "advanced ritual" was very evident in the mission before Bishop Boone left China, and it is believed by many in this country that he rather favored it. In his present letter of protest he does not object to such, but simply denounces the League for having "gone beyond what is allowable in a mission supported by the general Church," and transgressing "the limits of sound and approved Church thought and teaching," which doubtless refer to "the offering of the Holy Eucharist."

Mr. Graves further states: "We will teach nothing but what the Church teaches, and from this doctrine we will not take away nor will we add to it." Again, he says it will be the aim "to use our best endeavors to spread the faith of the Prayer Book and the Creeds." Why he should have added "and the Creeds," when they are in the Prayer Book already, we can hardly imagine, but such an expression of loyalty to the Church's prescribed formularies is certainly very commendable.

The difference between the Rev. Mr. Graves and his Bishop seems to resolve itself into what each considers the teaching of the Prayer Book, and this naturally leads us back to the question started many years ago, and which is not yet, and perhaps never will be settled, viz.: "What does the Prayer Book teach in regard to the Sacrament of the Lord's Supper?"

The voices of two clergymen in China are very small when compared with those of the host of priests in this country teaching the same doctrine, and if Mr. Graves is but echoing the sentiment of the many with us, and trying to establish the Church in China upon the doctrines of the Prayer Book, as taught by bishops and leading doctors of divinity, who can blame him? The fault, if there be one, is not with Messrs. Graves and Partridge, but with the Church and her authorities at home.

BENJ. HARTLEY.

LETTERS TO THE EDITOR.

UNIFORMITY.

To the Editor of *The Living Church*:

In the "Order for the Holy Communion," the 'Lord's Table' and the 'Table' are indiscriminately specified. In the Ordinal it is the 'Holy Table,' and no other. In the "Form for the Consecration of a church or chapel" we find the "Communion Table"—whatever that may be—alluded to; while in the "Office of Institution," the proper title of 'Altar' is alone employed. Why so many alternatives? Cannot the Revision Committee study Hebrew xiii: 10, and make the proper corrections? F.

FOREIGN MISSIONS.

To the Editor of *The Living Church*:

Your editorials on "The Trouble in Shanghai" are most apt and timely. If the Domestic and Foreign Missionary Society proposes to control the consciences of faithful clergymen engaged in mission work for whose support the whole Church, representing all schools of thought and churchmanship, contributes, it is high time the Domestic and Foreign Missionary Society were dissolved. Mr. Rogers of Texas hit the nail on the head in his speech on this

subject at the last General Convention. The Church is Catholic and allows diversity of use, and as long as this diversity is allowed, it seems to me that no society and no bishop has a right to set up a partisan standard for the clergy in dependence.

Please for justice sake keep this affair before your readers, and have it well ventilated. The Church press throughout the country ought to see that it is ventilated. If the Church's money is being distributed to further the ideas of a party or clique, as seems to be the case, from this Shanghai matter, it is time the whole Church knew it. I do not say this is done, but the unjust action in regard to St. John's College, Shanghai, deserves attention.

It is sincerely to be hoped that Bishop Boone will revoke his condemnation of practices which are not only allowed, but encouraged by bishops of undoubted learning and faithfulness in both the English and American Church; or if "those in position" are determined to "put the screws on," let the parishes representing the Church in this country refuse to contribute longer to the Domestic and Foreign Missionary Society until it ceases to exist, or learns that "*in non necessariis libertas, in omnibus charitas.*" JUSTICE.

CHURCH WORK FOR LAYMEN.

To the Editor of *The Living Church*:

As a new subscriber to THE LIVING CHURCH, I am delighted to find you advocating large use of laymen in the Church's work. And more than that (perhaps just now more important), putting the responsibility of not doing so on the clergy, and I feel like saying, on the bishops also. Laymen best fitted for the work will not come forward generally without urging. It is for the bishop to incite his clergy, and for the clergy to urge such laymen as they deem fit to enter on the work.

My observation (and it is the observation of an aged layman devoted to the Church), is that we are culpably neglecting to use a vast amount of power, ready to our hands, and yet fill the land with calls for laborers! Besides, the layman utilized for this work does not require "\$100 a month and parsonage," as an inducement to enter on the work. He is already "found" in house and provision. It sounds to me paradoxical to deplore the want of men and means, when both are at hand as it were ready-made for the urging. But they need urging, and the bishop is the proper person to set the ball in motion.

The elderly layman who has lived many years without reproach, who possesses intelligence, earnestness, and experience, ought to be as safe as the young deacons. At least, we read of instances where the most successful clergy were from that class. Stop the cry of "more men needed" till we have made use of the abundant supply of material provided. LAICUS.

CHURCHMEN are sometimes rebuked in an unexpected manner by pious dissenters. Thus Mr. Spurgeon says: "the infrequency of the celebration of the Lord's Supper in Scotland has thrown an artificial halo around its annual observance, on the two festivals of the year." For his own part, he adds, "infirmity of the flesh, never indisposition of the mind, is the only apology he ever attempts to offer for omitting its observance from the Lord's Day exercises." The Holy Communion is the one service of the Lord's Day. Morning and Evening Prayer are really only the "everyday" services.—*The Church Guardian, Canada.*

OPINIONS OF THE PRESS.

The Northwestern Christian Advocate.

WORK IN MEXICO.—Protestant work in Mexico has much encouragement. Since the disestablishment of the "Mexican branch of the Church of Jesus Christ," and the retirement by the Protestant Episcopal convention of the bishop of that church, the work has gone on vigorously. This matter is now in the exclusive charge of the Protestant Episcopal Church in the United States, whose clergy are working harmoniously with Presbyterians.

The Standard of the Cross.

CENTENNIAL OF THE CONSTITUTION.—The celebration as a whole shows how deeply the constitutional idea has rooted itself in the hearts of all Americans. From the Chief Justice of the United States down to the children of the public schools, the occasion is one of rejoicing over a clear statement of the rights and duties of citizens. All sections of the land laid aside ancient jealousies and gloried in the Union. Political parties forgot their rivalries and vied in courtesy toward each others' leaders. Italian and Irish benevolent societies and colored soldiers were among the makers of the festival, to show that the charter of our liberty is dear to men of different races and tongues. Anarchy has a little chance of gaining ascendancy over such a people as any other despotism. It is an era of good will, of law and order, of peace. May the God of peace long preserve our happiness and prosperity as a nation.

The Church Press.

THE CHINESE CHURCH LEAGUE.—The Right Rev. William J. Boone, Missionary Bishop of Shanghai, China, has published a letter in which he disclaims sympathy with the recently formed Chinese Church League, and definitely announces his position in relation thereto. There is some inconsistency in the letter, which does not reflect creditably on the Bishop; for, in the first place, he practically assents to the principles on which the League is based, and then declares that he has no sympathy with its "declared object" or "the designated method of its attainment." In the same spirit, and in a very positive manner, he puts himself in antagonism with the framers of the League, and insists that they must "either abandon the League or leave the mission." This is a very unfortunate attitude for the Bishop to assume, and assuredly is not likely to ensure that co-operation and support which he desires for his work.

The Catholic Review.

THEORIES OF SCIENCE.—There is a certain theory of the origin of man, based upon the facts assembled and coordinated by Darwin. This theory is only a theory. It has never been demonstrated. Darwin himself would certainly decline to ratify all the conclusions and the wild teachings of his followers. Why should scientific professors grow angry and abuse Christian people because they hesitate to throw up their hats and shout: "I believe it," whenever any scientist, large or small, announces a new and strictly scientific solution of the great question of life? How many times must it be said that the business of scientific men is with facts? People, in general, believe that they have souls as well as bodies; and when scientific facts are discovered and made known, people naturally wish to be cautious about throwing overboard the belief that they and their ancestors have held and lived by, to replace them with a hasty "generalization of science," which the casual discovery of some new fact may alter or overturn any day without warning.

The Christian at Work

PROOF TEXTS.—"Proof-texts" have recently been called for in support of a second-probation doctrine. We have, as our readers know, no sympathy with the view held by some of a post-mortem probation. But neither does the mere demand for proof-texts only, seem satisfactory. What proof-texts shall be cited for the salvation of all infants? yet how many there are who believe that all irresponsible children are saved. And where shall we find proof-texts in reference to the demands of the Covenanters, for the hymnology of our churches, or for the use of the organ? On the other hand a proof-text enjoins the washing by Christians of each

other's feet; yet how many accept that evidence? Proof-texts are in some instances so abundant and explicit as to be decisive, but there are many truths which are held although it would be difficult to produce specific texts for them. We have given us as a guide not only the Bible text but the spirit of the Scriptures. When these two go hand in hand the weight of their testimony is irresistible. But where a proof-text is an isolated passage not confirmed by other teachings or examples, we may well hesitate. The so-called Sabbatarian who observe Saturday in place of Sunday, and the feet washers, can cite proof-texts. But it does not follow that they are right and all others wrong. Proof-texts are good things in their way, rightly used. But all propositions do not depend upon proof-texts, which interpreted according to the bare letter may be as misleading as some phases of circumstantial evidence.

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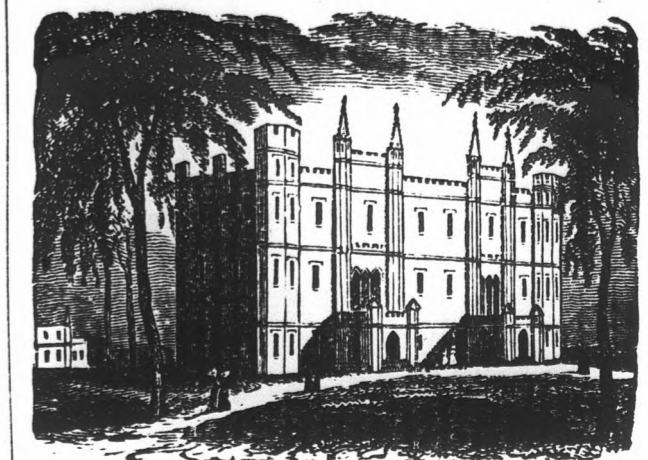
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The New York Land Company, Parsons, Kansas.

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"We desire to manufacture a corset of standard merit and which will become universally popular; can you also have any suggestions?" "Yes," replied the modiste, "I can. There are corsets enough now, but I hear constant complaint from my patrons because of the difficulty experienced in adjusting them to the hip—occasioning a feeling of discomfort and awkwardness and the early destruction of the bones of that portion of the corset. If you can devise an article that will do away with these defects your fortunes are made."

The manufacturers worked on the idea thus practically presented and by diagonally diverging the bones, and the use of straps and buckles, attained the desired end of instantly and snugly fitting any form with comfort and economy of service to the wearer. They protected themselves by letters patent and the Duplex came into quick and sustained popularity in every section of the country.

The work and materials have been in constant process of improvement for twelve years and the Duplex is now about as near perfection as a dollar corset is ever likely to become, and is suitable for any lady in any walk of life. Rudolph Brunnarius, a prominent business man of Paris, France, in acknowledging the recent receipt of a Duplex for his wife, adds: "It is a beautiful corset, and fits admirably. It is a very fine piece of work and some Paris makers told me that they would hardly be able to get such a finish of work as this corset has reached."

The universal tribute of the ladies to the Duplex is that it is "the most shapely, comfortable and durable corset they have ever worn." The Bortree Manufacturing Company of Jackson, Mich., which manufacturers the Duplex, occupies a floor space of over twenty-four thousand feet, and some idea of the magnitude of its trade may be gained from the circumstance that at certain seasons of the year it has piled up in the basement of its factory \$30,000 in the single item of bone.

Advertisement for Colgate Toilet Soaps. Includes text: "ASK FOR Colgate Toilet Soaps OVER 100 VARIETIES ADAPTED TO EVERY TASTE AND USE." and "COLGATE & CO. CASHMERE BOUQUET TOILET SOAP EXQUISITELY PERFUMED YIELDS A CREAMY LATHER SOFTENING AND BEAUTIFYING THE SKIN. COLGATE & CO. NEW YORK."

HINTS FOR HOUSEWIVES.

PAINT splashes may be removed from window panes by a very hot solution of soda, using a soft flannel.

JAVALLE water is indispensable in laundry work; dip any stains in it for a moment, then in boiling water, and they will disappear. If any yellow remains, bleach.

A USEFUL PASTE.—A paste that will hold firmly, and which can be preserved for months in a well-stoppered bottle, is made by dissolving a piece of alum the size of a walnut in a pint of boiling water, to which two spoonfuls of flour, made smooth in a little cold water, and a few drops of cloves, are afterwards added, the mixture being then boiled.

BREADED TOMATOES.—Select firm, smooth tomatoes, place them on the ice after peeling them, till they are thoroughly cold, then slice them in quarter-inch slices; season with salt and pepper and dip each slice in beaten egg, then in fine sifted and dried bread crumbs. Place the slices in a frying-basket and plunge for a minute and a half in fat hot enough to cook doughnuts.

TO COOK AN OLD HEN.—I killed a hen, more than six years old, but in good condition. Cooked in the ordinary way she would have been uneatably tough. Instead, I gently stewed her about four hours. I cannot guarantee to the maintenance of the theoretical temperature, having suspicion of some simmering. After this she was left in the water until it cooled, and on the following day was roasted in the usual manner, &c., in a roasting oven. The result was excellent; as tender as a full grown tender chicken, roasted in the ordinary way, and of quite equal flavor, in spite of the very good broth obtained by the preliminary stewing.

HANGING PICTURES PROPERLY.—No picture ought to be hung higher than the height of the average human eye when the owner of the eye is standing. It is the almost universal rule in our houses to hang pictures much above this level, and they cannot be enjoyed there. If the picture is a portrait or it has human faces in it, its eyes should look as nearly into ours as possible; and if there be no such simple guide, perhaps a good rule will be to have the line that divides the picture horizontally into equal parts, level with the eye. If one starts to hang pictures with the determination to place them so that they can be easily seen and enjoyed without stretching the neck in the least, or stooping the body, he will be pretty sure to do well.

RUSTY black dress goods may be made to look as good as new by the following process: To one pail of soft hot water add one small teacup of soft soap, and two table-spoonfuls of extract of logwood. Have the goods ripped, freed from dust, and washed, and while still wet put in the mixture which should be kept at hand heat, stirring and airing often, as in all dyeing. At the end of two hours, or longer, according to the result desired, hang out of doors, to drain, then rinse and iron while damp as before directed. If the cloth is double width, iron a fold down the middle of each breadth as in new goods. Black goods, as cashmere, may also be renovated by washing in strong borax water, and rinsing in a water made very dark by the free use of the bluing bag. In removing spots from any black goods, make all applications by means of a piece of black cloth, as by so doing you avoid the linty look which is sure to follow the use of white goods for this purpose.

FALL FASCINATOR.—This fascinator is crocheted with seal brown Saxony wool and all of the outside is ornamented with fluffy loops and gold beads. Three beads are at the top of each loop and the bright effect of the whole is pleasing on the dark color of the Saxony.

Take a medium-sized steel crochet hook. Make a chain of ten stitches.

1st row: Miss 4, 1 treble in the 5th loop; 3 ch, miss 4 stitches, 1 treble in loop at end of row; turn.

2d row: 3 ch, 1 treble under the first loop of three chain; 3 ch, 1 treble under the same loop that the first treble was under; 3 ch, 1 treble under next loop of three chain, 3 ch, 1 treble under the same loop that the last treble was under; (four holes); turn. Repeat this second row eighteen times; (20 rows in all). In working the last or twentieth row do not break off the wool, but proceed along the side around the point and up the other side of fascinator. Break off. This completes the plain body of the fascinator. Now with the same material string all the beads and fasten with a dc under the first chain loop of foundation.

1st row: * 5 ch, slip up three beads; 5 ch, 1 dc under the same chain loop; repeat from * across the first and second rows only at the point of the fascinator.

2d row: 1 dc under the first loop of 3 ch; 5 ch, slip up three beads; 5 ch, 1 dc under next loop of 3 ch. Work this second row under each loop of three chain of the fascinator. It is worn with the point over the forehead. Sew ribbon strings on the other two points and tie in a bow at the back of the neck. Another bow or rosette of the ribbon can be placed on the point over the forehead if desired.

Advertisement for BULL'S SARSAPARILLA. Includes text: "BULL'S SARSAPARILLA. Dyspepsia Variable appetite; faint, gnawing feeling at pit of the stomach, bad breath, bad taste in the mouth, low spirits, general prostration. BULL'S SARSAPARILLA by cleansing and purifying the blood, tones up the digestive organs, and relief is obtained at once." and "The Liver suspension of its functions, the bile poisons the blood causing jaundice, sallow complexion, weak eyes, bilious diarrhoea, a languid, weary feeling. These are relieved at once by the use of BULL'S SARSAPARILLA the great blood solvent. FOR SALE BY ALL DRUGGISTS. \$1 PER BOTTLE OR SIX BOTTLES FOR \$5."

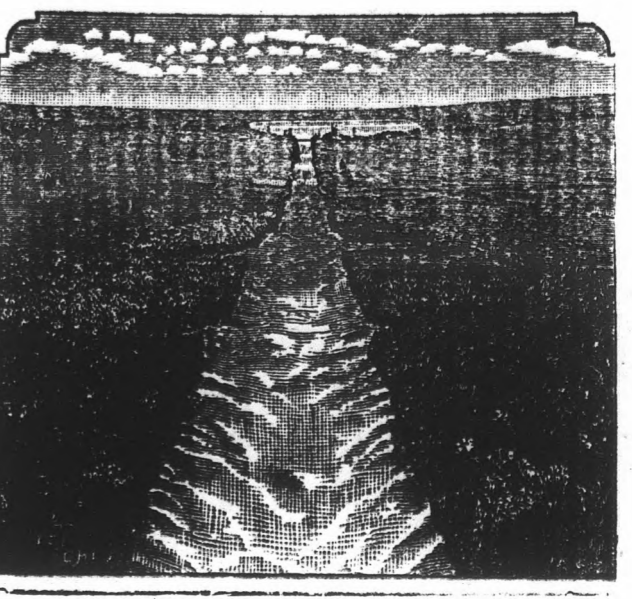
Advertisement for TRARRANTS SELTZER. Includes text: "NATURE'S REMEDY FOR Disordered Stomach, Impaired Digestion, Constipated Habit. A Remedy which quickly charms The infant in the mother's arms. While drooping awe will strive to drain Each drop the goblet does contain. This EFFERVESCING SELTZER fine A blessing proves to me and mine."

Advertisement for Duplex Corset. Includes text: "ASK FOR THE Duplex! No bones over hip to break. Quickly and perfectly adjusted to the form. Double Bone! Double Steel! Double Seam! WARRANTED. SOLD EVERYWHERE. Sample Duplex Corset by mail, post-paid, for ONE DOLLAR. Bortree Mfg. Co., Jackson, Mich."

Advertisement for ELECTRO-SILICON SILVER POLISH. Includes text: "WE WANT EVERY HOUSEKEEPER TO HAVE A SAMPLE OF ELECTRO-SILICON SILVER POLISH. 20 YEARS IN HOUSEHOLD USE THE BEST. which will be sent free on receipt of address, with name of this paper. Full sized box, postpaid for 15c. in stamps. For sale everywhere. See that full name ELECTRO-SILICON is on each box. THE ELECTRO SILICON CO., 72 John St., New York. HOUSE BUILT FREE FOR EVERY canvasser 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 B'dway, New York."

REDUCED Excursion Rates

On All Roads West of the Ohio River.



KEARNEY'S WATER POWER.

(Engraved from Photograph taken July, 1887.)

Advertisement for KEARNEY, Nebraska. Includes text: "TO KEARNEY, Nebraska, ('The Minneapolis of Nebraska.') TO ATTEND THE Great Auction Sale OF CITY PROPERTY. On October 14 and 15, 1887."

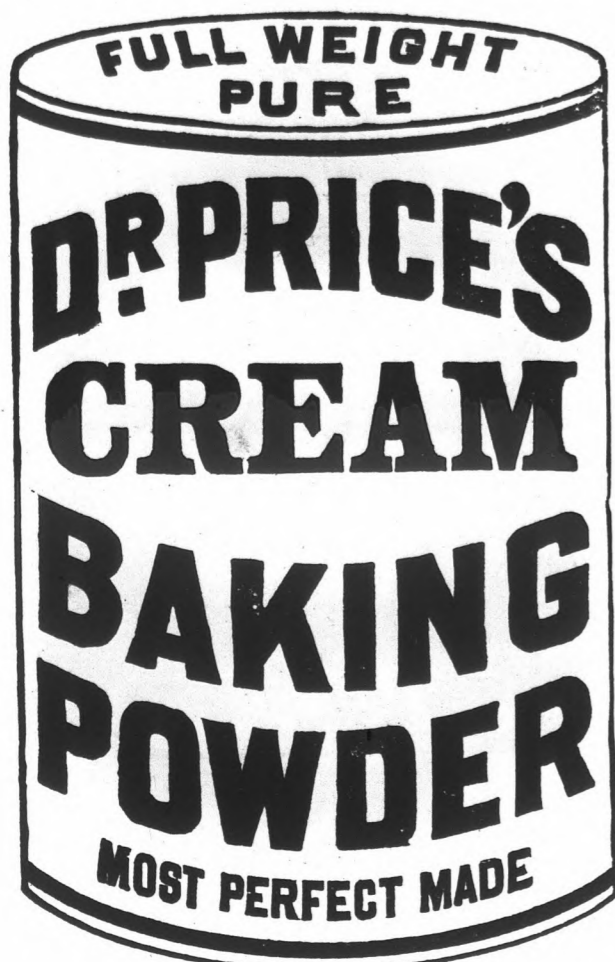
KEARNEY is 15 years old. It is 200 miles west of Omaha, on the Platte River, at the junction of the Union Pacific R. R. and the B. & M. R. R. (Burlington system.) In near prospect are the Missouri Pacific, the Rock Island and the Atchison & Topeka systems. It has 7,000 population. Till this year its growth has been that of a typical, pushing Western city. This year its progress is phenomenally rapid. After four years' toil, and the outlay of over \$100,000 of public and private funds, its water power has been magnificently developed, conveying the waters of the Platte River over a dam with 70 feet fall, conveniently near the heart of the city. Turbine water wheels are being put in, and all arrangements are about completed for supplying mills and factories of all sorts with practically unlimited water power, at trifling expense.

City Real Estate has doubled and quadrupled in value in a few months, and advances rapidly every month. To protect the public against extortion, and to encourage outside capitalists, investors and manufacturers, to visit Kearney, THE KEARNEY LAND AND INVESTMENT COMPANY, composed of men whose large local business interests lie in promoting a rapid development of the city, purchased a large body of land in the heart of the city, have arranged excursions at reduced rates on all roads, and on October 14th and 15th, 1887, will conduct a public sale, when nearly 600 business and residence lots, and factory sites, among the choicest the city affords, will be sold under the hammer for whatever they may bring, on very easy terms. This property must double in value in a few months. Kearney will be a manufacturing and wholesale centre of 50,000 to 100,000 population in a very few years. No other point, in hundreds of miles in any direction, has equal facilities for great growth. Is in the midst of a wonderfully rich farming country, where lands are still very cheap. COME TO KEARNEY. Remember, excursion reduced rate 30 day tickets will be sold on all road west of the Ohio River. Arrange your Western excursion trip so you can be with us at Kearney, October 14th and 15th, at our great sale. Please write for fuller information. Our illustrated descriptive circular, "All About Kearney," gladly sent free. Address H. G. WILEY, Sec'y and Gen'l Manager, Kearney Land and Investment Co., Kearney, Neb.

Advertisement for The Farnsworth Loan. Includes text: "The Farnsworth Loan Minneapolis, I & 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."

Advertisement for A SOLID 9 PER CENT. Includes text: "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."

Advertisement for BARLOW'S INDIGO BLUE. Includes text: "BARLOW'S INDIGO BLUE. Its merits as a WASH BLUE have been fully tested and endorsed by thousands of housekeepers. Your Grocer ought to have it on sale. ASK HIM FOR IT. D. B. WILBERGER, Prop'r, 235 N. Second St., Philadelphia."



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.

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, 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.

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 TITLE of a New Book just out, by JOHN T. DALE. 604 pages. Illustrated. In cloth, \$3.50. Sells to everybody. Agents coining money. Send for terms and territory to COSMOPOLITAN PUB. CO., 296 Dearborn Street, CHICAGO.

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

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 Manufacture Superior CHURCH, CHIME AND PEAL BELLS.

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

3 MEN of good character wanted in your vicinity. Special inducements now. Don't delay. Salary from start. BROWN BROS., Nursery men, Chicago, Ill.

WINFIELD, KANSAS.

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

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

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

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

J. E. ENNIS, Land & Pass. Agt. Mo. Pac. Ry, 199 Clark St., Chicago, Ill.

J. B. FRAWLEY, Trav. " " " " " "

H. S. CHRISTOPHER, Ticket Agt. Mo. Pac. Ry, St. Louis, Mo.

A. W. ELLIOTT, Ticket Agt. Mo. Pac. Ry, Cincinnati, O.

N. R. WARWICK, Pass. Agt. Mo. Pac. Ry., Cincinnati, O.

Or, HENRY E. ASP, Platter Land Co., Winfield, Kansas.

Remember half rate excursion trains will leave Chicago and St. Louis, Oct. 11th, and not later.

BAXTER SPRINGS, KANSAS.

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

BAXTER SPRINGS, CHALYBEATE SPRINGS are attracting the nation's invalids, working wonderful cures, and will make the city famous far and wide, adding untold thousands to her wealth. BAXTER SPRINGS WATER POWER, just developed, is commanding the eager eyes of manufacturers seeking Western locations, who will increase her population many fold.

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

Baxter Springs and vicinity have the only LEAD and ZINC mines in Kansas, and the FINEST COAL within the heaviest veins, in the State. Fully developed, the industries will employ thousands of men. Baxter Springs is juoping into prominence as a railroad centre. She has the Kansas City, Fort Scott & Gulf Road. In October the Missouri Pacific system will reach Baxter Springs. The St. Louis & San Francisco road is only a few miles away and rapidly building, and several others are projected.

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

JNO. R. ENNIS, Pass. Agent, Mo. Pac. Ry., 199 Clark St., Chicago.

JNO. B. FRAWLEY, Pass. Agent, Mo. Pac. Ry., 199 Clark St., Chicago.

H. L. CHRISTOPHER, Pass. Agent, Mo. Pac. Ry., 199 Clark St., Chicago.

F. M. SHAW, Sec. Baxter Springs Investment Co., Baxter Springs, Kan.

N. R. WARWICK, Pass. Agent, Mo. Pac. Ry., Cincinnati, O.

S. W. ELLIOTT, Ticket Agt. Mo. Pac. Ry., 102 N. Fourth St., St. Louis, Mo.

Or, COL. J. J. FREY, Pres. New York Land Company, Parsons, Kansas.

Remember half-rate excursion trains will leave Chicago and St. Louis, Oct. 11th, and not later.

Ho! for Parsons, Kansas!

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

LARGE EXCURSIONS AT HALF RATES!

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

JNO. R. ENNIS, Pass. Agt. Mo. Pac. Ry, 199 S. Clark St., Chicago, Ill.

J. B. FRAWLEY, Pass. Agt. Mo. Pac. Ry, 199 S. Clark St., Chicago, Ill.

A. B. JUDKINS, Pass. Agt. Mo. Pac. Ry, 209 S. Fifth St., Springfield, Ill.

N. R. WARWICK, Pass. Agt. Mo. Pac. Ry, 131 Vine St., Cincinnati, O.

S. W. ELLIOTT, Ticket Agt. Mo. Pac. Ry, 102 N. Fourth St., St. Louis, Mo.

Or, COL. J. J. FREY, Pres. New York Land Company, Parsons, Kansas.

Remember half-rate excursion trains will leave Chicago and St. Louis, Oct. 11th, and not later.

CHOICE INVESTMENTS!!

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

COAL HARBOR,

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

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Money loaned on first mortgages, best of security and no expense to lender; basis of loan, one-third valuation. Money invested for non-residents; taxes paid; a general real estate business transacted.

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Improved farms, choice acre property, ranches, etc., in McLean, Burtleigh, and Emmoos counties; some fine government lands in McLean county; settlers cheerfully located. I also have some A 1 bargains in Bismark real estate, and parties will find it to their interest to consult me. All correspondence cheerfully answered. Address: A. J. ENNIS, Bismark, D. T. Office—Room 19, First National Bank Block.

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In Isanti county, and Pine county, around the beautiful

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

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

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

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ADAMS WABASH AVE. STREET.

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75 doz. 7 Hook Foster Lacing Gloves, Embroidered in Blacks, Browns & Tans, all sizes. Good, 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.

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Mason & Hamlin offer, as demonstration of the unequalled excellence of their organs, the fact that at all of the great World's Exhibitions, since that of Paris, 1887, in competition with the best makers of all countries, they have invariably taken the highest honors. Illustrated catalogues free.

PIANOS. Mason & Hamlin's Piano Stringer was introduced by them in 1832, and has been pronounced by experts the "greatest improvement in pianos in half a century."

A circular, containing testimonials from three hundred purchasers, musicians, and tuners, sent together with descriptive catalogue, to any applicant. Pianos and Organs sold for cash or easy payments; also rented.

MASON & HAMLIN ORGAN & PIANO CO., 154 Tremont St., Boston, 46 E. 14th St. (Union Sq.), N. Y., 149 Wabash Ave., Chicago.

WANTED—Agents for "The Child's Bible," Introduction by DR. J. H. VINCENT. Over 400 engravings. One agent has lately sold 150 in a town of 2,188 people; one 78 in a village of 674. The best selling book in this country. Address: CASSELL & CO., Limited, 240 Dearborn St., Chicago.