

The Living Church.

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AVE. SANCTISSIME!
BY THE REV. ARTHUR W. LITTLE.
Hail! Holy Son of God,
By Whom the worlds were made:
To Thee, Eternal Word,
Angels their homage paid,
Wilt Thou, in pitying love,
Ransom us from the grave,
Stoop from Thy throne above,
Mighty to save?
Hail! Son of Maiden mild,
Whom Prophets did foretell;
God, as a little Child,
Comes down with us to dwell,
Angels, to Bethlehem fly,
Sing ye Messiah's birth,—
Glory to God on high,
And peace on Earth!
Hail! God Incarnate born,
Angels still worship Thee;
Shepherds, ere break of dawn,
Hasten their Lord to see;
Lo! from the Orient far
Wise men their offerings bring,
Led by Thy natal star,
Own Thee their King.
Jesus, our Saviour dear,
We too, would worship Thee,
Joining with Angels here
In heavenly minstrelsy,
Shall not our hearts be Thine?
Shall we not love Thee well?
Hail! Mary's Son Divine,
Immanuel!

NEWS AND NOTES.

A NEW see has been erected in Australia, under the name of Riverina, of which the Rev. Sidney Linton, rector of St. Philip's, Heigham, England, has been elected Bishop.

At the recent Advent ordinations in England, held by the two Archbishops and twenty seven of their suffragans, the large number of 285 candidates were admitted to the Diaconate, while 292 Deacons received the Priesthood, making a total of 577. The English Church is certainly not decadent.

THAT interesting Tory journal, *John Bull*, informs us in a recent number, that the Bishop of Maryland is to be appointed a Cardinal. If Dr. Whittingham were alive, his persecutors would now have an opportunity of crying out, "We told you so." But, then, he is not alive, unhappily, and there is, just now, no Bishop of Maryland, and so *John Bull* is mistaken.

SENATOR EDMUNDS of Vermont has been elected President *pro tem* of the Senate, and therefore acting Vice-President of the United States. In this case, certainly, the office has sought the man—a man who is well worthy of it. The Senator was nominated for the Presidency of the House of Deputies at the late General Convention, but emphatically refused to accept it, and aroused a laugh by saying that he was not a candidate for that or any other Presidency.

THE gentleman who writes to me to complain of a recent sneer in this column at "the pious, glorious and immortal memory" of William of Orange, bases his admiration of that "hero" upon the fact that he would not do homage to a pope. This "fact" I take the liberty of doubting. There are letters from him in the Vatican Archives, which prove conclusively that he was quite ready to do homage to the Pope, or for that matter to the Grand Turk, if only he could be helped to humble Louis XIV. William was a brave man, a glorious man if you will, but anything but a pious one, and as to the

Revolution which he effected, it was, to use the words of the most ardent of his worshippers, Macaulay, a happy revolution and a useful one, but certainly not a glorious one for the English people, forced as they were to call in foreign aid to quell domestic disturbance.

ON January first, the Festival of the Circumcision, Dr. Alfred Barry was duly consecrated Bishop of Sydney, in Westminster Abbey, by the Archbishop of Canterbury and several of his suffragans. The sermon was preached by Canon Westcott. According to ancient usage, the Dean of Westminster recorded his protest against the exercise of Episcopal functions within the abbey. The new Bishop, who is now Metropolitan of Australia and Tasmania, is a man of wondrous energy, and one who will doubtless leave his impress on the human future of the Antipodean Church.

OUR Presbyterian friends across the water are getting on fast. Daily Service has been resumed in the newly-restored "High Kirk" of St. Giles—the ancient collegiate church which stands opposite the old Parliament house in Edinburgh—after being in abeyance since the rising of the Covenanters. A distinct step has therefore been taken, for, curiously enough, in his sermon on the occasion of the opening service, the minister, said that in making the change he was only going back to the old practice of the Presbyterian Church. In other words, he wishes to identify the Presbyterian Church with its earlier or pre-Covenant status. May increase of prayer bring increase of light!

MR. CURTIS has an admirable article in the "Easy Chair" of the February *Harper's Magazine*, on the American disposition to resent the coming of critical foreigners. In my humble sphere I have continually noticed this feeling in the press and in society. Why should it be so? Men have a right to their opinions, have they not? It has often been my privilege to meet Americans in Europe, and certainly, the most slashing criticisms of recent English visitors, were mild compared with the calm and righteous contempt with which men and women and children spoke of ways and manners which were not their own. *Not their own*. Here is the whole secret of the matter.

Urben quam Romam dicunt—Meleboe putavi, Stultus ego.
THE BISHOP OF LONDON in accepting the resignation of Mr. Mackonochie, as vicar of St. Peter's, has accorded the persecuted priest a general license for work in his diocese. The wretched "Church Association" has spent years of time and thousands of money in its attacks on Mr. Mackonochie, with the avowed object of putting down ritual. It has effected nothing, and has earned for itself the contempt of all lovers of freedom. The ritual of St. Alban's and St. Peter's is just what it was years ago; the imprisonment of Mr. Green and the deprivation of Mr. Mackonochie have simply served to bring others into the breach; the Association—generally known as the "Church Ass."—is daily becoming weaker while the "English Church Union" has been strengthened by the addition of many of the most representative men of the moderate party.

How speak of the awful catastrophe which occurred last week, and which suggests the question, "Is '84 to be like '83?" Nearly one hundred lives have been lost with the "City of Columbus," lost but a few hours after leaving home for the sunny South. One of the most respected of our clergy is among the victims, under peculiarly sad circumstances. The Rev. Charles A. Rand, rector of Trinity church, Haverhill, Massachusetts, finding himself temporarily incapacitated for the performance of his duties, tendered his resignation a few days ago. His attached people, however, refused to accept it, but insisted on his taking a six months' leave of absence. Accordingly he, with his wife and daughter, and his aged father and mother—the former one of the most celebrated lawyers of New England—embarked on the steamer for Savannah. The whole family has been lost. The terribly long list of the lost includes representatives of the very best Eastern families. The sympathy of the whole Continent is with the bereaved.

THE supposed doubt about the validity of the consecration of Archbishop Parker has rejoiced many Romanists and troubled many Anglicans, and now a devout Churchwoman writes me a long letter on the subject which had just been brought before her with much special pleading, by a Priest of the pseudo Catholic Church. My dear Madam, your scruples are respectable, but it does not, in reality matter in the least whether Parker were ever consecrated or no. Our line of succession in no wise depends upon him.

In 1616 Antonio de Dominis, Archbishop of Spalatro, came to England, and by gift of

King James I., became Master of the Savoy and rector of West Ilsley; and on the 14th December, 1617, he at Lambeth was one of the consecrating bishops of Dr. N. Felton, of Bristol, afterwards of Ely, and of Dr. G. Montaigne, afterwards of London. Dr. Henry Newland, in his life of De Dominis says: "It is an interesting speculation to endeavor to discover what sophistical refutation the impugnors of the validity of English ordination would pretend in derogation of the consecration of the Prelates whom this Archbishop of the Roman Catholic Church assisted in elevating to the highest order of the priesthood." On the 18th of November, 1621, Dr. Montaigne and Dr. Felton were two of the consecrators of Dr. Davenant, of Salisbury; of Dr. Carey, of Exeter; and of Dr. Laud, of St. David's, afterwards of Canterbury, and martyr. After the 13th January, 1638, there was not a Bishop in the English Church whose consecration did not come through Antonio de Dominis. Consequently, and it is no less than providential, we have not only the Elizabethan line of Parker, with which we may rest quite content, but also the Roman line through the Archbishop of Spalatro, in which the other portions of the Catholic Church can find no flaw.

CURRENT THOUGHT AND THEOLOGICAL TRAINING.

BY THE REV. R. FRANKLIN, D.D.

IV.
In this last paper upon the point that I am endeavoring succinctly to present, I propose very briefly to suggest some methods of action.

Let me premise that it is not intended to find fault. Whoever praises the work done and the instruction given in our theological seminaries, I more. The scholarship they have produced, the talents they have educated, the furnishing to mind, heart and character which they have provided, the men who have been and are the instructors, carry their own commendation. Their works go before and follow them. Not a tittle of what is done should be reduced or abated. We need all the sound learning we can get. Our clergy cannot be too well furnished in historic knowledge and appreciation of the old ways. Only when they come forth into life and action, let them not find themselves anachronisms; let them feel and show themselves to be men of their period.

This cannot be done by presenting them with profound lectures, even upon modern philosophy; since such lectures require, for their understanding, a previous knowledge of what modern philosophy is, as well as not a little reading among the voluminous works of the modern philosophers. Nor is profound philosophical learning wanted for the parochial clergy. No one desires to hear philosophical disquisitions from the pulpit. Even should the philosophy be theological, it would, or least might be, too abstruse for spiritual improvement, or even for ordinary understanding.

The point is that modern philosophy, having in fact so entered into the popular mind as to characterize and guide the whole thinking of the American people, it has become imperatively necessary that Christian teachers—Christ's prophets, priests and ruling guides—should clearly perceive, fully understand, and duly respect the spirit and thought of the age.

Training is the remedy; the training, if practicable, of our clergy, but certainly of students, so that they may understand the principles and methods of the prevalent thought, into which they must plunge and swim, or else be content to go under and let the age sweep away from Christ in His Church! This training can only be given personally, by living teachers, themselves specially furnished; and it can only be successfully given by beginning with the elements. Of course the whole vast accumulation of books upon modern philosophy cannot be read through, much less studied well, in the period of candidship; nor can our hard pressed parochial clergy procure either the books or the leisure necessary for such attainments. The facts on which modern philosophy takes its stand, the principles it assumes, and the methods it uses, are doubtless already familiar to some who would make good teachers. Probably the second of the Paddock lectures is the very man needed. He has evidently mastered his subject. He has been long familiar with the work of instruction. It would not be difficult for such as he to carry classes of students through elements of philosophy and show them clearly wherein modern scepticism is philosophically untenable; and where what is true and strong in modern philosophy fits into the verities of the Catholic Faith.

It is perhaps necessary to suspend my line of remark to qualify the reference just

made to a book and its author. It is of course not necessary to say that in commending I do so without reserve. Every one understands that. Besides some minor points, there is one on page 210, which, if not an inadvertence, speaks volumes: "he (the devil) persuaded our first parents that there was no harm in doing wrong." This "great delusion made Bethlehem * * * necessary." I do not propose to comment upon this; but simply to remark in passing that if the Incarnation was not an original part of God's design in creation of man after His own image, then it seems to follow that all the modern and eminently American ideas of the glorious dignity of manhood are also delusions of the devil. On this would follow the practical conclusion that the Church in America need take no pains to train clergy specially for the times they live in. It will be only needful for her to teach them how to live apart from modern progress, how to prepare not for martyrdom, but to be left behind while the race sweeps by and the era unfolds.

Whoever will preach successfully to the American people, must be himself in sympathy with them. He can be in such sympathy who regards the Incarnation as the one only possible method of raising a creature out of servitude, making him a friend of his God, and put his will—the distinctive glory of personality—not into subjection under, but in glad accord with, the will of God.

This is one of the points that belong to philosophy, and if we are to have an American clergy in the American Church, they will have to learn this philosophy and know how to place it in the grand unity of the "One Faith."

The three points which I have touched upon in the course of these papers are enough for illustration. One sees easily the need of careful as well as elementary instruction upon them. Personality! Belief! Natural Godlikeness! They are, however, only examples. A well-ordered and adequate philosophical training of theological students would include these points—making them, perhaps, most prominent on the human side of theology—it would include many more also. On the Divine side of theology there would also be its own list of points of contact with the philosophy—i. e., current thought—of our race and region.

Finally, and as a summary, let us have our theological students trained, and our clergy incited to enter into the progress that surrounds them, so as to give the living Gospel to living men in "language understood of the people". It cannot be that this great nation, born in this new era, held together so wonderfully, carried through such vicissitudes, involved in so many powerful cross-currents of habits, ideas, feelings and hopes, yet so held together by one ruling characteristic, so universally and deeply impressed with the sense of manhood's rights and dignity; it cannot be that this nation has not its own special erection to make in the great building of human history. It will do it, surely. It will do it, according to fixed laws of progress, laws which reason discovers, and out of which draws a philosophy which is part of the great volume of God's "unrevealed", though none the less Divine, truth! Let the Church recognize manhood, and glorify it, as she only can whose office it is to proclaim the Incarnation; and part at least of whose prophetic mission it is to show man's noblest manliness in its normal and therefore most free union and communion with the Brother and Lord of man, the One God-Man.

The phrases and the grooves of the past must be overpassed, not obliterated, but extended somewhat both in length and breadth. The Church in America has a noble work in a splendid field; but she can do the one and occupy the other only by showing herself the Living Church amid this intensely alive race and period; by taking place abreast the ranks of progress; by bearing her glorious witness faithfully; and yet showing a reasonable appreciation of, with a divine sympathy for, man evolving himself bravely after his own conscious type. God's image has unmeasurable possibilities. Our Lord's doctrine and fellowship alone can help their true evolution, and keep us safe while "going on to perfection."

MR. LOWELL has written to Principal Tulloch to state that, owing to his position as Minister of the United States and certain legal difficulties, he has determined to retire from the office of Lord Rector of St. Andrew's University. Mr. Lowell would have taken this step at a much earlier date had he been aware of the difficulties referred to; but he has expressed a hope that he may have it in his power to visit St. Andrew's and address the students and senatus of the University, which Principal Tulloch, on behalf of the senatus, has written requesting him to do.

WESTMINSTER ABBEY.

BY ARCHDEACON FARRAR.

Apart from its elaborate array of services and sermons, and apart from the religious, moral and social influence which it exercises in so many ways upon the masses of the population, Westminster Abbey is a very precious possession to all who speak the English language throughout the world. Perhaps the Londoners who see it daily, or who may have never visited it thoroughly because they can do so at any time, are little able to estimate the full spell of its attractive power. London is yearly thronged by thousands of strangers from America and from all parts of our colonies, and Westminster Abbey is usually the first building to which they devote a day of their time. To them it is the shrine of a devout pilgrimage. They feel the influence of its architecture, which so deeply affected even the mind of Congreve, and made Wordsworth desire "in hours of fear and solemn thought" to roam through its aisles:

Where bubbles burst, and folly's dancing foam
Melts if it cross the threshold.

They feel its inspiring connection with long and glorious centuries of English history which made Nelson exclaim before the battle of the Nile, "Westminster Abbey or a peagee." They feel its silent witness to the truth of William Penn's remark that "the humble, meek, merciful, just, devout souls are everywhere of one religion," when they see a like honor accorded to Romish bishop and Protestant dean, to Dryden the Roman Catholic and Isaac Watts the Non-conformist; or as they gaze on the tomb beneath which sisters so unlike each other as Queen Elizabeth and Queen Mary, "*regno consortes et urna*," share in one common grave as they wore one uneasy crown. They learn unconscious lessons of political and social charity from "the great temple of silence and reconciliation, where the enmities of twenty centuries lie buried," when they look at the memorials alike of Pitt and Fox, of Castlereagh and Canning, of Carey, who died broken-hearted for the death of Charles I., and of Milton, who defended his execution. The Abbey reminds them of God, for it was built in ages of faith to His honor; it reminds them of the vanity of human wishes, for it is "a huge pile of reiterated homilies on the emptiness of renown and the certainty of oblivion;" it reminds them of death, for it is "a symbol of both worlds, the seen and the unseen, and of the veil, thin as a cobweb yet opaque as night, which parts the two;" it reminds them of the simplicity and sacredness of duty, for they may read that lesson in the memorials of many who, in most different ways, after having served God in their generation, have fallen on sleep. There, if in any building in the world, "the stone cries out of the wall, and the beam out of the timber answers it." No man has expressed one of the lessons which it teaches better than Sir Walter Scott:

Here, where the end of earthly things
Lays heroes, patriots, bards and kings,
Here, where the fretted aisles prolong
The distant notes of holy song,
If ever from an English heart,
Oh, here let Prejudice depart!

This part of the subject is almost inexhaustible. I merely touch upon it because it finds a place in many a fine contribution to English literature—in Addison's *Spectator*, in Steele's *Tatler*, in Goldsmith's *Citizen of the World*, in Charles Lamb's *Elia*, in Washington Irving's *Sketchbook*, in Kingsley's *American Lectures*, in Dean Stanley's beautiful *Memorials of Westminster Abbey*; in the allusions of Shakespeare, Beaumont, Waller, Milton, Jeremy Taylor, Congreve, Fuller, Pope, Tickell, Scott, and Wordsworth; as well as in many an eloquent page of Lord Macaulay, whose Essay on Warren Hastings was suggested to him by Dean Milman as they stood looking on the bust of the great Proconsul, and who is never more eloquent than when he is speaking of the Abbey where he was himself destined at last to lie. But further than this, the value of the Abbey as a centre of spiritual influence, in the loftiest sense of the word, depends in no small measure on these priceless associations. The fabric seems to exercise a fascination over the minds of the preachers who address from its pulpit the multitudes by which it is thronged. They cannot forget that it has been at once "the seat of Royalty and the cradle of liberty;" how it was the ancient Treasury and Sanctuary of England; how the House of Commons met in its Chapter House, and the first English printing-press was set up under its shadow; how it is still connected with our oldest order of knighthood; how many kings and queens were baptized, wedded, crowned, and buried there; how it is our chief mausoleum of the illustrious dead; how it contains the shrine of the Confessor, the helmet and shield of Agincourt, the sword of Edward

III., the sacred stone of Scone and Tara; how it has been the meeting-place of the Councils of Westminster, the Convocation of Canterbury, the Assembly of Divines; how the Westminster Catechism and the Westminster Confession were drawn up in the same chamber in which the revised Prayer-book was presented and the revised translation of the Bible accomplished, the chamber where Newton and Addison lay in death, the chamber where Harry IV. died, and whence Harry V. stepped forth a king. Again and again have I heard some of the noblest religious lessons enforced and illustrated by reference to the Minster itself, its structure, its history, its monuments, and above all the lessons taught us by the famous men and the fathers who begat us who lie buried there. Perhaps the most perfect mastery of these allusions is shown in the sermons on the Beatitudes which Dean Stanley was in the course of preaching on Saturday afternoons when his premature death darkened the lives of so many of his friends with a shadow which can never be entirely lifted. It was his characteristic plan to preach a series of week-day sermons, in which, by examples from the dead who lay around, he might give a glimpse of what is meant by the pure in heart, by the merciful, by the poor in spirit, by the peacemakers, by those that hunger and thirst after righteousness, and those who are persecuted for righteousness' sake. In those sermons, so full of child-like and attractive genius, it was part of the design, which he carried out with his usual exquisite delicacy of touch, "to show that we have something in life worth striving for, and that this Abbey, by its various examples, has something worth teaching."

It must not be supposed that these influences are unfelt by the people in general. From morning till night the Abbey is thronged by multitudes, who on bank holidays and other special days form a black moving mass of persons of all ages and conditions, to be counted by hundreds. The guide-books and the information of the vergers, in spite of some imperfections, enable many of these visitors, in proportion to their education, to enjoy what they see, and to understand something of its significance. But, besides this, large parties are constantly conducted over the Abbey by the Dean and Canons. I have in this way shown the Abbey to Princes, to men and women of noble rank, to Roman Catholic Bishops and ecclesiastics, to Blue-coat school boys, to London and country choirs, to Americans and Australians, to many boys and girls from schools of all grades, to parties of clergymen, of candidates for orders, of Non-conformists belonging to every sect, of soldiers, of bandmen, of schoolmasters, of policemen, and, above all, to very large numbers of working men of all sorts of employments. The Dean of Westminster, following the generous precedent set by Dean Stanley, has a still wider experience in this interesting but arduous work. He devotes at least every Saturday of the spring and summer months to enabling working men to appreciate the vast national treasury of religious and historic memorials enshrined beneath that venerable roof.

Turning to the direct religious work of the Abbey, I may mention that the foundation consists of a Dean, six canons, a precentor, five minor canons, and the gentlemen of the choir. Westminster School is also inseparably connected with "the collegiate church of St. Peter." The boys of the Abbey choir, to the number of twenty, have during the last few years been boarded in a choir-house, under the care of a master and usher, and the supervision of one of the minor canons. They receive a free education, and are carefully and religiously brought up. There are three services every day, at 8:30, 10, and 3, of which two are full choral services; and on many days, including the greater number of Sundays in the year, there are four services. The Sunday evening services during Lent, Advent, and the summer months will probably become permanent throughout the year, and would have been so long ago but for the inadequate and contracted resources of the Abbey, diminished as they now are by agricultural distress. The Holy Communion is administered twice every Sunday, and on the great festivals and on all Saints' days. There are afternoon sermons on all Saints' days, on special occasions, and during the sacred seasons sometimes daily, and sometimes once or twice a week. One of the most interesting gatherings in the year is that on Innocents' Day, when a simple sermon is preached to children. A few years ago a thousand poor children of the national schools were brought together in the nave for a service of song. Besides this, lectures on theological and Biblical subjects have recently been delivered on week-days after the afternoon service, by Dean Stanley, on the Beatitudes, by the present Dean, on the Book of Job, by Canon Barry, on the Psalms and Prophets, and by myself on the Gospels and the Epistles of St. Paul. These Saturday lectures have been attended by hundreds of persons, and it is hoped that they may be periodically continued. I may further mention that during last spring the Dean gave a course of lectures on *Butler's Analogy*, in the Jerusalem Chamber, to about fifty of the younger clergy, the number being only limited by the accommodation. There is an offertory every Sunday morning, of which the proceeds are devoted to the charities of

Westminster and numerous good works connected with our home and foreign missions. Thus, the Abbey in various ways furthers the efforts, not only of the Church militant and of the Church evangelistic, but also of the Church beneficent. It may further claim a very direct share in the invaluable work of the Church pastoral. An Act of Parliament requires that one of the canons should be rector of St. Margaret's, and that another should be rector of St. John's. Their nomination to their canopies is also their induction to the benefices. The parishes of St. Margaret's and St. John's, with their daughter churches, of which the patronage is in the hands of the rectors, include a population of 70,000 people; and by this provision two at least of the canons are thrown into close and immediate relation with hundreds of the poor. In this way, and by the agency of very numerous charitable institutions, the Abbey bears a part in that quiet parochial organization of which the total result as a restrictive, a civilizing, and a spiritual agency will never, perhaps, be fully estimated until it is irreparably injured or totally destroyed.

Two great movements have in our own lifetime taken their origin from Westminster Abbey. One of these is the use of the nave of cathedrals for popular services. Until the nave of the Abbey was thus used, amid many misgivings and doubtful prophecies, it was scarcely believed how gladly, and in how many thousands, the masses of the people would throng, as they now throng, to services which are beyond all others, simple, stirring, and hearty. The nave services of all our great cathedrals are the results of this experiment, and the magnificent pulpit in the Abbey nave commemorates the fact that the precedent for them was set by Westminster Abbey in the days when Archbishop Trench was Dean. The other great movement is the occasional rendering of oratorios in our cathedrals. The earliest instance of this was in 1786, on the centenary of Handel's birth, when 10,860 persons assembled in the Abbey to hear Handel's *Messiah*, and when George III., by rising from his seat, affected even to tears, established the now universal custom of standing during the "Hallelujah Chorus." These services, discontinued from 1791 till 1834, were then revived at the command of William IV.; and those who have seen the rapt attention of the vast throngs who of late years have listened in the Abbey to Bach's Christmas music, Handel's *Messiah*, Mendelssohn's *Elijah*, Gounod's *Redemption*, and other great works of genius, can bear witness to the religious and ennobling effect of these sacred festivals.

Two characteristics mark the pulpit of the Abbey. It is pre-eminently national. From the circumstance of the close connection of the Abbey with English history, from its position at the throbbing centre of our political life, from its containing the tombs of so many of our Kings and Queens, from its direct connection with Royalty, it naturally results that subjects of national interest are frequently handled in its pulpit. Those who have worshipped there must often have heard the preachers dilate on such topics as thrift, temperance, the poor laws, the housing of the poor, atheism, corrupt practices, Church legislation, episcopacy, disestablishment, commercial morality, our soldiers and sailors, our Imperial duties, and our colonial empire. Never, perhaps, is the scene presented by the Abbey more solemn than at the funerals of our great men. The highest representatives of statesmanship, art, science, literature, and professional distinction in every branch of life may then be seen standing side by side with royal and noble mourners among the immediate friends of the deceased. Those who have been present at such funerals as those of Charles Dickens, of Lord Lawrence, of Charles Darwin, and of Arthur Stanley; or at such weddings as those of Professor Tyndall or Mr. Lionel Tennyson, have seen groups composed of nearly all the most eminent living men in Church and State. And as the event which has marked the week is almost invariably touched upon in the Sunday sermon, the congregations have heard, among others, the series of funeral sermons in which the late Dean of Westminster has enriched our English literature with noble specimens of religious eloquence.

The Abbey pulpit is also in the best sense catholic. It recognizes no distinctions of party. The members of the capitular body, though often representing very different schools of thought, have always worked together in perfect and unbroken harmony. The worshippers, consisting as they do of persons in all classes of life (the working classes and the poorer classes being largely represented), have not only the opportunity of hearing all who are well known as preachers, but those preachers are selected with perfect impartiality and in equal numbers from men of all parties. There is scarcely a single clergyman, High, Low, or Broad, of any eminence who has not been invited, and in some cases frequently, to speak to the multitudes gathered within those venerable walls; and though it is inevitable, and indeed desirable, that controversial subjects should be occasionally touched upon, I know of no instance in which this has been done in an unfair and acrimonious manner. In the vast majority of cases it would be impossible amid the Christian exhortations of the preacher to detect his sectarian proclivities. Few of them forget the answer of the old

Christian Bishop—"Christianus mihi nomen est, Catholicus cognomen." The religious teaching of Westminster Abbey has been worthy of its history, worthy of a sanctuary which witnesses to the depth and reality of the faith of our fathers and to the unity and charity of our own.—*Pall Mall Gazette*.

THE CHURCH'S CENTENNIAL.

BY THE REV. SAMUEL H. GIESY, D. D.

This year the American Church comes to the centennial of its autonomous being. It was only a step-motherly care the Church of England extended to her exiled daughter in this land, during the colonial period. Godless rulers on the throne, and Erastian ecclesiastics in highest positions, taking little interest in, and paying less heed to, the cry for spiritual help going over with every slow-sailing vessel of the times, gave no encouragement to hope for the speedy and necessary establishment of an American Episcopate.

Against what fearful odds the Church held its ground! What few native candidates for Holy Orders offered themselves were driven, at great personal expense and sacrifice of time, to the hard necessity of braving the "dangers of the sea" to become qualified to minister in this Church. Some noble souls attempted the perilous and protracted voyage; many through sickness on shipboard, through severity of privations, perished by the way.

The end of the War of the Revolution found the Church in a low and deplorable condition. Nor is this to be at all wondered at. The very name of the Church was a sign everywhere spoken against. More than suspected of disloyalty to the patriot cause, parish churches were closed, priests driven from their posts of duty, people intimidated, and even afraid to own their Church relation.

We can well understand how the very name of Bishop was an offence to patriotic ears; in some sense the badge still of that old tyranny from which the country had just emerged through blood and woe. Is anything to be done now to lift the Church out of the ashes; any movement to be made toward securing Episcopal headship and oversight, it must be done most quietly, neither arousing slumbering prejudices and passions, nor provoking opposition on the part of the dominant powers. This will account for the secrecy of that movement which, in the village of Woodbury, on the Festival of the Annunciation, March 25, 1783, resulted in the election of Samuel Seabury as the first Bishop of Connecticut, and of the American Church. Considering the uneasiness of the public mind, it was a bold venture of faith.

Since that eventful day a hundred years have rolled around. A century is not much; "but the long life of a man, and the infancy of a nation." And yet in that brief compass of time, what has been the growth of this Church? "From that germ of four bishops and two hundred clergy, in 1790, it has become, by a swift and unexampled growth, the body we see to-day, its dioceses planted in every State and Territory, representing so much of the wealth, the culture, the piety of the land."

And of this growth this is to be said, it has come, not from within, but mainly from without. Not for ministers only of other bodies, but the people as well, amid the general unrest of religious thought, the Church in its simple and historic faith, in its liturgical worship, in its constitutional order, in its historic sense of the Gospel as enshrined and emphasized in the prominent festivals and the whole round of the Christian Year, in its Sacramental presentation of grace, furnishes just that haven of rest where unquiet souls would be.

It would take a volume to record the grand results of the awakened missionary zeal that now covers every inch of our territory with Episcopal supervision and care. In the growth following from "all sorts and conditions of men," it shows itself to be the Church of no mere insular faith and worship, but the Church Catholic of the ancient creed and Apostolic order—the refuge and home of troubled and uneasy spirits.

Doubtless some are drawn to it by its historic character, by its Apostolic constitution. They are taken with the fact, that it is not a Church of yesterday, nor of the sixteenth century; no mere outgrowth of the great Protestant Reformation; no creation of State under Henry VIII., but clearly primitive in origin and order. In relation to Papal corruptions, errors, and encroachments upon national self-hood and authority, confessedly Protestant, yet is it as undoubtedly primitive in creed and customs and historic connections. Its roots run back to the soil of Apostolic Christianity. It is one with the ancient Church—the Church of Ignatius, Polycarp, St. John. In its own behalf rejecting anything like recent date, it acknowledges no human headship and founder, such as were Luther and Calvin on the continent. In this regard the Anglican Reformation was in principle and character, essentially different from the continental. No one name gave it birth and being, prestige and power. Not a Church then, only three centuries old, with some man's name affixed, but an ancient, Catholic, historic Church, eighteen centuries old.

Doubtless, others are drawn to it by its historic faith in its ancient simplicity. I emphasize simplicity. For, through all these post-Reformation centuries what has been the one signal cause of spiritual disquietude,

distress and unrest? How has modern theology been overlaid with a philosophy of the Divine Fatherhood, of religion, and of the atonement, as hard to preach as to believe! What unbearable things this later dogmatism imposed on the Christian soul! We wonder not at the revulsion of thought and feeling following; nor that the revulsion carried many honest souls into the dreariest extremes of a rationalism with the supernatural utterly eliminated. Another reactionary movement is upon us. The swing of the pendulum is backward. These "knotty points" of theology find no place in divinity schools, and least of all in the pulpit. Certain it is, they are now never heard there to the discomfort and distraction of the soul turning to its God and Saviour.

Nowhere does harsh Calvinism find a ready defender. The giving way of this hard and narrow theology is one of her marked signs of the time. And the Church in the very simplicity and fixedness of her historic creed furnishes a ready escape and refuge from the general doctrinal bewilderment and confusion of the times.

Doubtless, others are drawn to it by its historic sense of the Gospel as set forth and made a living thing in the order of the Christian Year. Redemptive fact is here enshrined in appropriate festival. Christmas, Good Friday, Easter and Ascension day stand for a sense of the Gospel that does not circle around bare doctrine, but centres in the person and work of Jesus Christ, God and Man. The discontinuance of days commemorative of the primordial facts of Redemption has led naturally enough to an unavoidable depreciation of the essential nature and saving significance of the facts themselves. And hence the effort, under some form, to restore their observance. We hail with delight any sign, come whence it may, of a true historic sense of the Gospel as inseparably linked to the person of the historic Christ.

"Who goeth in the way that Christ hath gone, is much more sure to meet with Him, than one that travelleth by-ways."

Others again are drawn to it by its sacramental order of grace. There is a general distrust of purely emotional religion. Nothing so fitful and unreliable as feeling moved as the sand of the desert, hither and thither by varying winds. Through all its history, the Church has emphasized the necessity and efficacy of the Holy Sacraments; and given its high endorsement to the educational sense of religion, starting in the fact of Christian childhood through baptism, and coming through the long process of Christian nurture, in Confirmation and Holy Communion to the realization of its gracious purpose and end.

And what scores, too, are drawn to the Church because she meets in a common liturgical form, the general craving for substantial acts of worship. Let men say and write what they please, people are growing more and more tired of the outside barrenness of worship. Only a day or two ago a person in another body said to me, accounting for some one seeking the Church: "You know or I serve is so bald, and makes large demands upon the Christian imagination to help it out." This, too, serves to explain the large appropriation of parts of the Church's service—the singing of the *Te Deum* and *Gloria in Excelsis*, the recitation of the Creed and responsive reading of the Psalter. We bid them welcome to all they desire to appropriate. It will hasten, I think, the gathering into its fold in yet larger numbers such as are longing in the depths of their soul for the substitution of a common worship for the barrenness elsewhere. In a measure to meet the growing taste in this direction, within and without, the last General Convention, wisely and none too soon, entered heartily into the work of "Liturgical Enrichment," adding greatly to the variety and adaptability of its service to different occasions. What Church in better condition to unify our divided Christendom.

As a closing thought I must not fail to remark upon the tendency of the "Book of Common Prayer" to conserve national unity. The revolutionary period showed on the part of clergy and people of the Church, an intense love of country, making it hard to break away from old associations and affections. And to-day more than all other silent forces, this book is binding north and south, east and west in the bonds of a sisterhood of States, one and inseparable. How impossible from Maine to Florida, from the Atlantic seaboard to the Pacific coast, to offer, from Sunday to Sunday, the same prayer for rulers, and not own the power, in thought, and feeling, and action of common and indivisible interests—one country to live for, and, if need be, die for!

A SAD PICTURE

BY THE REV. L. P. CLOVER, D. D.

The public papers not long since gave an interesting account of a man of talent and prominence having been called to attend the funeral of his sister in a neighboring State. While a clergyman of the Church was reading the service for the burial of the dead, overcome with grief, he sat weeping among his relatives. At the grave he presented a striking picture. In his forty-seventh year, he looked at least ten years older under the heavy sorrow which oppressed his heart. Despite the cold piercing wind, he seemed fixed to the spot, remaining there with his wife and for some time after the rest of the funeral cortège had gone, gazing at the casket which contained the inanimate body of

one who had acted the part of a mother to him in his childhood.

Why should the weeping of this man have called forth the comments of the press? It is not an unusual thing for men to weep at the graves of their friends and relatives. Christians as well as others weep. Christ Himself wept at the grave of Lazarus. And yet there was something singularly sad and touching in the weeping of this man at the grave of his sister, without faith and without hope in Christ, as he had publicly and repeatedly declared himself to be; having in ridicule and contempt compared the Lord God Almighty Who alone has power to stretch forth His right hand to help and defend us, with a household god of earth or stone which he held as a plaything in his hand. There is indeed something exceedingly sad, and well calculated to draw tears from the eyes of a Christian, when he sees a man, who for years has publicly avowed himself an infidel, and taken delight in disseminating his terrible views through the press and in his lectures, when that man, standing beside the grave of a beloved sister, dead to the consoling lesson of St. Paul to the Corinthians, and to the comforting injunction of the same Apostle, "not to be sorry as men without hope for those who sleep in Him"—and to the blessed assurance that that sister departing in the true faith of Christ's Holy Name would have her perfect consummation and bliss, both in body and soul in His eternal and everlasting glory. When a brother at the grave of a sister whom he professed to love, and doubtless did love, finds that the hope and refuge of that sister at the close of life, was in the Church, and in the Faith, and in the God that he derided, there is occasion indeed for tears; not for the departed, but for those who remain.

THE HOUSEHOLD.

A WELL-BEATEN egg is a great addition to a dried-apple pie, giving lightness and a good flavor also.

If the stair rails are dingy, their appearance may be improved by washing them with a little sweet milk; polish with a flannel cloth.

A GOOD way to cook potatoes for breakfast is to cut medium-sized ones in quarters, drop them into hot lard, and fry till brown, the same as doughnuts.

If a baby must be fed with the manufactured food so much used now, it is considered best not to rely exclusively upon any one, but to change from one to another.

If the dish in which scalloped oysters and similar preparations are baked is well buttered, it will be a saving of time and money, for the oysters and crumbs will not stick to the dish.

To keep the baby within proper limits, a little gate is of great assistance. Fasten it to the casing of the door with small hinges, and fasten with a cord or ribbon in a knot that a baby cannot untie.

A DELICIOUS dish for supper or for dessert is made by paring some tart apples, cut them in halves, take out the core, and fill the space with a little butter and sugar; bake them on pie plates; serve hot.

A ROBE for a child's sleigh, or for a man's either, is made by knitting a stripe of bright colored yarns, using for this the odds and ends in the house, then have a plain stripe of dark-colored yarn; finish with a scalloped edge.

A GOOD way to use the yolks of eggs when you have them left after making cake with the whites, is to keep them in a cool place; in the morning beat them well, and dip slices of bread in them and fry brown. Stale bread may be used for this.

OFTEN from the slices of mutton chop a good deal of fat is cut off and is thrown away; this should never be done. Put it in a frying pan and "try it out;" pour off the clear fat, and put it in a tin cup or basin, and you have a nice little cake of mutton tallow that can be used for most of the bruises and hurts of the children. There is nothing more healing for chapped lips and hands.

A WHOLESOME and excellent pudding is made of oatmeal. Mix the oatmeal with a little cold water; then stir it in boiling milk, in the proportion of three tablespoonfuls of oatmeal to one quart of milk; flavor, and let it cool in bowls or moulds, which you have first wet with cold water. Make a sauce to eat with this of cream and sugar, or jelly sauce made thus: To half a pint of boiling water allow an ounce of sugar and two heaping tablespoonfuls of jelly; a teaspoonful of flour, cornstarch, or sago should be dissolved in a little cold water and stirred in. Let this come to a boil, and it is ready for the table.

HOT WATER FOR COLDS.—Dr. George R. Shepherd, Hartford, Conn., says, in respect to the use of hot water as a remedial agent in the treatment of inflammation of the mucous membranes, "I have used hot water as a gargle for the past six or eight years. In acute pharyngitis and tonsillitis, and in coryza, or cold in the head, if properly used in the commencement of the attack, it constitutes one of our most effective remedies, being frequently promptly curative. To be of service it should be used in considerable quantity (a half pint or a pint at a time), and just as hot as the throat will tolerate. I have seen many cases of acute disease thus aborted, and can commend the method with great confidence."

THE habitually or occasionally morose, little imagine the evil they are doing, the injury they cause, the suffering they inflict. We speak not too strongly when we say that many a woman dies simply for want of sympathy; sympathy is to her a mental food; take it away and she starves as literally as when deprived of bodily food. The love which is hers by right, has been denied her, or, at least, it has found no expression, for of what use is money, if it is always locked up in a chest? Of what use is its object if love that is never seen. A kind look, a gentle word, a loving caress, will make the burden on wearied shoulders lighter. Many a man if told that he could add to the happiness of his family by some great deed, would not hesitate to attempt it—but we are not in haste to give a pleasant word in the retirement of our own home.

STORIES ABOUT THE WONDERFUL KINGDOM.

AND SOME OF ITS SOLDIERS AND SERVANTS.

BY C. A. JONES

CHAPTER XXI.—THE SOLDIER AND THE BEGGAR.

After this Council of Nice there were a great many other councils held, to make laws for ruling the Wonderful Kingdom; but you are not old enough yet, dear children, to understand all about these things; we read of persecutions in Persia and in Egypt, and of martyrs who laid down their lives because they would not say that they believed in the false doctrines of Arius; and we hear of a great saint, named Athanasius, who suffered greatly for the Faith of Christ, and who was obliged to live in the Egyptian tombs to hide from his persecutors. He was Bishop of Alexandria, and he did more than any one else ever did to convert people from the heresy of Arius to the true faith. Five times he was sent into exile, and then he was recalled, and died peacefully amongst his own flock, in his own city.

There were a great many saints of God at this time, about whom I will tell you a little. There was St. Martin, who was born on the borders of Hungary, and whose parents were Pagans; they went to live after a time at Pavia, in Italy, and the little boy Martin, when he was only ten years old, became a catechumen; he wanted to hear more about God, and about Jesus, and to be baptized, and he led a very holy life, and when he grew up and became a soldier, he was still a catechumen, and he went into France with the army; and one winter's day when it was so cold that many a poor creature died from the effects of the bitter weather, he was passing through the town of Amiens, and a beggar passed by with hardly any clothes on, and he begged those gay young soldiers to help him. They laughed, and passed on. Martin had already given away all the money he had, nothing was left him but his soldier's cloak and his armor, but he could not bear to see that poor man shivering and looking so miserable, so he took his sword and cut his cloak in two, and gave half to the beggar.

Next night he had a dream, he saw Jesus standing by his side in the cloak which he had given to the poor man, and he heard Him say, "Martin, yet but a catechumen, hath clothed Me in this garment."

After this he was baptized, and he left the army, and he went to be taught all the duties of the Christian faith by St. Hilary, Bishop of Poitiers, a very holy man. In time St. Martin became Bishop of Tours, and he is called the Apostle of Gaul, because of all the good works that he did for the Church in Gaul.

CHAPTER XXII.—THE APOSTLE OF IRELAND.

You know I told you that St. George was the Patron Saint of England, and St. Nicolas of little children. The Scotch people take the holy Apostle St. Andrew as their Patron Saint, and Wales has the good Bishop St. David. Ireland has St. Patrick, who is called the Apostle of Ireland, and who lived about the same time as St. Martin of Tours. St. Patrick's story is one which I think you will like.

He was born in France, near that town which we now call Boulogne, and when he was quite a boy some pirates (you know what pirates are, do you not? they are sea-robbers, people who go about in ships to try to seize other ships, and do all the mischief on land that they can)—well, a band of these pirates carried Patrick away from his home to their own country of Ireland, and sold him as a slave to a man named Milcho. The boy had not thought much about God and religion when he was at home with his father and mother, he was a thoughtless, careless, happy youth then; but now whilst he sat alone upon the hill-side, tending his master's sheep, God put holy thoughts into his head, and in the cold, dark winter days, amid the rain and the frost, and the snow, he used to get up at day-break and say his prayers, and sing hymns of praise.

He had been a slave for six years, and one night as he slept he heard a voice telling him to escape, that a ship was ready for him on the sea shore which would take him to France.

He went and found the vessel; at first the captain refused to take him, but afterwards he changed his mind, and in three days St. Patrick once more stood on the shores of France; but he had a long, long way to walk before he could reach his home, and on the way through the wild country he and the sailors who were travelling with him were nearly starved, then St. Patrick prayed to God, and some pigs appeared in the brushwood, and they killed them and ate the meat; afterwards they came upon some wild honey, and they knew that the

Christians' God had sent it to them, and they thanked Him for His mercy.

One night when St. Patrick was lying on his bed in his father's house, he again heard a voice which said in the Irish language, "We beseech thee, holy boy, to come and walk with us still." He seems to have understood from this that God willed that he should go and preach to the people of the country where he had been a captive, and he went to Tours, where St. Martin (of whom I told you in the last chapter) lived, and who it is said was St. Patrick's uncle; afterwards he was in Rome, and the Bishop of Rome sent him to Ireland, and at Evreux, a place in France, he was consecrated bishop, and then continued his journey.

I cannot tell you all he did for Ireland, or how many souls he converted, and how many people he baptized; but I must just find space for one little story about his preaching to the wild people.

He was standing at the top of a hill, trying to explain to them the mystery of the Holy Trinity, of the Three Persons in One God, and he stooped down and picked a little piece of shamrock, and showed his hearers the three leaves growing out of the one stalk, each just as perfect, just as beautiful as the other; and he told them that that little leaf was an emblem of the Blessed Trinity; and they believed his word, and now-a-days the Irish people love that little simple leaf, because of St. Patrick's teaching.

He lived to be a very old man, and he built a beautiful Cathedral at Armagh, and was indeed in all things "The Apostle of Ireland."

BLESS HIS HEART.—In a very elegant palace-car entered a weary-faced, poorly dressed woman with three little children—one a babe in her arms. A look of joy crept into her face as she settled down into one of the luxurious chairs, but it was quickly dispelled as she was asked rudely for her ticket, and then told she had no business here, but must go into the next car.

A smile of amusement was seen on several faces as the frightened group hurried out to enter one of the common cars. Upon one young face, however, there was a look of distress.

"Auntie," said a boy to the lady beside him, "I want to carry my basket of fruit and this box of sandwiches to the poor woman in the next car. Are you willing?"

He spoke eagerly, but she answered, "don't be foolish, dear; you will need them yourself."

"No, I'll not need them," he answered decidedly, but in a very low tone, "You know I had a hearty breakfast and don't need a lunch. The woman looked hungry, auntie, and so tired too, with those three little babies clinging to her. I'll be back in a minute, auntie; I know mother wouldn't like it if I didn't speak a kind word to them."

The worldly aunt looked after him with a tender expression on her face and said, audibly, "Just like his mother."

Later, as the lady passed the mother and the three children, she saw a pretty sight—the family feasting; the dainty sandwiches eagerly eaten, and the fruit basket open.

The eldest child, with her mouth filled with bread, said, "was the pretty boy an angel, mamma?"

"No," answered the mother, and a grateful look brightened her faded eyes, "but he is doing angels' work, bless his dear heart!"

And we, too, said, "Bless his dear heart."—Peoria Call.

SIR JOHN LUBBOCK, M. P., the celebrated scientist, has sent a letter to the Spectator, in which he narrates his partial success in attempting to teach a dog to read. He says: "I prepared some pieces of stout cardboard, and printed on each in legible letters a word, such as 'food,' 'bone,' 'out,' &c. I then began training a black poodle, Van by name, kindly given me by my friend, Mr. Nickalls. I commenced by giving the dog food in a saucer, over which I laid the card on which was the word 'food,' placing also by the side an empty saucer, covered by a plain card. Van soon learnt to distinguish between the two, and the next stage was to teach him to bring me the card; this he now does, and hands it to me quite prettily; and I then give him a bone, or a little food, or take him out, according to the card brought. He still brings sometimes a plain card, in which case I point out his error, and he then takes it back and changes it. This, however, does not often happen. Yesterday morning, for instance, he brought me the card with 'food' on it nine times in succession, selecting it from among other plain cards, though I changed the relative position every time. No one who sees him can doubt that he understands the act of bringing the card with the word 'food' on it as a request for something to eat, and that he distinguishes between it and a plain card. I also believe that he distinguishes, for instance, between the card with the word 'food' on it and the card with 'out' on it. This, then, seems to open up a method which may

be carried much further, for it is obvious that the cards may be multiplied, and the dog thus enabled to communicate freely with us. I have as yet, I know, made only a very small beginning, and hope to carry the experiment much further, but my object in troubling you with this letter is twofold. In the first place, I trust that some of your readers may be able and willing to suggest extensions or improvements of the idea. Secondly, my spare time is small and liable to many interruptions; and animals also, we know, differ greatly from one another. Now, many of your readers have favorite dogs, and I would express a hope that some of them may be disposed to study them in the manner indicated. The observations, even though negative, would be interesting; but I confess I hope that some positive results might follow, which would enable us to obtain a more correct insight into the minds of animals than we have yet acquired."

THE LEAD PENCIL.—There is no lead pencil; and there has been none for fifty years. There was a time when a spiracle of lead, cut from the bar or sheet, sufficed to make marks on white paper or some rougher abrading material. The name of lead pencil came from the old notion that the products of the Cumberland mines, England, were lead, instead of being plumbago, or graphite, a carbonate of iron, capable of leaving a lead-colored mark. With the original lead pencil or slip, and with the earlier styles of the "lead" pencil made direct from the Cumberland ore, the wetting of the pencil was a preliminary of writing. But since it has become a manufacture the lead pencil is adapted, by numbers or letters, to each particular design. There are grades of hardness, from the pencil that may be sharpened to a needle point, to one that makes a broad mark. Between the two extremes there are a number of graduations that cover all the conveniences of the lead pencil. These graduations are made by taking the original carbonate, and grinding it, and mixing it with a fine quality of clay in differing proportions, regard being had to the use of the pencil. The mixture is thorough, the mass is squeezed through dies to form and size it, is dried, and incased in its wood envelope.

A cold may be a dangerous thing or not, depending upon the means at hand to combat it. It is a wise precaution to provide against emergencies that are liable to arise in every family. In sudden attacks of cold, cough, asthma, etc., Ayer's Cherry Pectoral will prove the quickest and most effective cure, and your best friend.

Good health is the greatest of fortunes; no remedy has so often restored this prize to the suffering as Hood's Sarsaparilla. Try it.

SUBSTITUTES.

The public are cautioned against a custom which is growing quite common of late among a certain class of Druggists. For instance, when asked for a bottle of

Allen's Lung Balsam,

Which is the leading remedy for all Throat and Lung Diseases, and is frequently recommended by Physicians who know of its true merits. The Druggist suddenly discovers that they are "sold out" of this article, "but have another remedy of their own manufacture just as good, if not better," which they will supply at the same price. The object of this deception is transparent. These substitutes are made up to sell on the great reputation of the Balsam, and are compounded of cheap Drugs, which enables him to realize a few cents more profit. Allen's Lung Balsam is a purely vegetable compound and contains no opium in any form. You who are troubled with Cough or Cold, or that dread disease Consumption, will consult your best interests by purchasing Allen's Lung Balsam, and beware of substitutes.

Ministers and Public Speakers,

Who are so often afflicted with throat diseases, will find a sure remedy in this Balsam. Lozenges and wafers sometimes give relief; but this Balsam, taken a few times, will insure a permanent cure.

As an Expectorant it Has No Equal.

It is harmless to the most delicate child. It contains no opium in any form. Directions accompany each bottle.

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Advertisement for ELY'S CREAM BALM, featuring an illustration of a woman and child, and text describing its uses for various ailments like Catarrh, Hay-Fever, and Croup.

Advertisement for Singer Sewing Machines, showing an illustration of the machine and listing various models and their prices.

A Safeguard.

The fatal rapidity with which slight Colds and Coughs frequently develop into the gravest maladies of the throat and lungs, is a consideration which should impel every prudent person to keep at hand, as a household remedy, a bottle of AYER'S CHERRY PECTORAL.

Nothing else gives such immediate relief and works so sure a cure in all affections of this class. That eminent physician, Prof. F. Sweetzer, of the Maine Medical School, Brunswick, Me., says:—

"Medical science has produced no other anodyne expectorant so good as AYER'S CHERRY PECTORAL. It is invaluable for diseases of the throat and lungs."

The same opinion is expressed by the well-known Dr. L. J. Addison, of Chicago, Ill., who says:—

"I have never found, in thirty-five years of continuous study and practice of medicine, any preparation so great a value as AYER'S CHERRY PECTORAL, for treatment of diseases of the throat and lungs. It not only breaks up colds and cures severe coughs, but is more effective than anything else in relieving even the most serious bronchial and pulmonary affections."

AYER'S Cherry Pectoral

Is not a new claimant for popular confidence, but a medicine which is to-day saving the lives of the third generation who have come into being since it was first offered to the public.

There is not a household in which this invaluable remedy has once been introduced where its use has ever been abandoned, and there is not a person who has ever given it a proper trial for any throat or lung disease susceptible of cure, who has not been made well by it.

AYER'S CHERRY PECTORAL has, in numberless instances, cured obstinate cases of chronic Bronchitis, Laryngitis, and even acute Pneumonia, and has saved many patients in the earlier stages of Pulmonary Consumption. It is a medicine that only requires to be taken in small doses, is pleasant to the taste, and is needed in every house where there are children, as there is nothing so good as AYER'S CHERRY PECTORAL for treatment of Croup and Whooping Cough.

These are all plain facts, which can be verified by anybody, and should be remembered by everybody.

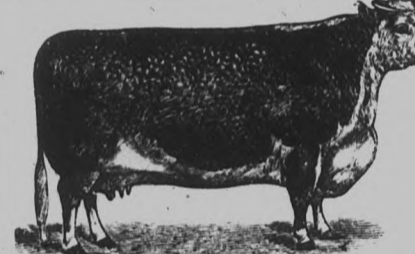
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New 3-wheel Sulky Plow 100 Pounds Lighter Draft

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Chicago, January 26, A. D. 1884.

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Chicago, January 21, 1884.

State of Illinois—County of Cook. ss

Arthur P. Seymour of the Living
Church Co., Publishers of the Living
Church, of Chicago, Ill., does solemnly
swear that the average weekly circulation
of the Living Church is now Thirteen
Thousand copies per week.

ARTHUR P. SEYMOUR.

Subscribed and sworn to before me this
21st day of January 1884.

GEORGE F. KOESTER,
Notary Public.

PERHAPS it is most charitable to con-
sider infidelity a kind of insanity. How
else can we account for the blasphemies
of Mr. Ingersoll, the eccentricities of
Mr. Miln, and the late incoherent rav-
ing of Mr. Moncreu Conway? It is re-
ported that the latter has been lecturing
in Australia against Christianity, trying
to hold up to ridicule the "howlings of
the missionaries." Some one suggests
that he "might have had good reason for
howling, had he visited that locality be-
fore the missionaries had made it safe
for him."

It is a blessed calling to be a bearer
of light to souls that dwell in darkness.
This calling is fulfilled in the highest
degree by those who bear the good tid-
ings of Redemption to perishing sinners,
and win souls to Christ by the ministra-
tion of the Word and Sacraments. All
cannot minister in this way, but all can
reflect some rays of the Divine Light by
which the shadows of sin and sorrow are
dispelled. Even in the social circle good
cheer and charity may be diffused by the
genial conversation of the Christian man
or woman. "Use hospitality, one to
another." Encourage the faint-hearted,
praise the timid, lift up the fallen, soften
the asperity of criticism, say a good
word for the unfortunate, and help the
down hearted to hope and struggle on.
A sympathetic smile may lighten the
darkness of a great disappointment.

THE diocese of Mississippi is certainly
in sore straits. Its funds are gone in the
failure of a trusted bank, and its aged
and saintly Bishop and his vigorous as-
sistant, with many of their clergy and
of their most generous laymen have lost
large amounts. There is, probably, no
missionary jurisdiction in the Church
where the needs are greater and the re-
sources smaller, and yet, because it is an
organized diocese, the Missionary Board
can do little or nothing for it. We
shall be glad to receive and forward any
sums which may be committed to our
care, either for the "Bishop Green Fund"
—the entire amount collected for which
has been swallowed up—or for the gen-
eral expenses of the diocese. If each
subscriber would forward twenty-five
cents, we should have a "LIVING CHURCH
Mississippi Fund" of \$3,500.

ONE would suppose that a man who
could not accept the Christian religion,
would at least let it alone. If he could
not find in it anything adapted to the
needs of his own soul, he might see that
it is a blessing to millions, and that the
world is infinitely better for its influ-
ence. He might conclude that men are
mostly fools, but he ought to be consid-
erate of their weakness, and refrain
from interfering with the beliefs which
alone prevent their harmless folly
from becoming irresistible madness.
But the skeptic is not considerate. If
he were he would not be a skeptic. He is

ruthless. That he is not happy in his
unbelief, is evident from the fact that he
assails with vituperative rancor the
faith which he affects to despise.

There have been unbelievers in every
age. They have agreed in scarcely any-
thing except in denial. Each has had
his theory of life, his philosophy of be-
ing, and he has had his theory and phi-
losophy all to himself. Nobody agreed
with him, and nobody cared to interfere
with him. But he has not been satisfied.
Having nothing to propose that other
men would listen to, he has busied him-
self with attacking the beliefs of those who
did not agree with him. He has always
been an Ishmael, and always will be.
He is at war with all mankind, fighting
against God and his conscience, and go-
ing down to death, condemned by all
that he has warred against. He leaves
nothing behind for which the world
thanks him. He is a miserable failure,
so far as this world goes, and what can
we hope for him in any other world?

A LAST WORD ABOUT LUTHER.

We gave, some time ago, what seemed
to be a fair and reasonable estimate of
the character and work of the German
Reformer. Our excuse for recurring to
the subject again, is that a criticism
upon one of our paragraphs recently ap-
peared in the *American Literary Church-
man*, with the insinuation that THE
LIVING CHURCH had given utterance to
calumny. In that paragraph we ex-
pressed the opinion that many sectarians
accept Luther as the founder of their
religion. It is absurd to suppose that
by this statement we meant that Luther
was regarded as a god by any who follow
his teachings. We have good authority
for saying that the Church is "founded"
upon the prophets and apostles, but
this does not deny that Jesus Christ
is the chief corner-stone. The most that
our statement can fairly be construed to
mean is, that with many sectarians, Lu-
ther is more honored than prophets and
apostles, and that to him are attributed
the discovery and establishment of the
fundamental principles of their religion.
That is all we meant to say, and we say
it again with full conviction that it is
true. Protestantism is regarded by
many sectarians as a religion, and Luther
was the founder of Protestantism. That
does not charge upon those sectarians
that they put Luther before God, any
more than by saying that Mohammed was
the founder of Mohammedanism, do we
accuse the Mohammedans of worshipping
their prophet. There is no more "cal-
umny" in the one case than in the other.

The extravagant and almost blasphemous
laudations of Luther which have
been called out by the recent anniversary,
seem to us deserving of rebuke. It has
been assumed and asserted, again and
again, in public meetings, that we owe
everything to Luther, that "Evangelical
religion was unknown in the world for
generations before he appeared, that the
gates of hell had prevailed against the
Church, and that by this one man has
come the liberty and power of modern
Christianity." In writing the paragraph
to which allusion has been made, we had
before us a report of one of these public
meetings held in the city of Toronto.
One speaker said, "we owe the doctrine
of justification by faith to Luther!"
Others said, "we owe all our liberties to
Luther," others, "we owe the Bible to
Luther," others, "we owe all we have
most precious to Luther," and so on and
so forth. If this is not exalting Luther
as a founder of religion, above prophets
and apostles, we fail to understand the
meaning of language.

The *Dominion Churchman*, comment-
ing upon this, remarks: "We thus get
at the secret of the marvellously absurd
belief of many, of well nigh all sectari-
ans, that between the days of the Apos-
tles and A. D. 1483 there was a total
blank in the history of the Church, and
that the birth of Luther was a second
Incarnation." This is much stronger lan-
guage than THE LIVING CHURCH employ-
ed. Even Dr. Ryle, who holds the office
of a Bishop in the Catholic Church, during
the season of Luther anniversaries, which
was also the season commemorating the
Advent of our blessed Lord, said that he
"regarded the Reformation as the great-
est blessing God had ever been pleased
to confer upon this fallen world." He

might, at least, have placed it second to
the Incarnation.

We have no quarrel with Luther for
quarrelling with the Pope. We are not
disposed to disparage his splendid
bravery in opposing wickedness in high
places. But we do think that the extrava-
gant and indiscriminate glorification of
the man and the movement, needs to be
met by sober truth and temperate coun-
sel. Luther did a grand work of de-
struction, but a very poor work of con-
struction. We may excuse his mistakes,
for the times were evil; but why should
we pervert truth and history by hailing
him as the discoverer of truth which he
did not discover as the restorer of doc-
trine which he did not restore, as the
champion of liberty, which is not liberty
but license.

As to the true doctrine of Justification
by Faith: Was this lost to the Christian
world before Luther wrote? A Roman
Archbishop, who died about the time of
Luther's birth, in his will wrote thus:
"Believing that not for my merits, but
by the virtue of the passion of Jesus
Christ, I shall have part in a future re-
urrection, I place my hope of Salvation
in the passion of Christ." By this it
would seem that there were others be-
sides Martin Luther who looked for Sal-
vation to the Atonement of Christ on
Calvary, and not to Papal Indulgences.

The exaggeration of this doctrine,
that salvation is by faith alone, Luther
is responsible for, more than any other
man. In St. James' Epistle we read that
"Faith, if it hath not works, is dead,
being alone." Luther could not accept
the teaching of St. James, and so much
the worse for that Epistle. It was "a
man of straw" to him. His doctrine of
"faith" alone has been productive of
untold evil. "Believe you are saved,
and you are saved," has been the corol-
lary of his proposition, from which has
come the sentimental religion of our
modern sectarianism.

His doctrine of "the Bible alone" has
been equally pernicious. We yield to
no one in reverence for the word of God.
We cannot palliate, as does the *Ameri-
can Literary Churchman*, the course of
such men as the Rev. Heber Newton.
But we cannot see that Luther did the
world a great service, by proclaiming
that every man should make his religion
out of the Bible on his own interpreta-
tion. We are confident that if Luther
were alive to-day he would not promul-
gate any such opinion. He rebelled
against Papal authority in dividing the
word of truth. He saw only the enormi-
ty of evil developed at Rome. Per-
haps for him at that time no other view
was reasonable than that every man
should take the Bible, and make out of
it anything that he could construct as a
system of religion. But the descen-
dants of the Anglican Reformers know
that the Bible is to be received and in-
terpreted in the light of the Christian
Creed. The witness of the early Church
is a safe guide in "doubtful disputations,"
and we may receive that, not as the tes-
timony of individuals, but as the testi-
mony to facts established at a time when
proofs were accessible.

Many people fancy that Luther was
the first to translate the Bible into Ger-
man, and that before his day it was not
allowed to be read by laymen. The fact
is, not less than fourteen editions of the
Bible were printed in the vernacular be-
fore Luther's translation, and no eccle-
siastical tribunal interfered. It was not
until the Roman hierarchy had become
alarmed by Luther's abuse of the Bible
that restrictions were imposed. This is
not saying that the Roman hierarchy
was right. It is, nevertheless, a fact
that should be considered in this con-
nection.

Another fact for ultra-protestants to
consider is this, that upon several points
now considered essential to Protestant-
ism, Luther was not a Protestant at all.
He waged uncompromising war with
Zwingli on the doctrine of the Real
Presence. He defended that doctrine in
language which Dr. Ewer would have
hesitated to employ, and attacked
Zwingli with a vehemence and vituper-
ation which no Christian should be
guilty of. In some portions of the
Lutheran church to-day the Blessed Sac-
rament is celebrated with a ritual that is
not permitted in any English Cathedral, a

ritual teaching by word and symbol the
Eucharistic adoration which Protestants
abhor.

If there is any one thing which Pro-
testants hate, it is confession to a priest.
Luther taught it. In his Catechism
there is a section entitled, "How the un-
learned (*die Einfaltigen*) should be
taught to confess." The penitent is in-
structed to examine himself by the Ten
Commandments, and specimens of what
he may feel moved to say are given. It
proceeds:

Then shall the Father Confessor say
—God be merciful unto thee and
strengthen thy faith. Amen. Further—
Dost thou believe that my forgiveness is
the forgiveness of God? Answer—Yes,
dear sir. Then let him say—As thou
believest, so be it unto thee. And I, by
command of our Lord Jesus Christ, for-
give thee thy sins in the name of the
Father, and of the Son, and of the Holy
Ghost. Amen. Depart in peace.

As to the life and character of the
man it is not necessary to enquire. It is
impossible to find an impartial biogra-
phy. He has been as much slandered,
doubtless, as he has been over praised.
He was the central figure of a great
movement, but he no more made the
Reformation than Peter the Hermit,
made the Crusades.

THE BEGINNING OF MIRA- CLES.

"This beginning of miracles did Jesus
in Cana of Galilee, and manifested forth
His glory." In a quiet country village
home, amid a little company of wed-
ding guests, the most of whom knew
nothing of the wonderful occurrence
which has made the place and the hour
forever memorable, the Son of God be-
gan His manifestation of love and power.
Truly He came not with "observation."
The wisdom of the world would not
thus have pictured the King of Glory
entering upon his career of conquest.
There should have been attending mul-
titudes, an imminent crisis at which the
expected deliverer appeared in majestic
form and commanding presence, per-
forming some prodigy before which the
souls of men were awed and their bodies
were prostrated in fearful wonder. Not
thus was the first Epiphany of the Mes-
siah. It was like the dawn that lights
the eastern sky by gentle and gradual
approach, unperceived by the master of
the house and by the guests, seen only
by those who serve. Not of the earth
was the glory there manifested forth;
not such as human ambition pictures for
its attainment. It was the glory of God
which blossoms in the wilderness where
no eye can see, which appears to soli-
tary souls in hours of prayer and Holy
Communion, which irradiates the coun-
tenance of the humblest saint, and lights
up the face of the little child that kneels
with clasped hands in prayer.

This "beginning of miracles" is in ac-
cordance with all the wonderful works
wrought by our blessed Lord, and is
consistent with His entire life and min-
istry. He wrought no miracles for the
sake of attracting attention. He refused
to use His power to produce signs and
wonders. There was no reference to
public opinion or public applause, in
anything that He did. His miracles
were a manifestation of His compassion,
and therefore a manifestation of glory.
Though they were known to few, at the
time, they have been made known to
countless millions since; and to us they
signify more than the exercise of Omnip-
otent Power. To us they are the mani-
festation of Divine Love, that conde-
scends to the humblest home of human-
ity, and regards the condition of every
human soul.

The motive and purpose of this "be-
ginning of miracles" is, perhaps, not
generally apprehended. May we not
reverently believe that our Blessed Lord
chose this as the most significant act by
which His entrance upon His ministry
might be marked? What could
more completely indicate His sym-
pathy with us in our home life, than
His presence and participation in the
marriage feast at Cana? It was an evi-
dence that He came not to destroy but
to sanctify our human relationships.
Was it not to sanction the Holy estate
of Matrimony, and to set the seal of His
allowance to innocent and wholesome
festivity, that He suffered Himself to be
a guest at the marriage in Cana? He

had compassion upon the distress of the
bridegroom whose hospitality He had
accepted, and manifested his sympathy
with those who suffer in mind, as after-
wards with those who suffer in body.
He was as ready to minister in the
house of joy as in the chamber of mourn-
ing, and He Whose feet were turned to-
ward Calvary began to manifest His
glory amid a scene of domestic festivity.

THEOLOGICAL MYOPIA.

There is a disease of mental vision,
assuming epidemic form in these days,
called theological myopia. In myopia,
the eyesight is not destroyed, but it is
blurred, and objects seen are deficient in
outline. Definiteness of shape resolves
into *chiaro-oscuro*, or dissolves into airy
nothingness. In this unfortunate con-
dition, the individual can perceive none
of the details of a landscape. The mist
that is in his eyes hangs over it. He is
as dubious about shapes as Polonius
was. Upon the streets he cannot recog-
nize his friends, nor distinguish an ele-
vator from a Cathedral. Glasses are
his only relief. But our theological my-
opists do not avail themselves of arti-
ficial aid to correct their defects of vis-
ion. On the contrary they spurn the
thought, and denounce clear-eyed vision
as a relic of superstition. It is the fash-
ion of these persons to be myopic, but
not to wear convex glasses.

They call themselves advanced think-
ers, but the title does not seem appro-
priate, for to think is to be definite.
We are inclined to call them dreamers,
introspective sentimentalists, residents
of Point No-Point. The chief feature
of their advanced position is, that being
myopic, they demand that all the rest of
the world shall become like them. Be-
cause they cannot see the divine origin,
the necessity, the power and beauty of a
dogmatic and institutional religion, such
as the religion of Jesus Christ is, they
imagine that a dispensation of fog is
upon us, which they call, by the taking
name of "the spirit of the day," and an-
nounce that unless the definite outlines
of the Faith dissolve into fog, hard will
be the fate of it! Theological readjust-
ment or death!—this is the startling al-
ternative; and well-grounded is the cry,
for we know of nothing more likely to
write in pain and die amid its worship-
pers than this absurd though fashion-
able conceit of converting Christianity
into a sentiment, a mystic dream, a
moral mist.

THE LECTONARY.

Notice is hereby given that the Gen-
eral Convention has amended the Lec-
tionary contained in the Book of Common
Prayer, by substituting for the tables of
lessons in said book, certain other tables,
and by inserting after the third para-
graph of "The Order how the rest of
the Holy Scripture is appointed to be
read," the three rules following:

"If in any Church, upon a Sunday or
Holy Day, both Morning and Evening
Prayer be not said, the Minister may
read the Lessons appointed either for
Morning or for Evening Prayer.

"At Evening Prayer on Sunday, the
Minister may read the Lesson from the
Gospels appointed for that Day of the
Month, in place of the Second Lesson for
the Sunday.

"Upon any Day for which no Proper
Lessons are provided, the Lessons ap-
pointed in the Calendar for any Day in
the sameweek may be read in place of
the Lessons for the Day."

[Attest] CHAS. L. HUTCHINS,
Secretary House of Deputies.

LETTERS TO THE EDITOR.

THE GALLICAN CHURCH.

To the Editor of the Living Church:

My attention has been called to an error
concerning the Gallican Church, of Paris, in
your journal of December 29th, and I feel
very sure that the Christian courtesy which
I have met with on every side in this coun-
try, will not find an exception at your hands,
and that you will gladly correct the error
into which you have fallen, in your earliest
number.

You stated that with the legalization ac-
corded to the Gallican Church by the French
government, there is also accorded a subsidy.
This is entirely erroneous. We cannot ex-
pect any material aid whatever unless there
be a special act of Parliament for the pur-
pose, and this, we have not asked.

The French government not only supports
the three Churches of which you spoke; the
Roman, Jewish and Protestant; but those of
Mahomet (in Algiers), and of Buddha, (in
Cochin-China); while the Gospel preached

upon Evangelical and Catholic principles, to more than twenty persons assembled, has heretofore been unlawful; and in our case as with all other religious services, (Cults) in France, except those above mentioned, only tolerated.

When I notified the Prime Minister, M. Jules Simon, five years ago, that I intended to speak upon what I deemed the most important of all subjects to my country, viz: Catholic Reform, he, with the Prefect of Police, begged me not to attempt it, but rather, to leave the country, lest my preaching might disturb the public peace. And as I persisted, assuring them that mine was a Gospel of Peace, I was forbidden to preach upon any religious as well as political subject, and had a Commissary of Police sit at my elbow every time I spoke in public. But God helped me to say all I would; and to-day our Republic being convinced of the justice of our cause, as we are the old Gallicans of France, and of the utility of Catholic Reform, have given the Gallican Church, which is composed of over twelve hundred members, eleven clergy—five ordained and six candidates for Holy Orders, with an Anglican Bishop temporarily in charge—le *raison d'être*, i. e. legal right of existence. Thus our work has been recognized of men and blest of God, and we are most grateful! And although we are in one of the most painful crises which the Latin church has ever been called to pass through, misunderstood by many, misrepresented by others, yet we do believe that God will lead and help us until we are a regularly organized and autonomous Church; and that the Church of France, as well as the other national Churches throughout the Roman Communion, shall become free according to the promise of our Divine Head and Master, Whose truth alone can make peoples as well as individuals, really free.

HYACINTHE LOYSON,
Rector de l'Église Gallicane à Paris.
January 12, 1884.

BISHOP JAGGAR ON MUSICAL SERVICES.

To the Editor of the Living Church:
The item which you clipped from my parish paper, regarding the remarks of the Bishop of Southern Ohio at the opening of the new St. Paul's church, Cincinnati, was based upon what proved to be an incorrect report of his address in one of the daily papers. It is but just to him that I ask you to publish his exact words, which follow:

Musical services, within certain limits, and under certain conditions, may be helpful. But I am jealous for that distinctive feature of the Church's system, the Common Prayer, in which all may unite. I am afraid of any practices which would delegate to a choir, prayers and praises which belong to the people. One of the grandest and most devotional services I ever attended, was a choral service in the old Chester Cathedral. But the vast congregation of more than four thousand people took part in it. The service moved on in stately measure, with no distorting or repetition of words, or trifling interludes. But all churches are not Chester Cathedrals, nor all congregations educated, as the English are, to take their part. I hope that in ministering wisely to a variety of tastes and needs, you will observe a due proportion between the plain, common prayer, the choral service, and distinctively preaching services—always aiming at that which is good to the use of edifying.

Let me also remind you that the surpliced choir referred to is the first in this diocese, the one you mention being in the then undivided diocese of Ohio. J. T. WEBSTER.
Dayton, Ohio, January 19, 1884.

THE LECTONARY.

To the Editor of the Living Church:
I have sent to THE LIVING CHURCH, an official notice of the action of the General Convention on the Lectionary. Earlier notice of such action has not been given for two reasons. 1st. The Convention did not fix the date on which its action should take effect. It is to be presumed, therefore, that, as in the case of canons not otherwise specially ordered—it was intended that the resolutions respecting the Lectionary should go into effect January 1st, in accordance with Title IV, canon 4 of the Digest.

It was useless to announce the new law until it could be obeyed. No provision was made for the distribution of the Lectionary; and it seemed best not to give official notice until the clergy had generally supplied themselves with the Lectionary in the several almanacs.

May I add a word in reference to the sale of documents by the Secretary? This is done simply for the convenience of the clergy and others. Most of the clergy will receive copies of the journal and Digest. Some, who funder the resolutions of the House of Deputies are not entitled to them gratuitously, secure them through the Secretary. The Pastoral Letter, after it is read at the closing services of the Convention is sent to the clergy by the Secretary of the House of Bishops. Some of the clergy desire extra copies. For this purpose, I have a small number printed. The Lectionary is printed from plates used by the committee in making their report to the Convention. As the page is a large one, and well adapted to use in Church, it was thought that the clergy might be glad to have it in this form.

It is not the intention of the Convention to make money by the sale of these documents, but to supply them at cost to those wishing them. Actually, however, the cost has seldom been met. CHAS. HUTCHINS.
Medford, Mass., January 10, 1884.

APPEAL.

Offerings are asked for the church work among deaf-mutes in the Central Western and North-western Dioceses. They may be sent to the Rev. A. W. Mann, Missionary at large, No 5 Chestnut street, Cleveland, Ohio.

SPECIAL COMBINATION OFFER.

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

Table listing subscription rates for THE LIVING CHURCH, Harper's Monthly, Harper's Weekly, Harper's Young People, The Century, St. Nicholas, English Illustrated Magazine, and Atlantic Monthly.

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162 Washington St., Chicago, Ill.

TO CORRESPONDENTS.

Mrs. L. O. R.—The new Prayer Book cannot come into use until sanctioned by the General Convention of 1884. The ANNAL gives particulars of the proposed book.

A. S. SCHNEIDER.—(1.) We think the "claiming to be better" is all the other way. High Church and Low Church form one Church. There cannot be two Churches.

R. C. J.—The work you propose, for a summer retreat on the St. Lawrence, is a good one and we hope it may be realized. It all depends, however, as it seems to us, upon some few individuals possessed of capital, who may be interested in the enterprise, and will provide the money rather than upon any general interest that can be excited.

SCARECROWS.—Declined with thanks. Copy preserved.
R. C. J.—The work you propose, for a summer retreat on the St. Lawrence, is a good one and we hope it may be realized. It all depends, however, as it seems to us, upon some few individuals possessed of capital, who may be interested in the enterprise, and will provide the money rather than upon any general interest that can be excited.

ANTI-BACCUS.—We do not think it necessary to advise the clergy on the subject of your communication. Denunciation will not cure the evil. It should be met by all the influences that can be united against it; and we believe the clergy, generally, are using their influence in the best way. What is the best way in one place may not be the best way in another. We must not be intemperate in dealing with intemperance.

PERSONAL MENTION.
The address of the Rev. Louis S. Osborne, rector of Trinity church, is now 3277 Michigan Avenue, Chicago.
The Rev. G. W. Hinkle has resigned the rectorship of Grace church, Cleveland, O., and accepted that of St. Luke's church, Jackson, Tenn.
The Rev. George H. Kirkland has entered upon the duties of the rectorship of St. Andrew's church, New Berlin, diocese of Central New York, and desires to be addressed accordingly.

ACKNOWLEDGEMENTS.
ST. LUKE'S HOSPITAL, CHICAGO.
The Rev. Dr. Locke acknowledges as requested.
From R. T. ... \$ 5.00
W. S. ... 5.00
The undersigned in behalf of Nashotah Mission gratefully acknowledges the receipt of the following Advent and Christmas offerings during the month of Dec. last:
For Daily Bread: Caroline S. Rathbone \$10; cash 10; A. C. C. 20; P. 1; cash 5; Miss Theodore Roberts 50; Bread and Cheese 10; cash 5; The Misses McCall 3; Mrs. G. L. H. Jr. 5; David Pepper 25; F. H. L. 5; Miss R. B. Dunlop 5; Mrs. M. S. Meade 5; E. H. 5; Rev. Dr. Robbins 20; Mrs. Meloy, the widow's mite; Rev. Dr. Dickerson 1; H. P. S. 5; J. H. S. 5; Geo. Baine 25; L. B. 20; J. D. N. 20; Thanksgiving offering, St. James, Detroit, Mich., 11.10; J. D. W. White 20; a friend 1; A. M. S. per offering St. Mark's, Phila 5; Miss Fisher 10; N. A. N. 10; C. E. H. 1; J. Tatnall, La. 5; cash 5; Miss Julia Pomeroy 2; Miss Margaret Daly 1; Miss H. K. Benjamin 1; Charles C. Good Shepherd, Boston, 15.50; William Platt Pepper 25; Church of the Advent, Phila. 50; W. O. L. 1; Mrs. McDon ald 25; a poor Churchwoman who prays for Nashotah 1; Samuel F. Flood 15; Mrs. Dr. Patterson 100; H. O. Moss 25; Dr. Shattuck 50; ... 5.25; Grace, Chicago, 62.30; Rev. Geo. G. Carter 15; E. A. & M. D. 5; P. W. 1;
The Clothing Room. A package of socks. A large package with 4 for freight per the Woman's Auxiliary "from a small parish in Diocese of Long Island."
A. D. COLE, Pres. Nashotah Mission.
Nashotah, Wis., Jan. 7th, 1884.

SOCIETY FOR THE INCREASE OF THE MINISTRY.
EPIPHANY, 1884.
Our greatest deficiency, as in years past, is the inadequate number of candidates for Holy Orders. This is a deficiency not confined to us, but is common to all religious bodies who require an educated ministry.—Report of Committee on the State of the Church.
Seeing that we are threatened with a decline of numbers in the ministry, do what you can to win brave young men to seek with self-denial, the service of deacons and evangelists, pastors and priests.—Pastoral Letter.
Two things can be done by the Church at large to arrest the aforesaid decline:—earnest prayer that Almighty God our Heavenly Father, would "send us many faithful men to seek the office and ministry appointed for the salvation of mankind;" and contributions of money, that no deserving young man who is so moved, may be thwarted or hindered in his preparation.
With increase of communicants by 30,000 to 40,000 there are fewer candidates than were reported three years ago. The normal growth of the ministry is less than one additional laborer for a diocese or jurisdiction, being about fifty yearly, from which reductions take place through superannuation and failure of health. The work of the Church suffers in many ways from the scarcity of ministers. It is not of faith, to presume on the generosity or even maintenance of our missionary operations, without a speedy increase of men available for missionary service. The past scholars of the Society are duly represented in all the missionary fields. Aggressive work can in no way be more directly promoted, than by generous gifts, that deserving young men may be encouraged and enabled to prepare for the ministry.
The annual income of the Society from funds reaches nearly \$4,000. Besides that, it should have at least \$15,000 to do the work that is asked of it,—\$1,000 more than its actual receipts from personal contributions, and offerings of parishes. We have felt compelled to reduce our list of scholars the present year from want of funds, thus disappointing many excellent men. We therefore beg for the Society a wider and larger remembrance in the provision for the various services of the Lord's house.

F. D. Huntington, H. W. Spalding,
B. H. Paddock, J. H. Watson,
John Williams, George J. Magill,
T. R. Fyncheon, Elisha Whitteley,
A. B. Goodrich, Edward H. Jewett,
Thomas Gallaudet, R. R. Converse,
Samuel F. Jarvis, Storrs O. Seymour,
Francis Leibel, James Boller,
Wm. A. Snively, Elisha Johnson,
W. F. Nichols, John S. Blatchford,
Executive Committee.

MARRIED.

ANDERSON—LOUDBACK.—On December 13th, 1883, at Seattle, Washington Territory, by the Rev. G. H. Watson, Augustus C. Anderson and Elizabeth Loudback, daughter of Rev. Alfred Loudback, D. D., of Chicago, Illinois.
BOEHLEN—LOUDBACK.—On January the 17th, at the residence of her brother, at No. 537 La Salle avenue, Chicago, by the Rev. Alfred Loudback, D. D., Edward H. Boehlen, and Clarissa J. Loudback, daughter of the officiating clergyman. Church papers please copy.

APPOINTMENTS OF THE BISHOP OF INDIANA.

Table listing appointments for January and February, including locations like Valparaiso, English Lake, Rochester, Huntington, Connersville, Crawfordsville, Covington, Attica, Delphi, Anderson, Indianapolis, Franklin, Bloomington, Greensburg, Knightstown, Richmond, Cambridge City, Rushville, New Castle, Winchester, Hartford City, Portland, Kokomo, and Wabash.

OBITUARY.

BRECK.—At Wellsboro, Pa., on January 18, Jane E., wife of the Rev. Charles Breck.
COOK.—Entered into Rest, on the Festival of the Epiphany, Sunday, January 8th, 1884, aged 64 years, at Manitow, Colorado, Charlotte, August, the beloved wife of Addison P. Cook, Esq., of Brooklyn, Michigan.

For nearly forty years, Mrs. Cook had lived in Brooklyn, a faithful and devout member of All Saints' church from its organization, she had held up the hands of its several rectors in any time during its present administration. She was ever active in the Sunday-school, and foremost in every good work for the Church of Christ. Her devotion to the Lord and His Church showed itself in increasing works of love. Her helping hand lightened the burden of many a struggling parish in distant corners of our land. "She stretched out her hand to the poor; yea, she reached forth her hand to the needy." Blessed with a spirit of deep humility she dispensed her gifts with a quiet mind, seeking no praise. "In quietness and confidence" was her strength. As a Christian, a wife, a mother, and a friend, she has left an example that will live long in the mind and heart of the community in which she was a bright and shining light—an example worthy of imitation by "all who profess and call themselves Christians." "She being dead yet speaketh." Her body was borne to the church of her love, on Saturday, January 12th, when the burial service was read by her former beloved rector, the Rev. S. W. Frisbie, and by the present rector of the parish, By the side of a daughter, "loved long since, and lost awhile," her body now rests, awaiting the resurrection of the just. "Our loss is her eternal gain." "Blessed are the dead who die in the Lord."

MISCELLANEOUS.

Wanted, a young Priest or Deacon to take charge of Mission work in a Northwestern Diocese. Address "Sebastian," at this office.

The University of the South was never before in so good a condition. It has a larger number of students present than at any time during its present administration. But its tuition fees are entirely absorbed in the salaries of its thoroughly organized corps of Academic Professors. Its only endowment is the offerings of Church people, and these go to support the Theological Professors, who are entirely dependent upon this source for support. These offerings are now asked for. Rev. Telfair Hodgson, D. D., Vice Chancellor, Sewanee, Tennessee.

WANTED.—Immediately at Wolfe Hall, a teacher of instrumental and vocal music. Testimonials required; none but a Churchwoman need apply. Address, Principal Wolfe Hall, Denver, Colo.

WANTED.—An Organist and Choir Master. Address W. N. Webb, Fort Wayne, Ind.

"L'Avantur," a monthly. The only French Episcopal paper. Yearly subscription, \$1.50. The fourth year began October 15th, 1883. Editor, The Rev. C. Miel, Rector of St. Saviour, address 2330 Sanson St., Philadelphia, Pa. SOCIETY FOR THE INCREASE OF THE MINISTRY.

Remittances and applications should be addressed to the Rev. Elisha Whitteley, Corresponding Secretary, 37 Spring St., Hartford, Conn.

WANTED.—An active, intelligent, lady-like Church woman would be pleased to make an engagement as matron of a church home or hospital; or as companion or housekeeper in a private family. For particulars address the Rev. Wm. M. Jefferies, 675 N. 11th St., Philadelphia.

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64th ANNUAL STATEMENT, December 31st, 1883.

AETNA INSURANCE COMPANY,
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Table showing financial statements: CASH CAPITAL \$4,000,000.00; Reserve for Re-Insurance (Fire) 1,682,252.86; NET SURPLUS 3,269,457.85; TOTAL ASSETS \$9,192,643.80.

Table showing assets: AS FOLLOWS: Cash in Bank \$1,031,117.34; Cash in hands of Agents 324,997.26; Real Estate 364,500.00; Loans on Bond and Mortgage 44,800.00; Loans on Collaterals 20,100.00; Stocks and Bonds 7,405,897.22; Accrued Interest 1,231.98; Total \$9,192,643.80.

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AGENTS Make Money who sell Chase's Family Physician. Specimen Pages Free. Price \$2.00. Chase Publishing Co., Toledo, O.

Calendar—January, 1884.

25. CONVERSION OF ST. PAUL. White.
27. Third Sunday after Epiphany. Green.

ALONG THE TEXAS PACIFIC.

BY FRANCIS A. CONANT.

The name of Ft. Worth has a military suggestion, and the traveller naturally looks for a justification of the title, which he does not find. The most enthusiastic relic hunter of our party is near sighted and has a vivid imagination—two desirable qualifications for the business. He saw a ruined fort near the depot but, it turned out to be a lime-kiln, and he learned his mistake just in time to escape adding a perfectly unique specimen to the family cabinet.

There is a prosperous church here of which the Rev. W. D. Sartwell is rector. He feels very much the need of a Church school to supplement his work and believes that it could be made self-sustaining. He spoke earnestly of the need of Church extension to keep pace with the progress of this rapidly developing country. The denominations are gaining a foothold in many places and the Roman Catholics are "everywhere," while the Church is losing grand opportunities by the limitation of means. As an item of historical interest he mentioned the fact that the first Church service in Texas was at Matagorda, when the territory was under the dominion of Mexico, and the second service was held at Galveston.

Ft. Worth claims fifteen thousand inhabitants. It is an important point from which many railroad lines diverge. One of these has made a brave start for Colorado according to its name, "Ft. Worth and Denver City." The projected route is through the northern portion of Texas, known as the Pan Handle. The present terminus of the road is Wichita Falls—an ideal frontier town near the line of the Indian Territory. A year and a half since there were only five or six dwellings where there is now a thriving village of perhaps five hundred houses, with several tents on the outskirts of the town, for the new comers to these settlements do not scorn a primitive shelter. Visitors and settlers receive a most cordial welcome to these new towns which are characterized by a prevailing spirit of mutual helpfulness. Among the local attractions of the place is the river, with a fall which affords water power not yet utilized, and a mineral spring apparently of valuable properties, though no analysis has yet been perfected.

Our party arrived at Wichita on Thanksgiving Day, and our four "lone women" were invited to dinner at a private house and hospitably entertained by strangers. This frontier home gave evidence of the refinement and cultivation of its occupants in a well selected library, beautiful pictures, and many dainty and elegant appointments.

An antelope hunt was improvised for our entertainment. Though we saw several of the animals none of them were obliging enough to come within rifle range, so the sportsmen were defrauded of the opportunity of giving accounts of the antelope they "killed in Texas." My individual share in the sport consisted of a brisk drive over the prairies, as pleasant an experience as need be desired. As my sympathies were all with the game, I rejoiced in their escape.

An evening reception gave our young people an opportunity to dance, and the elder ones the chance to become acquainted with these Texas pioneers whom we found delightful company. The day after Thanksgiving we returned to Ft. Worth through a lovely country that would afford a landscape painter abundant material for work.

Thirty miles west of that city is Weatherford, one of the older settled towns, with a population of four thousand. In its vicinity are some of the most curious geological formations, for which portions of Texas are remarkable. In one direction a natural shell road extends for several miles, very much like the famous drive along Mobile Bay, only this one was found ready made. Another phenomenon is a large hill of oyster shells interspersed with a little earth.

A genuine Southern welcome was accorded us at Weatherford. A meeting was called at the court house, where speeches of welcome were made and responded to, in which all political differences were ignored, as they seem to be throughout Texas, which is a fortunate condition, for it is such a cosmopolitan State that a great variety of views must of necessity exist.

Our visit here convinced us that the society was not in any degree inferior to that of Northern towns. The advantages offered by the schools here are particularly good, though, like Ft. Worth, the place seems to demand a Church school; the clergyman considers the need of "Churchly Education" one of the most imperative demands of the time.

The Rev. W. W. Patrick, rector of "All Saints," presides over a parish large enough for a diocese. His ministrations are extended to the church of the Heavenly Rest, Abilene, Grace church, Colorado, Good Samaritan, Eagle Cove, and Holy Spirit at Graham. This territory extends for two hundred miles along the line of the railroad, a field that could furnish work for a dozen missionaries. Mr. Patrick edits the *North Texas Churchman*, an excellent publication, though how he can accomplish all these tasks is a problem.

The Weatherford church stands on a high hill surrounded by forest trees, a lovely site for the substantial stone structure semi-

Gothic in architecture. It is unfinished yet for the sufficient reason that hinders so much good work—lack of sufficient means.

The journey from Weatherford to Abilene was made in the night, so the scenery is left for future consideration. The latter place is a three year old town that boasts a population of 4,000. A beautiful place to look at and a desirable one to emigrate to, according to an incident related by one of our editorial corps. He made the acquaintance of a family from Pittsburg who were migrating to this new country with only money enough to carry them to their destination, and he felt very desolate for them when we left them on the platform at Abilene. On our return journey he met the head of the family and learned of their welfare. According to his account "the people had received him most kindly, had assisted him to find a cottage, where they were comfortably located, and they were indebted to many citizens for kindness. Several had offered pecuniary assistance, one of them went to a furniture dealer and introduced him with the remark that if this man has not money enough to buy what furniture he needs, I have. Two different propositions had been made by wealthy citizens to furnish the necessary capital, form a partnership, and start him in business. The old man's eyes filled with tears as he recounted to me the friendly demonstrations of the people."

This is said not to be an isolated case, but one of many, showing the disposition to welcome all settlers even the poorest, who come with a disposition to work diligently.

Colorado City, the next large town west of Abilene, is another instance of phenomenal growth. It has a larger population, boasts of an opera house, telephones, a park, a street railway, and like Abilene, many handsome dwellings, chiefly residences of wealthy ranchmen.

A RELIGIOUS HEALTH RESORT.

FROM A CORRESPONDENT.

Such a title seems almost a contradiction of terms, so accustomed are we to associate gaiety and dissipation with such places; but a remarkable and celebrated exception is found in Clifton Springs, N. Y., where possibly the largest "Sanitarium" on the continent has been long established.

No better locality, perhaps, could have been chosen for this purpose, situated as it is in the midst of a region of milder climate than some other parts of the State; where the peach thrives abundantly, and the soil is fertile, and where it enjoys the privilege of being surrounded with quiet rural scenery; while the sulphur springs which led to its being established here were noted so far back as where the Indians were wont to bring their sick to them for healing.

More than thirty years ago a benevolent man, a member of the Methodist denomination, conceived the idea of founding beside these springs a house of cure for those among the sick afflicted with chronic illness, making only moderate charges for their treatment, including room and board, and even reducing these very considerably in the case of sick clergymen of all denominations, and members of their families, these benevolent features having been preserved and extended since so as to apply to teachers as well.

From its small beginning thirty years ago, the Sanitarium has grown to be one of the largest of the kind in the world. Six resident physicians, including the founder, Dr. Henry Foster, are employed, and serving in various capacities, in the house there are about one hundred persons. Guests or patients to the number of three hundred can be accommodated in the institution, and at times the overflow is enough to fill two other large buildings.

At one time last summer a bishop and six other of our clergy were among the number of patients.

The founding of the institution was made a religious act on the part of its author, hence its religious character and features are made very prominent. Bible classes and prayer meetings are held for the employes; and besides the morning prayers for the patients held in the chapel, there are several prayer meetings a week, and preaching twice on Sunday.

It is all "undenominational" of course. Church services are held on one Sunday in every month, and those of the leading sects during the interval.

The parish church near by affords Church people well enough to attend, the regular services of the Church, while they are enjoying under the spacious, comfortable roof of the institution a quiet cheerful home.

Besides the remarkably unique and beautiful stone church, St. John's, which at once arrests the attention of every visitor, another institution commends itself to Churchmen in the excellent Church seminary for girls, which occupies a fine site. Established since 1868, it has been doing excellent work and for certain reasons, has been able to do it at very low rates.

But the remarkable healthfulness and quiet beauty of the place, and the success of the school, was too much for our Methodist brethren, who, a few years ago, established another female seminary, which is advertised as undenominational and under circumstances which savor not at all of "denominational comity."

Dr. Henry Foster, the founder of the Sanitarium, and, until recently its exclusive owner, has lately added to his benefactions

by deeding this large institution in trust to a Board of Trustees composed of representative men in the leading denominations. Bishop Coxe, and one or two other Churchmen, represent the interest of the Church on the Board, who are required to carry out the benevolent as well as other features of the institution. L. B.

CATHEDRAL SCHOOLS.

Bishop Seymour, in his Annual Address, gave the following outline of his plan for a uniform system of Church Education throughout his diocese:

The plan is to establish schools all over the diocese and bring them into organic relation with the Bishop, and make them in a sense his schools, so that he shall be responsible for their character and morals, for the teaching which they impart, and the manners which they form. When these schools multiply, the Bishop cannot, in the nature of things, give them that personal supervision, which is desirable, but he can through a Presbyter, as the head of the Department of Education, gain this end. Such a Presbyter, whom we will call for brevity's sake "The Educational Canon," whose special business it shall be to look after these schools, to secure the teachers, supervise the studies, examine the text books, and at stated times hold examinations and make report to the Bishop; such a Presbyter, discharging such duties, will ordinarily represent the Bishop and bring the schools under his eye. Once a year, perhaps twice, when the Bishop holds his visitation in the city or town where there is a Cathedral Grammar School, he will find it his pleasure as well as his duty to pass a day or a part of a day with the teachers and pupils, and inspect their character and work. The schools, it will be seen, will thus be unified, made one, in administration, teaching, text books and general limitations as to their scope and purpose. They are called "Cathedral," then, because this word denotes their relation to the Bishop and the diocese, and show that they are under the same government and system of administration wherever they may be, so that they are essentially one. They are called "Grammar Schools," because this word defines the limits of the curriculum or the course of study, from the alphabet to a competent knowledge of English, Greek, Latin and, if desired, of modern languages. Grammar is used as a general term to represent liberal studies. "A Grammar School Course" is one which fits a boy for college, or a girl for usefulness as a teacher or governess, or a member of society. The grade of these schools is designed to be above that of our ordinary Academies or High Schools, in that it is proposed to prepare such as desire to do so, to enter with credit the best colleges and universities in our land. These Cathedral Grammar Schools are not colleges, they come before the college and lead up to it, and prepare for it. They are intended for girls as well as boys. They propose, in case their students do not wish to carry their studies further, to fit them adequately for the ordinary vocations and business of life. The Cathedral Grammar School embraces in its scope of training the entire child, not its mind only, but its body and soul as well. It will teach morals, as well as physics, and the first principles of the Gospel of Christ as well as chemistry and botany. Its object is to send the pupil out into the world thoroughly furnished with good learning and imbued with a high sense of duty and loyalty to virtue, purity and truth. The heathen ideal of perfection in manhood was "a sound mind in a sound body." The Cathedral Grammar School's is "a sound mind in a sound body governed by a soul cleansed and sanctified by the Holy Ghost."

CHURCH WORK.

INDIANA.

Lima.—The new Bishop visited St. Mark's parish, January 2. Despite the extreme cold a goodly number attended a reception given to him at the rectory on Thursday, on which occasion the warm welcome he has received in all parts of the diocese was no whit abated.

On Friday, accompanied by the Rev. S. C. M. Orpen, he visited Emmanuel church, Garret, where a good congregation were assembled in spite of the cold (the thermometer registering 20 degrees below zero thus reminding him of Minnesota weather.) The few faithful people at this place have been gathered together by the Rev. Mr. Orpen and services held on week days. The prospect is brightening there as a number have asked baptism and confirmation. On Saturday La Grange was visited. Here the good people led by an earnest woman, Mrs. W. H. Denton, have bought a lot and removed the church from a rented lot to the location purchased. The building and property is out of debt, and the church will be consecrated in the spring.

On Sunday—Epiphany—the Bishop celebrated the Holy Communion and preached at 10:30 A. M. In the afternoon the choir of the parish accompanied the Bishop and rector to La Grange, where service was held in St. John's church, and the Bishop preached to a large congregation. No bad effect seemed to follow from the drive, for the Bishop preached again in St. Mark's, Lima, in the evening, and after the sermon addressed the congregation on the subject of the projected Memorial church to the late Hon. John B. Howe as follows:

"I have been delighted to learn, during my visit to this parish, that it is in the mind of the people to build a palace for the King, which shall be a fitting memorial to that great hearted layman of the Church, Mr. John B. Howe, who, for so many years, had his home in your midst, and whom all loved and honored for his noble and consistent Christian life. It was my privilege to know him and to meet him in the great council of the Church, where his wisdom and sound judgment were recognized and greatly ap-

preciated, and where, when he spoke, which was seldom, he always commanded the attention and respect of that great body.

"It has been made known to me since I came to the diocese what a true friend and able counsellor he has ever been to my predecessors. I shall miss as you miss the benefit of his wisdom and judicious counsel. I have heard also with thankfulness of his generous benefactions to this parish and the diocese. Truly his good works do follow him. I trust that the Church to be erected may be a worthy tribute to his most excellent life, and a fitting monument to that lovely Christian character, which grew and developed in your midst. I am sure that if you all labor untidely this work will certainly be accomplished, and will be worthy of the great object to which it is to be consecrated, the glory of God and the good of men." This address touched every heart, and deepened the already warm affection which had sprung up for the Bishop. Over \$4,000 have been already subscribed for the purpose named, and the work will be begun in the spring.

SPRINGFIELD.

Alton.—St. Paul's church, seems to have taken a new start in vigor and activity under the earnest leadership of the present rector, the Rev. F. M. S. Taylor. The old indebtedness of \$1,000 has been liquidated with the exception of \$40, which is rapidly being provided for. The attendance at all the services is very large, including many who have not heretofore been identified with the parish, and the interest of all in Church work and parochial projects is daily increasing. The chancel appears to have been transformed in the last two months, and is now one of the handsomest in the State; there having lately been presented by different parishioners, a beautiful super-altar, an imposing brass altar-cross, 40 inches high, and altar-cloths and ante-pendants of velvet, for each season. The vestry-room also has been richly furnished, and a sacristy formed by a satin screen, six by eight feet, beautifully embroidered and embellished with ecclesiastical designs. Another memorial window has been placed on the *decani* side of the choir, and the large window over the former organ gallery now transmits vari-colored beams instead of the white glare of old. Many of these gifts were placed in position for Christmas Day, and added to them was a sum of money amounting to a goodly sum for the rector, who acknowledged each in words tinged with deep emotion, saying also, that while he was heartily thankful for their many tokens of love for the Church and regard for himself, yet he was thankful most of all for his parishioners themselves, for the hearts that had prompted this generosity in those various directions, for the earnestness and zeal which characterized them and their readiness to carry out to the utmost of their ability all that had been suggested in every department of Church work.

Lincoln.—On Christmas Day, an altar cross, vases, candlessticks, book-rest and alms basin, all in polished brass, were blessed by the Rev. J. E. Hall, and placed upon the altar. They are memorials of one now in the rest of Paradise, the wife of the Hon. S. A. Foley, rector's warden and Chancellor of the diocese.

The cross is the gift of the Sunday School, the Infant Class contributing the greater part; the alms basin is the gift of a class of young girls in the Sunday School; the vases, candlessticks and book-rest are the gifts of two young girls who took care of the church during the summer and returned the money thus earned for these ornaments.

On last Easter a first-class Mason & Hamlin organ was presented by the children of Judge Foley, as a memorial of their mother. A litany desk will be used next Sunday, also a memorial of Mrs. Foley, the gift of four young girls in the Sunday School. Truly, she being dead yet speaketh.

Danville.—The Bishop of the diocese held a special visitation in Holy Trinity church, on the first Sunday after Epiphany, and confirmed three men, one of whom received Holy Baptism just previous to the laying on of hands. The Bishop very happily connected the singular circumstance of three men being thus presented for Confirmation with the Adoration of the Magi, whom tradition, and the three gifts of gold, frankincense and myrrh, lead us to believe were three in number, and he drew from this circumstance several important practical lessons regarding the privileges and duties of the confirmed. In the evening the Bishop again addressed a crowded congregation, from the text, "Wist ye not that I must be about My Father's business?" St. Luke ii., 49.

CENTRAL PENNSYLVANIA.

Williamsport.—Convocation.—The winter session of this Convocation was held in Christ church, on Tuesday and Wednesday, January 8th and 9th. The very severe snow storm prevailing at the time prevented the attendance of many of the clerical members. Besides the Rev. J. H. Black, Dean, the Rev. John Hewitt, Secretary, and the Rev. Dr. Hopkins, rector of the parish, there were present the Rev. Dr. Clerc and the Rev. Messrs. Bonnell, Foley, Zahner, Starr, Dobson, and Baisley. The Rev. Mr. Zahner delivered the convocation sermon and the Rev. Dr. Clerc the Wednesday morning sermon. The Dean celebrated the Holy Communion, assisted by the Rev. Dr. Hopkins and the Rev. Mr. Hewitt. On Wednesday afternoon, in the absence of the appointed essayist, a quite general and animated discussion was had upon the subject of Prayer Book revision, especially with regard to the proposed changes in the Office for the Administration of the Holy Communion. On Wednesday evening, at half-past seven o'clock, addresses were delivered as follows: On "Grace," by the Rev. John Hewitt; on "Sight and Insight," by the Rev. George C. Foley, and on "Mission," by the Rev. C. R. Bonnell. At the close of these exercises, the clergy were entertained at the rectory.

Falling at the last Convention to secure a division of the diocese, a plan has been proposed and is now being quietly discussed, whereby the venerable Bishop may get relief from a large part of the labors devolving upon him in the care of his extensive jurisdiction. It contemplates the election of an assistant bishop who shall have separate charge of the convocations of Harrisburg and Williamsport, and at the same time render assistance to the Bishop in other parts of the diocese. It is proper to say that the idea did not originate in this Convocation, nor does it seem to meet with much favor here.

Lancaster.—A costly and beautiful window in two compartments, in memory of the late George Willson, has just been placed in St. James' Church, by members of his family. The subjects treated are, the Ascension of our Lord and His intercession in heaven.

This large and interesting old church has now twenty-two effective windows of English stained glass, as memorials to the blessed dead.

Harrisburg.—Convocation.—This Convocation held its 85th session in St. Paul's church, on the 8th, 9th and 10th instant. Sermons were preached by the Rev. Messrs. Hall, Leverett and Brown. Missionary addresses were made by the Rev. Messrs. Keeling, D.D., Knight, D.D., and Powell. The Rev. J. Mc A. Harding read an essay on "Convocation, its work and use." The reading was followed by a general discussion, during which it appeared that nearly every one present had his own idea of "Convocation, its work and use," and each idea was different from all the rest. At the close of the discussion a committee was appointed to consider the subject and report at the next session. At one of the business meetings the Rev. W. C. Langdon, D.D., spoke at length on the subject of Church finance. The system he advocates is an interesting one, and the speaker presented it most ably. Whether it will be adopted is another question.

The next session of the Convocation will be held either in Lancaster or York, to be hereafter determined.

Harrisburg.—Restoration.—Mr. S. K. Boyer was publicly restored to the ministry, in St. Paul's church, by the bishop of the diocese, on Sunday morning 13th inst. Mr. Boyer took charge of Trinity mission station on the same evening.

OHIO.

Toledo.—The Daughters of Trinity, an efficient society of the young ladies of the mother church, presented a beautiful brass lectern to Trinity church, on Christmas day. The Rev. Dr. Atwill has just been called to Utica, New York. Only a short time ago he declined a call to Waterbury, Connecticut. That he will remain in Toledo is the general and earnest wish. His work here has prospered, and is succeeding so favorably that it would be a great pity to interrupt it now.

Special Convention.—With the advice and consent of the Standing Committee, the Bishop has called a special Convention of the diocese to meet in Trinity church, Toledo, on Wednesday, May 21. This meeting will deprive the faithful throughout the diocese, excepting those in and near Toledo, of Divine service on the great Festival of the Ascension.

Ashtabula.—The Bishop acknowledges the receipt of a deed for a valuable lot at Ashtabula Harbor. It adjoins and is to be added to the property of the mission, which is to be known hereafter as "Grace Mission, the Washburn Memorial." It is the gift of Amos F. Hubbard and his wife.

Cleveland, Trinity parish.—The corporation of this parish, have purchased the old Carter place, on the corner of Euclid avenue and Perry street, on which a new church building will be erected at some time in the near future.

Cleveland, St. Paul's church.—Bishop Bedell preached in this church, on Sunday morning, January 13th. His subject was Foreign Missions. The collection which was taken amounted to \$321.00.

At the same church, on the Sunday morning following, a combined service was held, the Rev. Drs. Rullison and French reading, and Rev. Mr. Mann interpreting. A goodly number of deaf-mutes were in the congregation, which was large despite the cold weather.

MISSISSIPPI.

Jackson.—Death of the Rev. Dr. Fontaine. The Rev. Edward Fontaine, D.D., LL.D. died on Saturday of last week. He was a Virginian, and a descendant of Patrick Henry. He graduated at West Point and became a civil engineer. He went early to Texas, and was secretary of the Republic when Lamar was President. Dr. Fontaine wrote many works of a scientific character. Dom Pedro some years ago invited the Professor to take up his residence in Brazil. For some years he superintended important engineering work in Texas and elsewhere, but for the last ten years had devoted himself to the Church.

TENNESSEE.

Memphis.—Death of the Rev. Edgar Orgain. By the death of this energetic young priest, who was rector of Grace church since his ordination in 1881, the Church in this diocese has lost one of its most promising clergy. The parish, in a series of resolutions, has expressed its deep sense of loss.

Nashville, church of the Holy Trinity.—The rector of this church, after a short visit to his family in Illinois returned last week; and officiated as usual last Sunday, being cordially welcomed back to his parish. During the rector's absence the Rev. J. T. Polk officiated in Holy Trinity church very acceptably and to the appreciation of the congregation. The Convocation of Nashville will meet in this church early next month, and it is hoped and expected that the Bishop of Tennessee, and the Bishop of Mississippi will be present. The vestry and the ladies of Holy Trinity will begin next week to make plans for the reception and entertainment of the clergy and lay-delegates, to ensure for the latter a good supply of Tennessee's "hog and hominy," with an occasional chicken for tradition's sake. The Dean, the Rev. W. C. Gray, D. D., is attending to the programme of services and Convocational business, and he has been aptly and wisely chosen for the work of presiding over one of the most important Convocations of the diocese.

THE LIVING CHURCH is a great favorite in this parish, and it is hoped that before long the paper will find its way to every family.

VIRGINIA.

Staunton, Ordination.—Bishop Whittle held an Ordination in Trinity church, on the morning of January 13, when Mr. George M. Murray was admitted to Deacon's Orders. The candidate was presented by the Rev. W. Q. Hullahen, and the sermon was preached by the Bishop.

ALBANY.

Cohoes.—The Rev. Walker Gwynne, who succeeded Bishop Brown in the rectorship of St. John's church, has accepted a call to the charge of St. Mark's church, Augusta, Maine; therein succeeding Bishop Brown's brother-in-law, the Rev. S. Ujohm. On Sunday, January 13, Mr. Gwynne preached his farewell sermon to a crowded congregation, from Hebrews vi., 1 and 2. In the course of his sermon he said: "The last eight years, you are aware, have been trying years, full of discouragements and difficulties. To tell the mere figures from the parish register—the 430 baptisms, the 195 confirmations, the 134 marriages, the 200 burials, and over \$60,000 raised for church

purposes. All this would tell little of that inner history of work and anxiety of which God knows alone. There are some things, the deepest things in life, which cannot be represented by figures. I do not care to pause on statistics. The story of my eight years among you is written in all its fullness, with all its failures and imperfections, and they are many, in the book of God's remembrance and of His judgment. May the precious blood of Christ atone for all that has been done amiss.

The Rev. C. Morton Sills, President of the Standing Committee of Maine, and Canon of the cathedral at Portland has been unanimously called to this parish.

QUINCY.

St. John's Cathedral.—The solid silver Communion vessels, consecrated on Christmas Day last and used at the Cathedral, were manufactured by Hamilton and Dixinger, 619 Jayne Street, Philadelphia. They are of very fitting and tasteful design, and are elegantly made. The flagon is fifteen inches high and the chalice nine inches in height. The engraving is beautifully executed. The vessels are without the enrichment of jewels. They are thought to be of the finest workmanship.

Princeton.—The Bishop had a pleasant and profitable visitation on Sunday, 13th, at Princeton and Kewanee. He was very warmly welcomed in the parishes and the congregations were very large. Princeton is without a rector, so the Bishop spent part of these days in pastoral work among the people. He celebrated the Lord's Supper and administered Apostolic Confirmation.

Kewanee.—Here the Rev. Mr. Walker continues his faithful and zealous labors. The people are united and rejoice over and with their rector. Though but a day's notice had been given of the Bishop's visitation, the congregation crowded the church, and two persons presented themselves for Confirmation. Two occasions for this sacred rite have already been improved during the past year in this parish of St. John.

ILLINOIS.

Chicago, Grace church.—The wardens and vestry of this church will give a reception on January 29, at the Grand Pacific hotel, to their rector, in honor of the twenty-fifth anniversary of his wedding, which is also the twenty-fifth year of his charge of the parish. Dr. Locke is now the senior Parish Priest of Chicago, nor do any of the denominational ministers equal him in the length of their pastorate. He took charge of Grace church when it was a poor, struggling parish, and now, as all know, it is one of the leading parishes of the country, ever foremost in good works and Christian endeavor. But besides his parish, Dr. Locke has another, perhaps even a nobler monument, in St. Luke's Hospital, the inception and successful carrying on of which is, humanly speaking, entirely due to his energy and zeal. To pastor and people, THE LIVING CHURCH ventures to offer its heartiest congratulations, expressing its fervent hope that their mutual relations may continue for a long time to come, and that in the future as in the past, they may tend to the glory of God and the good of Holy Church.

NEW YORK.

All Souls' (Anthon Memorial). The following is the text of the letter from the Assistant Bishop to the Rev. Dr. Newton, which, as announced last week in "News and Notes," led to the cessation of the latter's lectures.

NEW YORK, Jan. 10, 1884.

MY DEAR DR. NEWTON: In our brief interview the other day, you gave me an assurance which was, I am sure, as sincere on your part as it was unsolicited on mine. May I venture to recall it to you? You know, as well as I, that in the matter of your course of Sunday afternoon sermons, I have no power to silence you by any act or injunction which is merely my own; and you know, also, how thoroughly persuaded I am that you are animated in all that you have said and done in your ministry by a sincere desire to serve and help your fellow men. But I am no less persuaded that the influence of what you are now doing on Sunday afternoons is not such as you yourself would wish, and that its results are both painful and harmful to an extent of which you have no knowledge.

And so I ask you to stop, and remind you of your promise to do so. I do not approach you in any attitude of authority; it is doubtful whether, in view of all the circumstances of your own position and mine, I have any right to do so. Be that as it may, I have the best reason for believing that you will heed this request of mine, and I will only add that if you need a reason to give your people for doing so, you are at perfect liberty to say that I have made it.

And I am, dear Dr. Newton, your friend and brother, H. C. POTTER.

St. Luke's Hospital.—This noble institution is so well known for the cure of bodily injuries and ailments that little need be said under that head. The spiritual care and cure of the soul are not forgotten, for every inmate receives the daily pastoral oversight of the superintendent, the Rev. George S. Baker, and his chaplain, the Rev. Edward DeZeng. As a result, two Confirmations have been held during the year past, and 20 persons confirmed. The Assistant Bishop made a special visitation to the hospital on Saturday, January 12, and confirmed nine persons, two of the number receiving the Gift in bed, being too ill to attend chapel. The Bishop was accompanied by the Rev. Charles H. Hall, D. D., of Holy Trinity church, Brooklyn, who read the Preface and presented one candidate, a parishioner under the necessity of leaving the city. After the services the Bishop visited a clergyman of the diocese of Albany, in the surgical ward, who is under treatment. The address of the Bishop to the candidates was short, and must have been very affecting, for a Methodist minister, who is also an inmate of the hospital, said it was one of the best impromptu efforts he ever heard.

Staten Island.—The little church of the Holy Comforter, which has passed through some severe trials, is now rejoicing in a renewed prosperity. At one time it seemed as if the church property would be sold for debt, and the congregation dispersed. About a year and a half ago the parish fortunately secured the services of Mr. Chas. Temple, of the General Theological Seminary, as lay reader. Mr. Temple was no novice, having had experience in Church work in one of the largest parishes in the city of Troy, N. Y., as well as elsewhere. Since he began his work the parish has started into new life. The congregations have increased, contributions are larger, the Sunday School has filled up, and the Church property has been repaired and improved in

various ways, including the painting of the church. But at Christmas came good news, which is one of the evidences of the renewed interest among the people. The children's Christmas festival was held on the night of St. Stephen's Day. In spite of the storm the church was crowded. A short, responsive service for the children was followed by an excellent magic lantern display, and then the drawing of a curtain and the revealing of a wonderfully handsome tree. The children all received substantial gifts, and Mr. Temple saw a token of the high esteem of the congregation in a fine library desk presented to him. The gift was announced of a re-table, reredos hanging, altar cross and vases from a friend of Mr. Temple's. But best of all was the announcement that Captain Conklin, one of the vestrymen, had paid the second mortgage on the church, and landed in the satisfaction piece as a Christmas present.

COLORADO.

Colorado Springs.—Mr. O. Metcalf, of this place, has decided to the Bishop and chapter a house and lot here, worth not less than \$3,000, for the use of Grace church parish. It is to be used by the parish for a public reading room, free library, meetings of the ladies societies, social gatherings, etc.

WESTERN NEW YORK.

Hobart College.—The presidency of this institution has been formally offered to the Rev. Dr. Eliphalet N. Potter, now President of Union College, and it is thought likely that he will accept. Dr. Potter was recently offered the presidency of Griswold College, Iowa.

NEBRASKA.

Beatrice.—Two surprises were in store for the majority of the congregation of Christ church on last Sunday. One met the gaze on entering the church; the other as the eye surveyed the chancel. For the first time since the church was built a carpet adorns the entire floor. It was a much needed article and adds very materially to the comfort of all. The proceeds for its purchase were raised partially by subscription, and are partially to be raised by an entertainment. The second surprise, two black walnut chancel chairs, five feet high, handsomely upholstered with deep crimson velvet plush. For these the congregation are indebted to the generosity of Mr. J. S. Collins, of Omaha. The spiritual life of the parish seems to be awakening—if the size of the congregation is any test under the ministrations of its new rector. A guild has been formed and is doing efficient work. The Sunday School is increasing, and the prospects for the future prosperity of the parish very encouraging.

PENNSYLVANIA.

Westfield, St. Jude's chapel.—During the past three months or less, services have been established at Westfield, Tioga county, under very prosperous outlook. Services are held in one of the halls of the village; a number have been baptized, including children, and Confirmation services also, once; on December 30th, services were held for the first time in the hall, this being the first time Church services were held in a place of worship which the Church could call its own. The attendance at the Church services then and since has been large. The rector of the parish, the Rev. Percy Clinton Webber, manifests a great interest in the work of this new parish. Several nice and handsome presents, including chandeliers, altar cloths and Prayer Books, have been given by various ones to the church, and the ladies of the Church have manifested great and good taste in the Christmas season decorations. There is also a very prosperous Sunday School connected with the church, of which Mr. M. A. Sherman is Superintendent, assisted by others in the church who take a great interest in the Church and Sunday School work. The Ladies' Church Guild is also one of the prosperous organizations of the parish, and we can say the people are to be congratulated on their success in establishing services and the bright prospects of a flourishing and successful parish in the future.

CONNECTICUT.

Waterbury, Trinity church.—This parish was organized on Trinity Sunday, 1877, as a branch from the overflowing congregation at St. John's, the Rev. R. W. Micoe being called to the rectorship soon after. The church began its work with the most encouraging prospects which have never been clouded in any way. Though a free church, and not wealthy, the parish raised \$6,400 the first year, and has regularly met all its obligations, though they are unusually heavy for a young congregation, as a heavy rent has been paid for the frame building used for worship, which was leased from the defunct Universalist Society. A prominent member of St. John's parish, Mr. Samuel W. Hall, dying in 1877, left \$15,000 to be put at interest for five years, and then used to assist in building a stone church with free sittings, in memory of his wife. As soon as this money was due, steps were taken to erect the church. A lot in an admirable location, was bought for \$1,650, and Mr. H. M. Congdon appointed as architect. The unusually handsome church built after his designs will be opened for use in the spring or early summer, and may then be consecrated free of debt. This last, most satisfactory feature in the work, was rendered possible only through the recent generous gift of Mr. Gordon W. Burnham, who presented the church with a Christmas gift of \$10,000. \$5,000 will be used to purchase an organ and erect a memorial tablet to Mrs. Burnham, and the remainder for the completion of the building. The cost of the church furnished, including several thousand dollar gifts and memorials, will be about \$53,000. Beginning with 150 communicants and 100 families, the church now numbers 330 communicants and 300 families.

AFRICA.

Missionary Reports.—The latest advices are to the 26th of November; from Bassa, to the 27th of that month; and from Cape Palmas, to the 7th of that month. All the Missionaries were well and the routine of work was being carried on as usual.

Mrs. Brierly writes: "We have had a few nice warm days so that our boys have been more occupied on the farm, and through the goodness of God all is apparently prosperous. Both the Rev. H. C. Merriam Nyema and Mr. L. L. Herring are laboring to the best of their abilities. We have admitted three new scholars since I last wrote."

"Our prayerful thoughts are with you, now assembled at the General Convention. Instead of the usual routine of the School, on the day of the opening of the Convention, we had Divine Service, when the Rev. Mr. Nyema and Mr. Herring explained to the children the deep solicitude of Christians in

America for their growth in grace and the well-being of their country. The necessity was also impressed upon them of praying for a true and holy Bishop.

"We have now 125 pupils on the books, but 11 are absent. It may be some of them will not return. I was thinking that we might take a few more to fill in their places if such be the case."

Mr. L. L. Herring, Catechist at Cape Mount (a candidate for Holy Orders), writes, that he had received a letter which led him to believe that the Bishop was somewhat discouraged about the work. This inclined him to say to the Foreign Committee that "while God, by an act of His all-wise providence, has taken away from us our beloved brother and friend, the Rev. Henry W. Meek, he has not left us destitute of a head." He continues:

"Mrs. Brierly by advice of interested friends, such as Mr. Watson, the Superintendent for the Government here, assumed the superintendency, and I am pleased to say, everything pertaining to the interests of the Mission is carefully looked after by her. She is most vigilant. She is also gifted in matters of finance."

Mr. Herring also speaks appreciatively of the Rev. Mr. Merriam Nyema's work, and says there is "a oneness of effort at the Station."

Since the foregoing was in type the following letter has been received from the Rev. G. W. Gibson, the new Superintendent of Cape Mount Station:

"You will learn from this communication that I am here at the Mission Station, and have entered upon the duties connected with my charge. I arrived yesterday morning finding Mrs. Brierly, Messrs. Merriam, Herring, and the members of the station generally well."

"The members of the Mission, as well as the leading citizens of Robertsport, bid me a hearty welcome, many of whom met me at the landing, and expressed their pleasure. I too am glad to be with them, especially if I can do anything to advance the interest of the great work of Africa's redemption."

"At my first service in the school-room this morning I felt deeply impressed as I recalled the fact that twenty-six years ago (1857), three years after my Ordination, Bishop Payne informed me that it was his purpose to open a Mission at this place (Cape Mount), and that he wished me to come here as the missionary. Before he saw his way clear, however, to commence this operation a vacancy occurred at the station already opened at Monrovia, and I was sent there instead of to this place. Now, after the expiration of a quarter of a century, I find myself here. I trust that as a result of twenty-six years' experience I am prepared to bring to the work a riper judgment than I could possibly have done at that time. And I trust also that the acquaintance which I have been able to form during the intervening period with the characteristics of the several tribes in this section of Liberia, their habits, customs and beliefs, as well as the great number of Mohammedans and Veys with whom I have become personally acquainted, may be of great service to me in the work here."

"I am favorably impressed with the station thus far, and am glad to find the foundation so well laid. I notice, too, that a great deal of work has been done notwithstanding the drawbacks that must have resulted from so many changes on account of sickness, death and removals."

"My observations thus far have been in relation to the general condition of the school and stations, the routine of operations, etc."

Since the statistics of the African Mission for the last missionary year were made up, a report has been received from the Rev. J. B. Monger, in charge of St. Paul's parish, Sinoe, which enables us to give later, and therefore more accurate figures. This report was delayed for want of mail facilities. Mr. Monger had held 87 public services. He had baptized 5 infants (4 Liberian, 1 native); had officiated at 3 funerals; had conducted 1 Sunday-school and 1 day-school. Connected with the former were 5 native and 37 Liberian children, and with the latter, 13 Liberian children. The Church building, which is new, cost \$516.89. Its dimensions are 35 feet by 22 feet.

Mr. Monger calls attention to an opening for missionary work in his neighborhood, where he says the mission would have access to three native tribes, and for which work he asks a small appropriation, which, however, the Board was unable to grant.

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