

# The Living Church.

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

VOL. VIII. No. 36.

CHICAGO, SATURDAY, DECEMBER 5, 1885.

WHOLE No. 370.

## Thomas Whittaker's Advertisement.

### RECENT BOOKS.

By American Clergymen.

**Fairbairn.** (Rev. R. B., D. D.), Sermons preached in the chapel of St. Stephen's College, Annandale, N. Y. 8vo, cloth, extra, \$2.00.

**Olsen.** (Rev. W. W., S. T. D.), Revelation: Universal and Special. 12mo. cloth. \$1.25.

"Worthy of careful study. He disposes of certain of Herbert Spencer's theories in a masterly way. His knowledge of ancient and modern literature is shown to be most extensive. The work will be found invaluable to the clergy, not only as a storehouse for weapons for defense, but a granary of food-thoughts for mental enjoyment and nourishment."—*The Churchman*.

**Littlejohn.** (Rt. Rev. A. N., DD., D. C. L.), The Christian Ministry at the Close of the Nineteenth Century. 8vo, cloth. \$2.50.

"The Bishop of Long Island is to be congratulated on his choice of a subject for the Paddock Lectures; and the Church at large is to be congratulated upon having such an all-important subject as the Christian Ministry treated by one whose reputation is even greater abroad than it is at home. Surely if there be one subject which, in view of the rapid disintegration of faith going on within the Church and the avowed hostility of unbelief in the world without, is more pressing than another in a religious point of view, it is a Christian Ministry."—Rev. Dr. Kieley in *American Church Review*.

**Fuller (Samuel, D.D.).** The Revelation of St. John the Divine, Self-interpreted. A Commentary for English Readers. 12mo, cloth. \$2.50.

"It bears the marks of great labor, a keen critical habit, rare ingenuity and profound reverence."—Bishop Huntington.

**Cushman (Geo. F., D.D.).** Doctrine and Duty. Sermons, parochial and occasional. 12mo, cloth. \$1.50.

"A capital book to place in the hands of lay readers. We have seldom found a volume of sermons in which the interest is so thoroughly sustained throughout."—*The Churchman*.

"Dr. Cushman's style is peculiarly clever and pure and his teachings are always straight, formed in the lines of the Church without eccentricities or fanciful notions."—*Pacific Churchman*.

\*\* The usual discount on the above books to clergymen and teachers.

The following new work would make a most useful present to a clergyman.

**The Clergyman's Companion.**

Mr. Whittaker desires to call special attention to the new "Clergyman's Companion," just issued. The compiler, whose personality is withheld, is a Parish Priest in a large city, having had an experience in parochial duties which thoroughly qualifies him for the compilation of this new *volume mecum*.

It is in clean type; in form, shapely; in size and make up, easy to carry and to use. Its price is moderate, being indeed less than most of the inferior and unsatisfactory books in market for the help of the parochial clergy. The care bestowed upon its production, the variety and richness of the sources, both ancient and modern, from which its contents have been derived, can of course be known only by examination and use.

Semi-limp Cloth, gilt edges..... \$1.00 net.  
Limp Turkey Morocco, gilt edges, with flap, \$2.50 net

### CHRISTMAS

Mr. Whittaker takes special care in supplying Christmas Cards, Booklets, and Novelties, by mail. His stock, composed exclusively of new designs, is replete with the most chaste and beautiful cards of the year.

Prices range from 18c. per doz. to \$4.50 for one card. Special attention is directed to the One Dollar Sample Lot, comprising twelve very beautiful new cards. Mailed, post-free, on receipt of \$1.00. SEND EARLY FOR THIS. The safe delivery of all packages is guaranteed.

Churchly cards, with texts, for Sunday Schools, supplied at \$1, \$2, \$3, \$4, \$5, and \$7.50 per hundred.

### CARDS, ETC.

WHITTAKER'S

### CHURCHMAN'S ALMANAC

AND PAROCHIAL LIST,

1886.

This Almanac, now in its 32d year, is as usual carefully prepared in every section, and aims to furnish a Church Annual for both clergy and laity of a thoroughly reliable character.

"Of untold value to both clergy and laity."—*Church Magazine*.  
"This the best Church Almanac we have."—*Southern Churchman*.

Price 25 Cents, Postpaid.

Special terms to clergymen for quantities.

A beautiful Present for Young Folks.

### THE CHILDREN'S SUNDAY HOUR.

By the Rev. BENJAMIN WAUGH, author of "Sunday Evenings with my Children." Square 8vo, cloth extra, gilt edge. Illustrated with 65 fine wood-cuts, of which 26 are full-paged. \$2.50. (To clergymen and teachers, \$2.00 by mail, postpaid.) It is more than a great pleasure—it is almost a duty—to recommend this admirable volume to parents, and to those who stand in the place of parents, and especially to all those who teach the young."—*The Spectator*.  
"The book is most charmingly illustrated, and

printed on tinted paper; the illustrations are full-paged and in the text, and are in every case excellent."—*The Publishers' Weekly*.

WORKS BY

REV. W. HAY AITKEN, M. A.,

MISSION PREACHER.

Crown 8vo, Cloth extra, \$1.00 each volume.

**Around the Cross.** Some of the First Principles of the Doctrine of Christ.

**The Glory of the Gospel.** A New Volume of Mission Sermons.

**God's Everlasting Yea.** Divine Provision for Human Need.

**What is Your Life?** Addresses Specially Suited to Young Men.

**Mission Sermons.** Series 1. Twenty Sermons. Series 2. Eighteen Sermons. Series 3. Eighteen Sermons.

The preceding seven volumes contain Sermons chiefly of an Evangelistic character; the following volumes will be found helpful to the Christian Life.

**The Highway of Holiness.** Helps to the Spiritual Life.

**Newness of Life.** A Series of Sermons and Addresses to Believers.

**The School of Grace.** Expository Thoughts on Titus ii. 11-14. New Edition, Crown 8vo, \$1.50.

**Difficulties of the Soul.** 16mo, Cloth extra, 50 cents net.

**A Manual for Parochial Missions.**

Containing Suggestions and Hints for Clergy and Other Christian Workers. 24mo, cloth. Price 35 cents net.

BY REV. JAMES STEPHENS,

CHILDREN'S MISSIONER.

**Living Water for Little Pitchers:**

Mission Addresses to the Young. With Photograph of Author. Crown 8vo, Cloth extra \$1.

"Admirably suited to the purpose for which they are intended; short and animated, full of anecdote, and nearly certain, not only to retain the attention, but to appeal to the affections of the little hearers."—*Guardian*.

Did it ever occur to you how much cleaner and nicer it is to wash the Napkins, Towels, Handkerchiefs, Table Linen, etc., by themselves, with soap *not* made of putrid fats or questionable grease?

Do it with Ivory Soap, (99  $\frac{4}{100}$  % pure) made of vegetable oil, and use them confident that they are clean and not tainted.

Free of charge. A full size cake of Ivory Soap will be sent to any one who can not get it of their grocer, if six 2c. stamps, to pay postage, are sent to Procter & Gamble, Cincinnati. Please mention this paper.

## THE CENTURY

For DECEMBER

CONTAINS:

FIVE ILLUSTRATED ARTICLES,

"The City of Teheran," by S. G. W. Benjamin,  
"An American Lordship," by G. P. Lathrop,  
"The Monitors," by Captain Ericsson,  
"The 'Lamia' of Keats,"

AND

A "War Paper," By Mark Twain.

The latter, entitled "The Private History of a Campaign that Failed," is an account of the author's personal experiences as a youthful "rebel" early in the war. It is illustrated by Kemble and accompanied with "maps and plans" by the author. The article on the Monitors by their inventor, Captain Ericsson, is accompanied with a paper on "The Loss of the Monitor" by a Survivor. The fiction includes

TWO SHORT STORIES,

By H. H. Boyesen and T. A. Janvier, and chapters of Mrs. Mary Hallock Foote's novel, "John Bodewin's Testimony," begun in November.

OTHER CONTRIBUTIONS

Are "Dangers in Food and Drink," a paper on Helen Jackson (H. H.), with frontispiece portrait, and her last poems; "Bird-Enemies," by John Burroughs; "The Lesson of Greek Art," by Charles Waldstein; "Our Ex-Presidents," by Senator Edmunds and others; "Faith-Cures," etc.

Price, 35 cents; \$4.00 a year. New subscribers beginning with November can get, through dealers or the publishers, the twelve numbers of the past year, to the beginning of the War Series, and a year's subscription for \$6.00 for the whole. The same numbers, bound in two volumes, with subscription, \$7.50. THE CENTURY CO., N. Y.

WANTED An active Man or Woman in every county to sell our goods. Salary \$75. per month and Expenses. Canvassing outfit and Particulars FREE. STANDARD SILVERWARE CO., Boston, Mass.

All mail orders promptly and carefully executed. The books of other publishers supplied at their prices. Information about books, etc. cheerfully furnished.

THOMAS WHITTAKER, Publisher, 2 and 3 Bible House, New York.

THE NEW VOLUME OF

## THE QUIVER

COMMENCES WITH  
DECEMBER NUMBER,  
NOW READY.

Price \$1.50 per year. Single copies 15c.

The publishers of THE QUIVER intend that it shall maintain its high standard and hold its place as "The best of all the magazines devoted to Sunday Reading." Subjects especially designed for Sunday reading will, as usual, find the first place in THE QUIVER: but fiction, both serials and short stories, will be found there also—nor will poetry and music be forgotten, while the illustrations will be profuse and of an excellent quality.

Prospectus sent free on application.

Send Ten Cents for Sample Copy.

CASSELL & COMPANY, Limited,

739 and 741 Broadway, N. Y.

By purchasing the "OXFORD" Editions of the Prayer Book and Hymnal, you secure all that tends to make a complete book—fine quality of paper, well printed from perfect plates, thus doing away with such defects as broken letters or battered lines, bound strongly and attractively; also in a very large variety of patent cases, with or without handles. The "OXFORD" Editions are sold by all booksellers. Ask your bookseller to show you the "OXFORD" Edition, and compare it yourself with any other he may have. The publishers ask you to do this, feeling confident the verdict will be in favor of the well-known "OXFORD" Edition.

LADIES WANTED, to work for us at their homes. Distance no objection;—fascinating and steady employment; \$6 to \$12 per week easily made; no humbug; no canvassing; particulars free, or elegant sample of the work sent for 4 cts. in stamps. Address HOME MFG. CO., P. O. Box 1916, Boston Mass.

DRIVEN BACK TO EDEN. 12mo, Cloth, with many illustrations, \$1 50.

"In his story for young people, 'Driven Back to Eden,' E. P. Roe, has shown that same happy tact, or genius rather, in writing for boys and girls, that he has for several years displayed in his fiction for the older portion of the world. The story will deeply interest the young readers, and will hardly give less pleasure to the older members of the household."—*Boston Home Journal*.

DODD, MEAD & COMPANY,  
Publishers, New York.

CALIFORNIA EXCURSIONS  
Monthly. Lowest rates. Extra inducements. Express train time to all California points. Address A. PHILLIPS & CO., 89 Clark St., CHICAGO, ILL.



# THE BEST PERIODICALS FOR FAMILY READING.

Now is the Time to Subscribe.

## HARPER'S MAGAZINE.

DEPARTMENTS BY  
G. W. CURTIS, W. D. HOWELLS, C. D. WARNER  
Subscription per Year, \$4.00.

THE SEVENTY-SECOND VOLUME commenced with the Number for December, 1885.

It is the purpose of the publishers to make HARPER'S MAGAZINE for the new year of unprecedented interest. On the conclusion of Miss WOOLSON'S novel, "East Angels," and Mr. HOWELLS'S "Indian Summer," there will be commenced serials from R. D. BLACKMORE and Mrs. D. M. CRAIK. A new editorial department, discussing topics suggested by current literature, will be contributed by W. D. HOWELLS, beginning with the January Number. With three departments, under the charge respectively of GEORGE WILLIAM CURTIS, W. D. HOWELLS, and CHARLES DUDLEY WARNER, the editorial portion of HARPER'S MAGAZINE will claim the attention of every intelligent reader.

Among other attractions for the year may be mentioned a series of papers in the form of a story—depicting characteristic features of American society—written by CHARLES DUDLEY WARNER, and illustrated by C. S. REINHART; the continuation of the papers on "Great American Industries" and "American Cities;" the continuation and completion of Mr. E. A. ABBEY'S series of illustrations for "She Stoops to Conquer;" "Sketches of the Avon," by ALFRED PARSONS; papers on "The Navies of Europe," by Sir EDWARD REED, illustrated; curious studies of American Colonial History, by Colonel T. W. HIGGINSON; more sketches of "Frontier Military Life," by R. F. ZOGBAUM, with the author's illustrations; "Southern Sketches," by REBECCA HARDING DAVIS; illustrated sketches of adventure connected with the hunting of "Large Game in America," etc.

### PRESS NOTICES.

A model of what a family periodical should be.—*Boston Traveller*.

It meets the highest wants of the people.—*Washington Post*.

It abounds in brightness, variety, and in admirable illustrations. There is something for every kind of taste, and entertainment for all.—*London Daily Telegraph*.

Of all the magazines, this maintains the highest standard of uniform excellence.—*Examiner, N. Y.*

Its history is a large part of the literary history of the nineteenth century in America.—*N. Y. Journal of Commerce*.

Its illustrations are as superb as its articles are varied, racy, and instructive.—*Christianity Work, N. Y.*

Brimful of seasonable and delightful reading. A perfect encyclopedia of literature and art.—*Observer, N. Y.*

### BOUND VOLUMES.

The Volumes of HARPER'S MAGAZINE, for three years back, in cloth binding, will be sent by mail, postage prepaid, on receipt of \$3.00 each; or, in half-calf binding, on receipt of \$5.25 each.

## HARPER'S WEEKLY.

A JOURNAL OF CIVILIZATION AND A PICTURE HISTORY OF OUR OWN TIMES.  
Subscription per Year, \$4.00.

THE THIRTIETH VOLUME will begin with the Number dated January 2, 1886, issued on December 30, 1885.

HARPER'S WEEKLY justifies its title as "A Journal of Civilization" by reflecting, with steadily increasing fulness and accuracy, the progress of civilization, and by embodying as well as by recording the continuous advance of American literature and American art.

It presents, in faithful and graphic pictures, the noteworthy events of the day, portraits of men of the time, reproductions of the works of celebrated artists, cartoons by eminent pictorial satirists, and humorous illustrations of the ludicrous aspects of social and political life.

Besides the pictures, HARPER'S WEEKLY is full of good reading. It always contains installments of one, occasionally of two, of the best novels of the day, with fine illustrations. Its short stories are bright and entertaining. Poems, sketches, and papers on important topics of current interest by the most popular writers, and columns of humorous and personal paragraphs, make it interesting to everybody.

As a family journal, the care that has been successfully exercised in the past to make HARPER'S WEEKLY a safe, as well as a welcome, visitor to every household will not be relaxed in the future. The ultimate influence of the subjects treated in its texts and in its illustrations is not less considered than their immediate public interest. It is conducted in the belief that such scenes as would be repulsive or brutalizing to persons witnessing them cannot form fit subjects for literary or pictorial representation.

### PRESS NOTICES.

A thoroughly able, instructive, and entertaining journal for the household. Its general news is well selected, its editorials are judicious and vigorous, its stories are of high interest, its moral tone is unexceptionable, and its illustrations are as famous as they deserve to be.—*Congregationalist, Boston*.

For years the WEEKLY has enjoyed the distinction of being the best illustrated paper in America, and every successive volume shows new strength and enterprise.—*Boston Transcript*.

The ablest and most powerful illustrated periodical published.—*Louisville Courier Journal*.

It should be in every family throughout the land. A purer, more interesting, higher toned, better illustrated paper is not published in this or any other country.—*Commercial Bulletin, Boston*.

The only illustrated paper of the day that, in its essential characteristics, is recognized as a national paper.—*Brooklyn Eagle*.

### BOUND VOLUMES.

The last Three Annual Volumes of HARPER'S WEEKLY, in cloth binding, sent by mail, postage paid, or by express, free of expense (provided the freight does not exceed one dollar per volume), for \$7.00 per volume.

## HARPER'S BAZAR.

AN ILLUSTRATED JOURNAL OF FASHION, INSTRUCTION, AND DOMESTIC ECONOMY.

Subscription per Year, \$4.00.

THE NINETEENTH VOLUME will begin with the Number dated January 2, 1886, issued on December 18, 1885.

HARPER'S BAZAR offers a host of brilliant attractions designed to interest every member of the family circle. It combines the choicest literature and the finest illustrations with the latest fashions, the most useful household knowledge, and all the arts that make home attractive. Its weekly plates of the latest Paris and New York styles, with well-fitting patterns, and descriptions of the materials and styles in vogue, enable ladies to save many times the cost of subscription by being their own dressmakers. It spreads the changes of fashion throughout the land. Its articles on household matters are from the best sources, and are eminently practical. Its papers on social etiquette are of the highest interest. Much attention is paid to art decoration, and exquisite embroidery designs are published, from the decorative art societies.

The literary excellence of HARPER'S BAZAR is beyond dispute. Its serial stories are by acknowledged masters of fiction. Its pithy editorials are marked by good sense, and its short stories, poems, essays, and other matter are the best of the kind. Not a line is ever printed in its columns that could offend the most fastidious taste.

The fine art illustrations of HARPER'S BAZAR, from the best native and foreign artists, form a marked feature of the journal, as do the bright, humorous cuts which have won it the name of the American Punch. No pains or cost will be spared to maintain the high standard of the paper.

### PRESS NOTICES.

HARPER'S BAZAR is not only an authority in the world of fashion and on matters relating to the home, but it also contains in every number an abundance of useful and entertaining reading of general interest.—*Observer, N. Y.*

To take it is a matter of economy. No lady can afford to be without it.—*Chicago Evening Journal*.

Par excellence the ladies' paper of the country, a mirror of fashion, a minister of comfort and ornament in the family.—*The Watchman, Boston*.

It has become an established authority with the ladies of America.—*N. Y. Evening Post*.

A welcome visitor in thousands of homes.—*N. Y. Tribune*.

The arbiter and instructor in taste, fashion, and household economy.—*Providence Journal*.

The very best family paper in the country.—*New Orleans Times-Democrat*.

### BOUND VOLUMES.

The last Three Annual Volumes of HARPER'S BAZAR, in cloth binding, sent by mail, postage paid, or by express, free of expense (provided the freight does not exceed one dollar per volume), for \$7.00 per volume.

## HARPER'S YOUNG PEOPLE.

A SIXTEEN-PAGE ILLUSTRATED WEEKLY FOR BOYS AND GIRLS.  
Subscription per Year, \$2.00.

THE SEVENTH VOLUME commenced with the Number issued November 3, 1885.

The position of HARPER'S YOUNG PEOPLE as the best juvenile weekly is firmly established.

It is a miscellany of the choicest reading for boys and girls, and it contains the best literary and artistic work anywhere to be purchased.

Every line is subjected to rigid editorial scrutiny in order that the paper shall contain nothing harmful, and that it shall be an effective agency for the mental, moral, and physical education of its readers. Its stories have all the dramatic interest that juvenile fiction can possess, without anything pernicious. Its articles on scientific subjects, travel, and the facts of life, are by writers whose names insure accuracy and value. Its historical stories, biographical tales, etc., present attractively the most inspiring incidents in history, and in the early lives of notable men and women; in every number appear stirring poems, amusing rhymes and ingenious puzzles, and occasionally articles on embroidery and other forms of needle work. Papers on athletic sports, games, and pastimes have their place, while fine pictures by the foremost artists and engravers lavishly illustrate its pages. There is nothing cheap about it but its price.

That HARPER'S YOUNG PEOPLE fulfills the requirements of young readers is proved by its large circulation in this country and in Great Britain, and this circulation is a scarcely less emphatic testimonial to the fact that it has won the approval of parents also. Pastors, teachers, and the press are united on this point with parents and children.

### PRESS NOTICES.

It deserves a place in every home blessed with children, whose lives it will make better and brighter with its weekly visits.—*Zion's Herald, Boston*.

This bold venture in the field of juvenile literature has proved a victory. . . . It deserves a welcome at every fireside.—*Rev. J. H. Vincent, D.D., in the Sunday-School Journal, N. Y.*

A model juvenile. A boy or girl can have no purer and brighter magazine as a weekly guest.—*Independent, N. Y.*

Its tone, variety, and general excellence of literary workmanship are admirably sustained.—*Christian Union, N. Y.*

It continues to lead the weekly publications for youth.—*The Living Church, Chicago*.

A sort of necessity in juvenile life. . . . So firmly has the little weekly magazine taken hold upon its readers that one can scarcely conceive of the time when it was not.—*N. Y. Evening Post*.

### BOUND VOLUMES.

Volume VI., with about 700 illustrations, pp. viii., 832. 4tc, Ornamental Cloth, \$3.50. A few copies of Volume II., III., IV. and V. still on hand. Price \$3.50 each. Volume I., for 1880, out of print.

POSTAGE FREE TO ALL SUBSCRIBERS IN THE UNITED STATES AND CANADA.

Remittances should be made by Post-office Money Order or Draft to avoid chance of loss. When no time is specified, subscription will be begun with the current number.

HARPER'S CATALOGUE, comprising the titles of between three and four thousand volumes, will be sent by mail on receipt of Ten Cents.

Published by HARPER & BROTHERS, Franklin Square, New York.

### LOVELY XMAS RIBBON BOOKS.

Selections from Miss Havergal's Poems and from other favorite authors, bound in imported Xmas Cards and tied with Satin Ribbon.

FROSTED COVERS A SPECIALTY.  
FOR CHILDREN:  
"A Visit from St. Nicholas," etc., etc.  
"Hang Up the Baby's Stocking," etc., etc.

Special rates to Sunday schools and the trade. 25c. each; \$2.50 per doz. Catalogue free. Address IBBOTSON BROS., Richfield Springs, N. Y. Mention this paper.

BOOKS Readings, Dialogues, Tableaux, Shadows, Plays. Best out. Catalogue free. T. S. DENISON, Chicago, Ill.

Christie's School and College Guide, illustrated, representing 200 leading schools. At office free; postage 10c. Special catalogues and information concerning schools free to parents describing their wants. Schools and families supplied with teachers. Christie's School Bureau, Domestic Building, 853 Broadway, cor. 14th St., New York.

A Bright, Easy, and Effective

## Te Deum,

That any choir can sing.  
A JUBILATE in same Key.  
Also, 4 CHRISTMAS CAROLS, taking and Churchly.  
By Rev. Hobart B. Whitney. Orders solicited.  
Address the author, Clyde, Wayne Co., N. Y.

## ACT

IVE, ENERGETIC, intelligent Agents, ladies or gentlemen, wanted at once. Those with book experience preferred, though not essential. Field prepared by long-continued and extensive advertising, and the right parties can coin money. Outfit free. Write now. PUBLISHING CO., Box 3123, N. Y.

### Our Little Ones and The Nursery.



A most appropriate and acceptable present for any little one is a year's subscription to this brightest gem of juvenile literature, standing to-day without a peer in the world.  
Specimen copy free.  
For sale by Newsdealers  
Agents wanted.

One Year, \$1.50. Single Copies, 15 cts.  
Russell Publishing Co., 36 Bromfield St., Boston, Mass.

FLORIDA! The most beautiful, healthful and desirable section of the State. For information address, with stamp, R. G. ROBINSON, Zellwood, Fla.

## Mason & Hamlin

ORGANS: Highest Honors at all Great World's Exhibitions for eighteen years. One hundred \$22. to \$50. For Cash, Easy Payments or Rented. Catalogues free.



PIANOS: New mode of Stringing. Do not require one-quarter as much tuning as Pianos on the prevailing "wrest-pin" system. Remarkable for purity of tone and durability.

## ORGAN AND PIANO CO.

154 Tremont St., Boston. 46 E. 14th St. (Union Sq.), N. Y. 149 Wabash Ave., Chicago.



# The Living Church.

SATURDAY, DEC. 5, 1885.

## AT REST.

BY FRANCES A. SHAW.

Now God be praised, she in His peace reposes,  
This gray-haired saint from all earth's woes at rest,  
In the clasped hands, her emblems, June's sweet roses,  
Its pure white lilies on her purer breast!

Tried, patient one, faithful to every duty,  
Careful and anxious about many things,  
Yet ever mindful that life's highest beauty  
Lies in the service of the King of kings.

The hand of Martha and the heart of Mary  
In thee found union mystical and sweet,  
Given to "much serving," ne'er of good works weary,  
Thy chosen place was still at Jesus' feet.

O soul that soared on ever joyous pinions,  
With David's psalm, with Miriam's song of praise,  
That found its home in Art's serene dominions,  
Yet never scorned the lowliest household ways.

O spirit chastened in the school of anguish,  
Doomed from life's earliest to its latest breath,  
To see hopes perish, fairest home-flowers languish  
And yield at last to the grim reaper, Death.

O Niobe, ever loved and lost ones weeping,  
Yet hiding from the world grief's wound and smart,  
The *Mater dolorosa* vigils keeping  
O'er her Son's tomb, scarce bore a sadder heart!

Now dawns thy brighter day, thy compensation;  
The cross so meekly borne at last laid down,  
Thou comest up through earthly tribulation  
Unto thy blood-washed robe, thy victor's crown.

Dear mother-heart, so brave and yet so tender,  
Counting as naught, love, labor, sacrifice,  
The seed sown here in toil and tears, shall render  
Sheaves golden and immortal in the skies!

## NEWS AND NOTES.

The *Church Press*, printing some sermon notes by Canon Liddon, thinks it necessary to put "Episcopal" in brackets after the name of the famous divine.

DR. SMITH has declined the Bishopric of Easton, and the special convention will meet again to make another election.

THE late Vice President became in early youth a convert to the Church, and was ever after ready to give her his best services. He was senior warden of St. Paul's, Indianapolis, and when most pressed, found time to discharge the duties of that position.

HERE is a puzzle from the *London Rock*: "The Bishop of Youngstown, New York, consecrated St. James's church at Springdale, on Tuesday, October 20th." Now, Springdale is in Ohio, and there is no Bishop of Youngstown known in this Church.

THE results of the English elections seem to give the balance of power to Mr. Parnell, unless, indeed, as is not unlikely, the Whigs, who may be called the Left Centre of the House of Commons, should unite with the Tories against the common foe. A well-trained band of eighty, all acting in obedience to a wily leader, could soon render parliamentary government impossible.

Home-Rule for Ireland is now a probability of the near future. The question is: Will Ireland be satisfied with that?

THE Rev. William Gill, formerly a deacon in the American Church, but lately a minister of the "Reformed Episcopal" schism in British Columbia, has severed his connection with that body, and been formally and publicly reconciled to the Church by the Lord Bishop of New Westminster. Although not in priest's orders, Mr. Gill received from the R. E. authorities a "special dispensation" to celebrate Holy Communion. In a farewell pastoral addressed to his former flock, he touchingly implores them to return with him to the old Church of their fathers.

TWO weeks ago, and all the talk was of the deposition of Prince Alexander of Bulgaria, and the restoration of the *status quo ante* in his States. Now the tables are turned. With courage and skill worthy of his great namesake, Alexander has utterly routed the Servians, and become the hero of all Europe except Russia. Milan, who expected before this to have occupied Philippopolis, is in great danger of losing his own kingdom and the union of the two Bulgarias, which should never have been separated, is an accomplished fact.

CANNIBALISM is not a subject usually discussed by persons who have experienced its delights; and though a sad case of privation at sea which became public last year is still fresh in the memory, yet a lecture from a man who has tasted human flesh roasted is a novelty. The colored Methodists have, however, been treated to one at Washington, where Professor A. E. Solodor, a converted cannibal, delivered a discourse on the—to the ordinary mind or stomach—unsavory subject. While admitting that his former diet was not to be recommended, the lecturer, a Fijian, incidentally mentioned that he had eaten man-meat many a time, and that it tasted like mule, an explanation which leaves most men in the same state of ignorance which existed before the gentleman essayed to give light on a matter in which we can but be deeply interested.

THE poor King of Spain has gone to rest after a reign of ten years. Little happiness had he known here. An exile at a tender age, he was a cadet in an English military school, when, by one of those sudden reactions which are incident to revolutionary tactics, he was called to the throne from which his mother had been, not undeservedly, driven. He was then but eighteen years of age. Honest in intention, and liberal-minded by conviction, he strove the best he knew to promote the peace and welfare of his people, but he was thwarted at home by factions, and insulted abroad by fanaticism and greed of conquest. He married early a cousin whom he dearly loved, and within six months was left a widower. To the great disgust of the nation, which has always clung in its heart to the Salic Law, he is succeeded by his eldest daughter in whose name, as she is only five years old, the late king's widow, an Austrian princess, will administer the government.

MANY people are at present inquiring as to what would be the effect of disestablishment, without disendowment,

upon the Church of England. The following may be taken as the principal changes which would result from that measure: (1) The Bishops would no longer sit in the House of Lords, but they and other clergy would be eligible for election to the Commons. At present no episcopally ordained minister, be he Anglican, Greek, or Roman, can sit in the lower House. (2) The Ecclesiastical Courts would become truly ecclesiastical and would cease to be Courts of the Realm. (3) The practically obsolete laws compelling Church attendance would be repealed. (4) Convocation would be free to meet and act without royal license. (5) The bishops and archbishops would no longer be nominated by the Crown. (6) The Sovereign would cease to be the "visitor" of the Church of England. (7) The sanction of Parliament to changes in either the liturgy, formularies, or ritual of the Church would not be necessary. (8) The Sovereign ought no longer to be crowned by a bishop or archbishop. (9) The Sovereign would no longer be required to "join in communion with the Church of England as by law established" nor to swear at his coronation to maintain the Establishment.

DR. BUHLER, in a communication to the *London Academy*, mentions a very surprising discovery. Among the multitudes of papyri obtained from Egypt by the Austrian Archduke Rainier, has been found a strip of paper dating from the ninth century, containing Arabic prayers, not written, but printed from a block of wood. Block-printing, it was already known, had been invented in China about this time, but not the least suspicion existed that it had reached Egypt. That it should have been suffered to perish there, when the Arabs were the chief depositories of science, might well have been deemed incredible. The stolidity of man is an underestimated force. That even the conservative Chinese, having invented and perpetuated block-printing, should have failed to take the simple step onwards to movable types, has always been a marvel. That the Coreans, having actually taken this step, should have relapsed into block-printing, is still more extraordinary. But that the civilized and quick-witted Arabs, having learned to print from the block, should not only have failed to develop the art, but even to keep hold of it, is indeed matter for wonder. There can hardly have been any religious prejudice against it, seeing the sacred use to which the only specimen extant was applied.

THE new universal language, "Volapuck," has already found a rival in a language equally new and prospectively universal, rejoicing in the hybrid, but more comprehensible name of "Pasilingua." Its inventor (who is, of course, a German) has recognized that no existing language could serve the purpose of universality, and has accordingly devised a new tongue which shall suit the mouths of all men. English is acknowledged to be the dominant principle, but how far its modification is necessary may be seen from the following verse of St. Matthew ii: 3:—

Et quando ils partitefer schire to angelo deode apparifer Josephobi in una trauma sagano: Arisire, takare tou jun-

gon childon et tom matren et fiehire in Egypta et ere ibis, quoad mi bringar tubi wordas, car Herodes seekarar ton childillon pro 'lon detruar.

It will be noticed that in this passage, while there are words imported unchanged from the French, Latin and Greek languages, with the exception of "in," which can hardly be said to count, there is no purely English word, but that many otherwise familiar sounds are metamorphosed by new and strange terminations. Indeed, the general impression given by the new language is that it has been designed for the benefit of those who habitually make use of that variety of English known as "pigeon."

## THE FULNESS OF TIME.

BY THE REV. W. P. TEN BROECK.

NO. XIV.

CHRIST WAS BORN ON CHRISTMAS DAY.  
"This is the month, and this the happy morn,  
Wherein the Son of Heaven's Eternal King,  
Of wedded maid and virgin mother born,  
Our great redemption from above did bring."

So sang the great Puritan poet, nothing doubting that December 25th was the very day of the Saviour's Birth. The Church also has made no scruple about declaring before God, Christmas Day, that "His Son was at this time born." Amongst a host of scholars, across the water, Bishop Pearson, "easily first" among modern divines, soberly asserts that "the birth of Christ was not mistimed." The learned Dr. Jarvis, on this side of the sea, has filled a score of pages with evidence of our Lord's being born on December 25th. Yet, it will still be said, that we have no reason for believing Christmas Day to be the day of the Nativity, nay more, that it cannot have been such.

Unfortunately, in this matter, the wish of those who thus judge, is father to their thought, and it is quite useless to try to convince a man against his will. To the blurred eyes of prejudice all things seem confused. Nevertheless, it is even true that Christ our Lord was born on Christmas Day, and the evidence thereof is singularly clear and convincing; not evidence "subscribed and sworn to," but evidence "circumstantial," such as the law relies upon; evidence highly probable, such as human life is guided by. In some particulars, I do not think the full strength of this evidence has ever yet been displayed. But let our presentation of it speak for itself.

1. The festival of Christmas is of very great antiquity. Among the ancients, we find mention of it, as follows:

a. Cyprian (3d cent.) begins a treatise on the Nativity thus: "The much wished for and long expected Nativity of Christ has come."

b. Jerome speaks of the observance of a Festival of the Nativity.

c. Augustine speaks of the Festival as "being delivered down by the Church."

d. Chrysostom says: "This day is of great antiquity, and long continuance, famous and renowned in the Church from the beginning, far and wide." "This is the most venerable and tremendous of all Festivals: the metropolis and mother of them all."

e. The Apostolic Constitutions enjoin: "Brethren, observe the Festival



Days, and first, indeed, the Birth Day of our Lord which is to be celebrated by you on December 25th."

f. Telephones, Bishop of Rome (A.D. 137) ordered the Feast of the Nativity kept on December 25th. So Hayden in "Dict. of Dates." (This, however, is of dubious authenticity.)

g. Theophilus of Cæsarea (A. D. 150) urges the celebration of the Nativity on whatever day December 25th shall fall. (So Hospinian and Dr. Cave, but the learned Bingham thinks this not authentic.)

Among moderns who have investigated this question we quote from:

Hayden: "Christmas is said to have been kept first A. D. 98.

Bingham: "Many learned men carry it up as high as the age of the Apostles."

Cave, "finds its footsteps in the 2d century and doubts not its earlier celebration."

Nicholls thinks its observance in the very first ages "beyond dispute."

Inferentially also the antiquity of the Festival of the Nativity may be proved by these facts. Mosheim concedes to Easter, Pentecost, Good Friday and the "birthdays of the martyrs," observance in the very earliest times. In the days of Augustine, Ascension Day had been so long in use, that he was unable to derive its origin from any other source than the Apostles, or a Primitive Council. Origen mentions a Day of Commemoration of the Holy Innocents. When all these were kept, it is scarcely possible that the Birthday of Christ should have been neglected or ignored.

Very clearly, then, the day of our Lord's Nativity as a day of festival observance entered very early into the thought and worship and life of the Church. Was this chosen at haphazard, or was it the result of certain knowledge, or of an honest attempt to ascertain its true time? If ever there were men free from sentimentalism, indifference or carelessness; scrupulously accurate in expression and observance, such were the founders of Christianity. Judaism began with a race of slaves. Mahomedanism had its origin among the children of the desert. All civilizations have emerged by degrees from obscurity and myth. Christianity presents the unique phenomenon of having sprung into being full armed, like Minerva from the head of Jove. In the midst of "the Golden Age" it came forth relying only upon its truthfulness for its success. Its heroes were men from the ranks of the people. Its literature was the simple story of the Gospels. Its soldiers were the men of the cross. Around it was a world, keen, sharp, learned, critical, the world of Horace and Juvenal, of Seneca and Lucian. Surely, men who had to build all anew, in the midst of the broad daylight of such a world, took care how they built. On every side acute wits were watching for some unguarded spot at which to aim a shaft so that it can hardly be that they gulped at the day of Christ's Birth. Everywhere jealous officials and cruel informers were on the alert to detect some sinister slur upon the religion, or the authority of Cæsar, so that December 25th could hardly have been fixed upon merely to Christianize a heathen festival. Yet these are the only explanations of the early observance of Christmas Day as the Feast of the Nativity, saving the simple explanation that it was chosen because it was known to be the day when Christ was born.

Was there then no way of knowing

this? What had become of the evidence of the Blessed Virgin, and the shepherds, and the genealogical records of the family of Joseph, and the many to whom that day was a perpetual wonder? St. John lived with the Mother of our Lord, and lingered on through the entire first century. Did he not know the true birthday, and did he not tell others of it? Or, where were the records of the Roman Census? Justin Martyr, in A. D. 140, says they were in possession of the emperor. Tertullian, a century later, asserts that they were then laid up in the Imperial archives. Chrysostom in the fourth century declares that they were in his time to be read and known of all men. Clearly there was no lack of opportunity to know when Christ was born.

#### THE PROVINCE OF PENNSYLVANIA.

In accordance with the action taken by the late conventions of the dioceses in the State of Pennsylvania, most of the following deputies, clerical and lay, elected for that purpose, assembled in St. James's church, Philadelphia, on November 17, for the forming of a Federate Council.

*Diocese of Pennsylvania.* The Rev. G. Emlen Hare, D.D., the Rev. Benjamin Watson, D.D., the Rev. C. George Currie, D.D., the Rev. Henry Brown, the Rev. D. F. Warren, D.D., the Rev. Joseph W. Lee, the Rev. John Bolton, the Rev. J. De Wolfe Perry, the Rev. T. F. Davies, D.D., the Rev. Reese F. Alsop, D.D., the Rev. W. N. McVickar, D.D., the Rev. I. L. Nicholson, D.D., the Rev. T. C. Yarrall, D.D., the Rev. D. L. Goodwin, D.D., the Rev. J. Andrews Harris, D.D., S. D. McConnell, M. Russell Thayer, R. C. McMurtrie, P. Pemberton Morris, Burnet Landreth, W. H. Reeves, Edw. A. Price, Rowland Evans, Wm. W. Frazer, Jr., W. Heyward Drayton, Ed. S. Buckley, James S. Biddle, C. Stuart Patterson, Charles Spenser, Alexander Brown, John Cadwallader, Henry Flanders, Morton P. Henry, John Ashurst, Jr., Lewis H. Redner, George C. Thomas.

*Diocese of Pittsburg.* The Rev. Messrs. Samuel Maxwell, G. A. Garstensen, H. G. Wood, Boyd Vincent, and M. Byllesby. Messrs. Pearson Church, Hill Burgwin, John B. Jackson, Henry Souther.

*Diocese of Central Pennsylvania.* The Rev. J. H. Hopkins, S.T.D., the Rev. Robert J. Keeling, D.D., the Rev. Chandler Hare, the Rev. Cyrus F. Knight, D.D., the Rev. Marcus A. Tolman, the Rev. A. M. Abel, and the Rev. Wm. Chauncey Langdon, Chief Justice Ulysses Mercur, R. A. Lamberton, LL.D., C. M. Coningham, J. G. Freese, Guy E. Farquhar, S. H. Reynolds. At 11 o'clock the Holy Communion was celebrated, Bishop Stevens being present. The celebrant was the Bishop of Central Pennsylvania, assisted by the Bishop of Pittsburgh, the Rev. Cyrus F. Knight, D.D., of Central Pennsylvania, the Rev. Boyd Vincent, of Pittsburg, and the Rev. J. Andrews Harris D.D., of Pennsylvania, and the Rev. Henry J. Morton, D.D., rector of the church, Bishop Stevens pronouncing the Absolution and Benediction.

After the Celebration the bishops, clergy and laity proceeded to the chapel where Bishop Stevens called the council to order. Robert A. Lamberton, LL.D., President of Lehigh University, was elected Secretary.

Bishop Stevens then said that under the action taken by the three conventions, the duty of the deputies was to organize a scheme defining the powers of the Federate Council. He wished

that it was in his power to say a few words of welcome to the Council, but he was utterly unable to do so. It was the first time he had taken part in any public service since his illness. He wished them a cordial welcome, and trusted that the Holy Spirit would remain with them.

The Bishop of Central Pennsylvania submitted a statement of powers conforming to one adopted by the Federate Council of New York, and which has received the approval of the General Convention. Hill Burgwin, Esq., of Pittsburg, moved that a committee, consisting of one bishop, one clergyman and one layman from each diocese be appointed to prepare a constitution for the council.

The Rev. J. H. Hopkins, S.T.D., of Central Pennsylvania, thought the motion was slightly previous. The power of organization is one thing, how it is to be regulated, another. The council, he said, cannot be organized to-day, all that can be done is to adopt a definition of powers, these, he thought, should be agreed upon and submitted for approval by the diocese, before any other step was taken. A general discussion here ensued, in which reference was made to the Province of Illinois by Dr. Hopkins and others. Mr. Burgwin submitted a draft of a constitution which he had prepared. Judge M. Russel Thayer, of Pennsylvania, said that it was impossible to proceed without organization, or to know how to vote, whether by orders, capita or dioceses. As a provincial council it must be evident that it was totally unorganized. What was wanted was a constitution which would go before everything else, one to define not only the powers, but also through what instrumentalities to work. When the organization is completed, and they begin to act in a constitutional and legitimate way, then there would be a Federate Council. Dr. Hopkins said that he yielded to the opinions of lawyers and judges, whereupon the motion of Mr. Burgwin was adopted. The Bishop of Pennsylvania appointed the following committee under it.

*Pennsylvania.* The Bishop, the Rev. G. Emlen Hare, D.D., the Hon. M. Russel Thayer.

*Pittsburg.* The Bishop, the Rev. M. Byllesby, Hill Burgwin, Esq.

*Central Pennsylvania.* The Assistant Bishop, the Rev. J. H. Hopkins, S.T.D., the Hon. Ulysses Mercur. Recess was taken until 3 o'clock, when the Bishop of Central Pennsylvania presided in the absence of Bishop Stevens. The Bishop of Pittsburg in behalf of the committee to draft a constitution, presented a report which is substantially as follows:

It shall be called the Federate Council of the Protestant Episcopal Church in the State of Pennsylvania. It shall be constituted of the bishops and assistant bishops of dioceses within the commonwealth of Pennsylvania, one clerical and one lay deputy for each diocese, and one additional clerical deputy for every twelve clergymen entitled to seats and votes in the convention of any diocese, and one additional lay deputy for every 1500 communicants in any diocese, the numbers of clergy and communicants being taken as shown in the printed journal of each diocese for the year next preceding that in which the election is held, and fractional numbers of both clergy and laity being disregarded.

The Federate Council shall sit as one body, the Bishop of the diocese having Philadelphia for its centre being Pres-

ident, or in the vacancy of that See the presiding officer shall be the senior Bishop in the order of consecration.

It shall meet annually in Philadelphia on the 3d Tuesday in November, unless some other time and place shall be fixed at the previous meeting, special meetings to be called by the Bishop, or on the request of two Bishops, or of ten clerical and ten lay members. All voting to be *per capita*, except that on the call of five members the vote shall be by orders, the bishops, clergy and laity voting separately, a majority of all three orders being necessary to affirmative action. When committees are to be appointed, having representatives from each diocese, the respective bishops, or in their absence the members of the deputations shall name the members from their respective dioceses.

The article which defines the powers of the council is as follows:

"The powers of this council shall be: (1). To deliberate and decide on all matters pertaining to such civil legislation as the common interests of the Church in the State of Pennsylvania may require.

(2). To the promotion of the interests of Christian education, and to the furtherance of work for the extension and prosperity of the Church.

"And the said Federate Council shall have full power to enact all regulations necessary to its organization and continuance, and to the ends contemplated in the foregoing declaration, not inconsistent with or repugnant to the constitution and canons of the General Convention of this Church, or of any of the dioceses, or to the law of the Rubric as contained in the Book of Common Prayer and offices of the Church, together with such other specified powers as this council shall propose to exercise under resolutions duly adopted and approved by the conventions of all the dioceses, and in conformity with the constitution and canons of the General Convention."

The Constitution also provided that any number of members present at a regularly called meeting of the council shall constitute a quorum, provided that the three orders shall be represented. It was also provided that amendments to the constitution could be made by proposing them at one meeting, sending them to the dioceses for ratification, and finally adopting them at the next meeting of the council.

The constitution was discussed article by article at great length, questions of procedure and canon law being raised.

Dr. Hare was of the opinion that no powers should be granted, but those relating to action to affect civil legislation, and a motion, by C. Stuart Pater-son, Esq., of Pennsylvania, to insert a clause in the draft, declaring that nothing therein should be interpreted to authorize the establishment of an appellate court for the three dioceses was voted down by a vote of 22 to 11. A few minor changes were made when it was adopted as a whole substantially as it came from the committee. It was then resolved, that the articles of organization shall not become of force until they shall have been submitted to and approved by the three diocesan conventions, and so certified by the secretary thereof to the Bishop of Pennsylvania, together with a list of the deputies clerical and lay, elected by said conventions, respectively to the next council.

The preparation of by-laws and rules of order for the council, was referred to



the committee by whom the constitution had been prepared. The council then adjourned.

After the adjournment of the Federate Council, deputations from the dioceses of Pittsburgh and Central Pennsylvania, met with a special committee from the diocese of Pennsylvania, which was appointed at the last convention to take action upon the subject of Marriage and Divorce. The Bishop of Pittsburgh presided. A report of that special committee which had met early in November was received, whereupon the following preamble and resolutions were adopted:

WHEREAS, In the judgment of this committee, the whole system of divorce legislation, not only here but in most of the States of the Union, is vicious, and works not only to the benefit of designing knaves and to the destruction of the family constitution; and

WHEREAS, The evil would seem to be on the rapid increase as evidenced by the fact that within the last thirty years the number of divorces in proportion to marriages has in most of our Northern States, more than doubled, the percentage in our own commonwealth being about one divorce to every 15 or 20 marriages; and

WHEREAS, Wise and scriptural legislation can be secured and enforced only by and through a wholesome turn of public sentiment, the creation of which is fairly within the function of the Christian Church; therefore

Resolved, That this committee recommend the formation of a committee of six, (one clergyman and one layman from each of the three dioceses here represented), whose duty it shall be to present and submit a memorial suggesting to the next Federate Council what in their opinion is the best means of remedying the evils hereinbefore set forth.

The chair appointed the following as the committee:

Diocese of Pennsylvania, the Rev. Reese F. Alsop, D. D., and the Hon. M. Russell Thayer.

Diocese of Pittsburgh, the Rev. G. A. Carstensen, and the Hon. F. R. Brunot.

Diocese of Central Pennsylvania, the Rev. Wm. Chauncey Langdon and Mr. J. G. Freese.

#### LETTERS TO THE EDITOR.

##### IMMERSION.

To the Editor of *The Living Church*:

The Church of England in India has for many years followed the rubric by Baptism by immersion in its mission churches, and in most mission churches baptistries suitable for immersion have been erected by order of the Bishops.

T. P. H.

To the Editor of *The Living Church*:

During my rectorship of Christ church, Lexington, Kentucky, between the years 1838 and 1858, I baptized six persons by immersion—one in a spring branch, one in a pond, two in a river, and two in the pool of the Baptist church.

ED. F. BERKELEY.

Kirkwood, Mo., Nov. 14, 1885.

To the Editor of *The Living Church*:

On March 4th, 1883, when I had charge of the cathedral at Davenport, Iowa, I baptized two adults by immersion. By courtesy of the trustees of the Campbellite chapel, I used their baptistry on Sunday evening after their own service was over. The candidates were brother and sister, and grandchildren of a Campbellite minister and one who was associated with Alexander Campbell in that movement from the beginning.

H. THOMPSON.

Logansport, Ind.

To the Editor of *The Living Church*:

Having looked in vain among your interesting immersion stories for the one I still think the best of all, permit my telling that story. Time, 188—Place, Christ church parish, Rochester, N. Y., Dr. Doty, rector.

An un-baptized young lady of the congregation expressed her desire to become a communicant, adding, however, that her parents were Baptists, and their consent to her "joining the Episcopalians" would only be given upon her being baptized by immersion, and that in the baptistry of their place

of worship. Dr. Doty cordially approved of her complying with their request. At the time appointed, a little company of Church-folk went with Dr. Doty to the Baptist church. There was quite a congregation of Baptists awaiting their arrival. "You must put on this water-proof suit," said the deacon in the robing room, offering the regulation costume. "No, Sir," said the doctor decidedly, "I shall wear what the Church has put upon me for such a service." "But your surplice will be inconvenient—it will look strange—ludicrous." "Can't help it," returned the doctor, putting on his surplice which floated out behind him when he went down into the water leading the candidate, who had possibly been a little nervous had she known he had never immersed any one before. The descent into the water was not made until the close of the prayer preceding the Baptism. The Church-folk stood near the baptistry, and responded heartily. To the amazement and disappointment of many the service ended with the immersion. "Oh, why did you stop there?" asked the Bishop when hearing the story, but he was convinced when he had heard all, that the conclusion of the service in Christ church, Easter Even, was most fitting—the candidate kneeling by the font for her reception into Christ's flock—her signing with the sign of the cross.

The Baptists were impressed by the service, and many of them pronounced it an improvement upon their own form. "Why can't we have just such a service?" one was heard to say. And even the white surplice was by some considered an improvement on the ugly water-proof suit. Dr. Doty did protect himself a little with a pair of rubber boots—his own—but he got a thorough wetting for his adherence to the garments of the true priesthood.

J. M. P.

To the Editor of *The Living Church*:

I see that some of our clergy are giving you some account of the Baptisms which, respectively, they have performed by immersion. Permit me to state that, in the course of my ministry, I have administered five such Baptisms—four to adults and one to an infant. I have also been several times present and assisting where such Baptisms were performed by my clergy.

The first instance was in the case of a young lady, the daughter of a Baptist clergyman; to whom I freely acknowledge my indebtedness for, what I deem, some valuable instruction on the mode of administering that rite. Her directions to me were, to proceed with her into the water until it became about waist deep. I was first to lay my right hand upon her breast, and my left at the back of her neck, or shoulders, and then press her backwards under the water, and raise her as quickly as I saw that her whole body was covered with the water. By obeying these instructions, I was enabled to get through with this, my first attempt at immersion, as easily as I could have done by the more usual mode of affusion. The right hand was used to press the body under, while the left was there to raise it as quickly.

The first Baptism which I thus performed, after my consecration, was in the case of a very worthy lady nearly double my weight. I confess that I had my fears as the time approached; for I knew the bottom of the creek to be slimy or muddy, although the stream itself was clear. But, by grinding my heels firmly into the bottom, and obeying the above directions, I got through

to both my surprise and self-gratification. I was pleased, moreover, to learn, afterwards, that a Campbellite friend of the baptized paid me the high compliment of saying that the thing was done as well as if any of her own ministers had performed it.

I have been thus particular in repeating the above instructions, for the benefit of my younger brethren in the ministry; and with the hope of preventing, in future and like administrations, those blunders and awkwardnesses which not only take away all solemnity from the act, but often excite a laugh in a promiscuous crowd of beholders.

Whenever this mode of administering that rite is used, I beg leave to insist that the candidate shall be placed upon his back, in the water, in order to carry out, as far as may be, the intended similitude of a burial, and a rising again. One of my clergy—now a prominent leader in another diocese—would persist, in spite of my remonstrance, in putting his candidates face-downwards under the water; although he never failed to reverse that position when he came to give them a real or second burial. I hope that he has since learned to see more clearly the beautiful significance of that mode, when carried out in all its parts.

And, permit me, dear sir, to express here my strong desire to see that mode more generally practised by our clergy. Whilst I firmly believe in the validity and sufficiency of affusion in that sacrament, the other mode, when duly performed by a validly-ordained minister, and under becoming circumstances, has a significance and impressiveness well calculated to bring home to both saint and sinner the necessity of "a death unto sin, and a new life unto righteousness."

I would be glad if every one of our churches, henceforth to be built, shall contain a baptistry, so constructed as to be in partial, if not in full, view of the congregation, and possessed of all the facilities and conveniences necessary to the rightful and modest requirements of such an occasion. If my paper would admit I would try to give you some idea of what these facilities and conveniences ought to be. I will only say that the most impressive Baptism I ever witnessed was administered by one of my clergy to a candidate who had been, in earlier life, immersed by a Baptist clergyman. After becoming acquainted with the divine character of ministry and ordinances, he earnestly begged to be both baptized and confirmed. In company with a faithful clergyman, I visited him in his sick chamber. After much serious and satisfactory conversation, he desired to be left alone for a short time. On our return, we found him clothed in white from head to feet, as if prepared for his burial. With tottering feet, he was supported into an adjoining room, where a very large bath-tub, filled with fresh and clean rain-water, was prepared for his Baptism. At the mere instant of time that his body lay under the water, he looked indeed as if both dead and buried; at the next moment, when raised up, he had the appearance of one risen from the grave to a newer and happier life.

Bear with me for another moment, whilst I give it as my opinion that there is no necessity for the baptizer as well as the candidate to go down into the water. This may be unavoidable wherever a large and outspread body of water is brought into use, but not so in a church or on some private occasion. There it is necessary that the water

shall be applied to the candidate only. The administrator, standing outside the vessel containing the water, need not, save as to his hands and arms, be wet with it. The supposed necessity for the baptizer as well as the candidate to go into the water has deterred many a weak and aged clergyman from performing and carrying out his purpose and sense of duty, in regard to this Ordinance; and has, for a long time, been bringing into disuse that significant and impressive mode of entering into Christ.

Forgive my pen, you will say it needs both bit and bridle.

A SOUTHERN BISHOP.

Nov. 14, 1885.

"LEFT REVEREND."

To the Editor of *The Living Church*:

Your use of my name in "Brief Mention" to "adorn a tale" and to "give to airy nothing a local habitation, and a name," is correct. Your statement of facts is incorrect. At the Primary Council of Fond du Lac, where the election was by concurrent ballot, five times successively, I received nine out of fourteen lay votes, and five out of sixteen clerical. This was a case of failure to secure clerical preference, not of "rejection." Those who withheld their suffrages were right Reverends in so doing. Had they taken their orders from the laity I am afraid it would have been a case of "returned empty."

Yours in self-defence,

W. P. TEN BROECK.

La Crosse, Wis.

#### DIOCESAN PAPERS.

To the Editor of *The Living Church*:

Your editorial upon Diocesan Papers presents one side of the question. There is another. While the general Church paper may "inform and instruct the people in the general principles and (general) work of the Church more fully than the diocesan paper can," yet the general Church paper cannot meet certain necessities of diocesan work as well as the local paper. Each diocese is naturally more interested in its own affairs than in those of another, and no general paper can give those affairs as much prominence in detail as the local paper. The monthly letter of the Bishop, his detailed labors, the letters from different parishes and missions, the reports of various officers and committees of the council—all these can be more fully given in the local paper than elsewhere. I have frequently heard the laity express a greater interest in the diocesan paper than in any other, "because we hear of what is going on in our own family." And as to teaching and influence, perhaps there is often a better opportunity for giving just exactly the teaching that is needed for the particular locality than would be possible in the general paper. To say that the diocesan paper is without influence is to say, I believe, what will be almost unanimously contradicted in every diocese where there is a successful paper. There are failures, of course, in this class of papers, as there are in the other, but that does not prove that the diocesan paper is a failure in itself. But wherever is found a successful diocesan paper, it pays for itself, that is, it raises just so much additional money for the diocese for every dollar that is spent upon it. No, while there is a special need and work for the general Church paper, such as THE LIVING CHURCH—may its shadow never grow less—there is also a special need and work, as there is too a special influence for the diocesan paper, and with all due respect for your own views, I trust the day will come when every diocese will have its own paper devoted to its own special news, for which there is not room in the general paper.

M. M. MOORE.

Nashville, Tenn.



## The Household.

CALENDAR--DECEMBER, 1885.

6. 2nd Sunday in Advent.	Violet.
13. 3rd Sunday in Advent.	Violet.
20. 4th Sunday in Advent.	Violet.
21. ST. THOMAS, APOSTLE.	Red.
25. CHRISTMAS DAY.	White.
26. ST. STEPHEN, MARTYR.	Red.
27. ST. JOHN, EVANGELIST.	White.
28. THE INNOCENTS.	Violet.

### LIFE'S TOILERS.

BY LUCY E. TILLY.

Sicklemen together bending  
O'er the fields of ripened wheat,  
Pressing thro' the gleaming stubble,  
With their bared and weary feet.

Hoping, when the harvest ended,  
They the last sheaf home may bring,  
And among the waiting maidens  
There be crowned the harvest king.

Tho' their sickles gleam together,  
Tho' alike the toil they share,  
Only one, when even cometh,  
May the longed-for myrtle wear.

Greek youths, supple-limbed and eager,  
With their free and sinewy grace  
And with muscles strained and ready,  
Waiting for the coming race,

Each would snap his brittle life cord  
In that race, if when 'twere done,  
On his head for one sweet moment  
He might feel the wreath he'd won.

Many starting, while applause  
O'er the race-course loudly roll,  
But tho' all are bravely striving,  
Only one may touch the goal.

But the brave and strong-armed reapers  
Whom life's whitened harvests lure,  
When the grain is safely garnered,  
May all know their crown is sure.

And for all her sinewy racers  
At a goal as broad as Life,  
Is a grander prize than garlands,  
Waiting at the end of strife.  
*Medina, Ohio, 1885.*

### LITTLE LIVES AND A GREAT LOVE.

BY FLORENCE WILFORD.

PART III.—Continued.

CLIMBING UPWARD.

"Oh, yes, mother, and I don't think I shall be as long getting well as he was, though I shall have time enough to get tired of being in bed, I know. What do you think the warden said? He asked me if I knew any hymns, and I said, Oh, yes, 'A green hill far away,' and 'Come sing with holy gladness,' and ever such a lot more, and I told him the last I learnt was 'We are but little children weak,' and then he made me say it to him, and he says my 'little cross' is to have to lie still here and feel my leg all stiff and in pain, and that if I bear it well 'for Jesus' sake,' Jesus will be pleased, and will make it do me good."

"Oh, Johnnie, that was just like Mr. Ross," said Phoebe, who had been listening with all her ears to Johnnie's talk.

"Yes, but he isn't like him in the face, he's much older. Oh, and what do you think? I had another visitor yesterday, the warden brought him in. It was the gentleman whose cab ran over me. He brought me such a pretty nosegay from Mr. Shuttleworth's, there it is in the water on the mantelpiece. I asked Sister to put it in water, that it might be alive to-day. I want you to take it home to grandmother, Phoebe, and to say, 'Please, Granny, Johnnie

sends you this with his best love and a kiss."

"Why, Johnnie, you've made a rhyme," cried Phoebe, merrily, "Oh, Granny will be pleased. She does think so much about you, doesn't she, mother?"

"Yes, she does, indeed, dear, and she was so kind in sparing us both to come and see you to-day, Johnnie. She will like to hear of the gentleman's visit. Is he staying with Mr. Shuttleworth?"

"Oh, yes, mother, he said Mr. Shuttleworth was an old friend of his father's, and he said very likely his father had seen you when you were housemaid there."

"Me!" said the mother with a modest blush rising in her pleasant face, "How did he come to know anything about me? You didn't make too bold in talking to him, I hope, dear boy?"

"No, mother, it was Mr. Shuttleworth told him; the gentleman spoke about the accident, and when Mr. Shuttleworth heard it was a little boy and girl with two baskets, he said it must be Phoebe and me, and he told the gentleman about us, and how you used to be his servant."

"I wish I could see the other gentleman who set your leg, I should so much like to thank him," observed Mrs. Ellis."

"Yes, but he went back to London last night. I heard the warden tell my gentleman so. He may be down again though, he comes down to see somebody at Waldro Park who met with an accident out riding."

"Why, Johnnie, you are full of news," said his mother, smiling, "I hope it isn't bad for you talking so much."

Sister Catharine came up at this moment to speak to Mrs. Ellis and Phoebe, and after that Johnnie quieted down, and was content to listen more than to talk, but still the time for saying good-bye seemed to come all too soon. He kept up bravely though and did not grumble or cry, only hugged them both once more with that tight eager clasp. The last thing they saw of him was lying back on his pillows looking a little tired, but with a bright smile still on his face, and the last words they heard were: "My best love to Granny, mind, and I do hope she'll like the flowers."

And the grandmother did like them indeed, liked them so much that she cried over them, though she held the posy tight up to her face to hide her tears, and seemed as if she were only smelling at the flowers, smelling at them a very long time, Phoebe thought. When she recovered she too had news to tell, for she had had a visitor in her daughter-in-law's absence.

"Not Mr. Ross, dear blessed gentleman! no, not he. 'Twas quite a young man, Mary, and he give his name, Mr. Luxmoor, a friend of Mr. Shuttleworth's, and he spoke so polite he did, and made a bow, and said as he'd come to tell us how sorry he was about the accident, for 'twas his cab went over our Johnnie's leg. I said as I was sure 'twas no fault of *he*, and he said, 'well, not exactly, 'cept he had told the driver to go at a good pace and he was afraid that had made him drive reckless like.' Then I begged him to take a chair, and he sat down, and stopped a long while he did, and very kind he spoke, I must say, asking about my health and such like. And I told him I was pretty well for an old woman, only I felt the air of the streets close after being used to the country all my days, and then he said what a pity we didn't live in that wide street near the river where there was no houses opposite and little gardens

at the back, and I said circumstances didn't allow of it, and I must be thankful for the home I'd got. I didn't tell him as the rent there was too high for you, Mary, I thought you wouldn't like me to say nothing that seemed like wanting help, though indeed the young gentleman was so kind I believe he wanted to see if there wasn't something he could do for us."

Mrs. Ellis and Phoebe both agreed that he must be very kind, and told of his visit to Johnnie, but neither of them in the least expected any result to follow his conversation with Granny. It was therefore a great surprise when Mr. Shuttleworth sent for Mrs. Ellis to come and speak to him one day in the middle of the week, and told her that Mr. Luxmoor was very anxious to compensate in some way for the accident which he had been the unintentional means of occasioning, and that he wanted her to give him leave to make an arrangement with the landlord of those nice little houses near the river, so that she might have one of them at the same rent as she was now giving for her two rooms. The old gentleman added that Mr. Luxmoor having just come into a fortune could well afford to do kind things, and that it would be denying him a great pleasure if she refused to accept his kindness.

"I know how independent both you and your husband are, Mary, and I respect you for it," Mr. Shuttleworth wound up, "but I think for his mother's sake your good man would be willing that you should move to these better quarters, and I think that boy of yours deserves to have the reward of a garden for the steady way he has come to fetch those flowers for the church every Saturday, and for being such a little hero the other day. Come, think it over, and don't say no. Mr. Luxmoor talks of buying the house, that he may be your landlord himself, and if he likes to let you have a nice little cot at a low rent, why that is his business, and I'm sure it'll bring him more pleasure than the highest rent he could possibly get."

Mrs. Ellis knew well what a gain the move would be, how Granny would delight in the airy rooms and pretty view, how both the children would revel in the garden, how much quieter and more cosy they should all be with a house to themselves. It was within St. Michael's parish too, so that there was no one single drawback, and in her grateful heart she longed to say yes, but she dreaded to do anything that her husband might not like, and yet he was too far away to be consulted, and she could not be sure of a letter reaching him. She begged for a little time to think over it, and determined to ask Mr. Ross's advice, and also to see what Granny thought of the proposal, without saying a word to Phoebe, who would be sure to be eager for the move; and on Saturday she returned, saying that after having taken counsel, she had decided gratefully to accept Mr. Luxmoor's kindness, if he would allow them to pay an increased rent as soon as their circumstances would enable them to do so. Her husband expected to get better pay after a time, and had always said that when he did they should move to a cottage of their own; but she was more glad and grateful than she could say to be enabled to move at once, as she feared her mother-in-law might not live many more years, and it would be such a great thing for her to end her days in comfort in a house that she could enjoy, instead of one which she could only endure.

(To be continued.)

## THE FIRST TO CLASP HANDS.

REV. W. T. MELOY IN THE CURRENT.

While negotiations for organic union are progressing finely between the United Presbyterians of the North, and the Associate Reformed Presbyterians of the South, it may be well to settle the fact in regard to the claim recently put forth, that these two denominations are the first to reunite. I still believe that they are the first. In a very courteous article in *The Current* of October 3, the Rev. Mr. A. J. Tardy makes this claim for the Episcopal Church. I addressed a note to Bishop McLaren, and present his reply:

CHICAGO, ILL., Oct. 12, 1885.

Rev. and Dear Sir: A diversity of opinion existed in the South whether the war divided the Church. The first general meeting held in the South was at Montgomery, Ala., July 1861. A letter was received from the Bishop of Vermont, urging them to regard the Church as one body, although the country was divided by civil strife. But other counsels finally carried the day, the ground being taken that "The Church of the Confederate States must be as independent as the Confederate States themselves." The following language was used:

"We aim at no change in the faith and polity of the Church Catholic."

"Though now found within different political boundaries, the Church remains essentially one. In this respect we are no more separated from them than from the members of any other Protestant Episcopal Church in the world."

At the triennial meeting of the General Convention in 1862, in the city of New York, all the Southern dioceses were continued on the roll, and called in due order, solemn testimony being thus borne to the indivisibility of the Church. At the General Convention in 1865, the Southern Bishops and dioceses returned to their places without any other formality than the calling of the roll. The Presiding Bishop had previously sent letters to the South in which he had assured the Southern brethren of the general desire of the North to greet them again in convention.

Almost the first act of the convention (held in Philadelphia) was the consecration of a bishop for Tennessee.

I think that your impression is wholly correct, that the war caused no division among us, other than the forced and temporary one while the strife lasted.

In placing these facts at your disposal, I beg leave to assure you of my sincere regards. Very truly yours,

W. E. MCLAREN,

Bishop of Chicago.

The REV. W. T. MELOY.

I am willing to give the credit to this denomination of having bonds of union so strong that war itself did not dissolve them.

## ALTERATIONS IN ASCENSION CHURCH, NEW YORK.

From the Standard of the Cross.

Will you grant me a little space for a statement touching the remark of Bishop Bedell in *The Standard of the Cross* of October 15th? I do not wish to speak of myself in connection with that remark, but of the church of the Ascension. I am concerned lest one of the oldest and noblest parishes in New York should be, unintentionally, no doubt, misrepresented, and I am sure that the diocese of Ohio to which the church of the Ascension gave two no-



ble buildings, the church of the Holy Spirit, and Ascension Hall, at Gambier, and to which she also gave a bishop, will not be sorry to have a misconception removed.

Bishop Bedell writes ". . . So that in all respects, except that they have taken away the Table of my Lord (as, alas! they are doing in my poor old Ascension in New York) they have turned," etc. The meaning of this can only be that something has been done to the Ascension which calls for sorrowful pity; and this something is the removal of the Lord's Table. Permit me to say that the Lord's Table stands to-day in the chancel of the church of the Ascension as truly as it stood there from 1843 to 1859, the period of Bishop Bedell's rectorship. Pine wood covered with plush has been replaced with marble and mosaic, but the Lord's Table has not been removed. The black walnut screen which formed the wall of the chancel has been taken down, and Sienna marble, with mosaic and sculpture, has been built up in its place, but the Lord's Table has not been removed; and please God, it never will be. The Holy Communion of the Body and Blood of Christ is still administered to the religiously and devoutly disposed. The Ascension is as loyal as ever to its best and truest traditions; it has not lost its faith nor does it hold its faith with wavering.

To be sure, it has for its earnest purpose, ministry to the new needs of a new day, and this naturally involves departure from ancient methods, and the adoption of new ones. But this identification of particular methods, however venerable and heretofore useful, with the principles of the Kingdom of God, is a form of scepticism quite as hostile to the Church of Christ as that form of it which doubts the existence of God. Into this scepticism the Ascension has not fallen, but has bravely welcomed any method which promises to bring men to Christ, and to keep them true to His Spirit and His teaching.

There are who sorrowed over the circumstance that Dr. Tyng was borne to his rest from St. George's preceded by a choir of surpliced men and boys. It looked like obtruding the fact of his complete defeat as an anti-ritualist. But the sight on any Sunday morning of the vast congregation which fills St. George's, listening to the unchanged Gospel of Christ, ought to turn sorrow into joy, and should be the assurance that what Dr. Tyng held most dear, the truth as it is in Jesus, is still, and still more widely, truly preached and truly received in the Church he loved so well and to which he gave a noble service.

And I am sure that the altered methods of the Ascension have proved their value in the larger life and increasing spiritual influence with which God is blessing the parish.

Ritualism is not Sacramentarianism. The contention of Evangelicalism that they are the same, cost the Evangelical party its life. But all the good there was in that party still lives and grows. May God open our eyes to discern His truth in its altered forms of expression; to see the onward movement of the Church of Christ in the new methods of work and worship of to-day.

E. WINCHESTER DONALD.

Ascension Rectory, October 21st, 1885.

THE Rev. J. P. T. Ingraham, author of "Why we Believe the Bible," and one of Nashotah's boys, is a brother of the late Rev. J. H. Ingraham, whose "Prince of the House of David," and "Pillar of Fire," were so widely popular thirty years ago.

#### BRIEF MENTION.

IN St. Louis which is not by any means the worst city in the United States, but may serve as an average specimen, there were last year 27 murders, 83 suicides and more than 1,000 divorces, 3 for every day of the twelve months.

THE following is a list of the patients in the Pennsylvania Hospital for the Insane: Farmers, 505; Physicians, 108; Lawyers, 116; Ministers, 60; Teachers, 58; Editors, 6. Editors fare well in that State undoubtedly.

"WHEN a man knows," says Anthony Trollope, "he has nothing within his head to trust to,—when he has neither sense nor genius,—he puts on a wig, ties up his neck in a white choker, sits in a big chair, and frightens the world with his silence."

GEN. LEW. WALLACE, author of "Ben Hur," then an unbeliever, was riding one day with Col. Robert Ingersoll, the notorious infidel. In course of the conversation, Ingersoll said to the General, "If you want to have no doubt as to the falseness of the Bible, take it and read it with care." Acting upon this suggestion he did so; the wonderful truths were all convincing, and he was speedily converted to God and gave to the world the book which has so stirred the students of literature of the day—"Ben Hur."

AN amusing literary anecdote is just now current to the effect that Mr. Emerson one morning called for his daughter, who came into the room to find her father in a sadly perplexed attitude, confronted by a tall female. "Ellen," said he, "I wish you would attend to this lady, she wants some of my clothes." Trained by experience to the vagaries of the lion hunting female, Miss Emerson was yet rather taken aback, but the visitor proceeded to explain that she was making a poets' rug, made of poets' cast off clothing. Mr. Longfellow had given her an old shirt, and if Mr. Emerson had a pair of worn-out pantaloons, she would be delighted.

IN Great Britain there are 15,000 temperance organizations, and it is estimated that 5,000,000 persons are total abstainers.

AMONG the most favorite of the quotations with which Dr. Guthrie was wont to press home his appeals were these words:

"I live for those who love me,  
For those who know me true;  
For the heaven that smiles above me,  
And awaits my spirit too;  
For the wrong that needs resistance,  
For the cause that lacks assistance,  
For the future in the distance,  
And the good that I can do."

THE few things that actually existed in the time of Christ at Jerusalem, and now can be pointed out to the traveller are: the rock beneath the mosque of Omar where the temple actually stood; the location of the castle of Antonia where St. Paul was confined; the old stones of Herod's Temple where the Jews wail over the sanctuary fallen in the dust and trodden down; the pillars of the double and triple gates of the temple area; and the site and some of the stones of the Tower of Herod which was called "Hippicus," in the castle near the Jaffa gate.

THE Emperor of Japan can trace his descent for 2,500 years, and during all this time his family has been on the throne.

ROBERT BROWNING, now seventy-three years old, is said to be coming to America.

A PHILADELPHIA lady is the owner of a valuable relic in the shape of a manuscript copy of Wesley's Hymns, in the handwriting of their author. The book descended to this lady from her grandfather, to whom it was given in partial payment of a debt by the son of the man who printed the first edition of the hymns.

THE diocese of Massachusetts can point to many of her clergy who were formerly Congregational ministers. Among them are the names of the Rev. Edward Abbott, once assistant editor of *The Congregationalist*, but now of *The Literary World*, and the Rev. Edward A. Rand, the popular writer of Sunday-school books.

A BOY in one of the public schools defined the word, "demagogue," "as a vessel that holds beer, wine, gin, whiskey or any other kind of intoxicating liquor."

IN *Good Words* Mrs. Mary Howitt tells some pleasant reminiscences of her father. Among them is this: While reading the New Testament, she received from him a stern reprimand for having, when coming to the miracle of the loaves and fishes, as related by St. Mark, (vi), inserted, as he supposed, the word "green" in the thirty-ninth verse: "And He commanded them to make them sit down by companies upon the green grass." He continued sternly, "Mary, thou must not add or take from Scripture." "Please, father, it is green grass," she replied. "Let me see, let me see," he exclaimed; and after looking at the verse added in a surprised and appeased tone, "I had never noticed it."

JUST before the author of "Stepping Heavenward," was called to Paradise, which she loved and longed for, she said "I prayed this morning that I might be a comfort to-day to everybody in the house."

DANIEL WEBSTER said: "I have read the Bible through many times; I now make a practice of going through it once a year. It is the book of all others for lawyers, as well as divines; and I pity the man who cannot find in it a rich supply of thought, and rules for conduct."

THE Paris *Petit Journal* is the most widely circulated journal in the world, having a daily average edition of more than 800,000 copies. It excludes all disgusting details of crime and is marked by purity of tone.

THE Rev. Richard L. Knox for ten years a priest in the Roman Church, has recently been received into our Communion. He left the Roman obedience three years ago.

AN old beggar man at Sterling, known about fifty years as "Blind Alick," knew the whole of the Bible by heart, inasmuch that if a sentence were read to him, he could name the book, chapter and verse; or if the book, chapter and verse were named, he could give the exact words. A gentleman to test him, repeated a verse, purposely making one verbal inaccuracy. Alick hesitated, named the place where the passage was to be found, but at the same time pointed out the verbal error. The same gentleman asked him to repeat the ninetieth verse of the seventh chapter of the Book of Numbers. Alick instantly replied, "There is no such verse. The chapter has only eighty-nine verses."

#### HINTS FOR HOUSEWIVES.

FRIED cabbage is better if a little flour is stirred in five minutes before serving.

WALL paper may be cleaned by covering the top of a broom with a cloth and gently sweeping over the paper.

REMOVE iron rust by moistening the spot with cream of tartar and salt, and expose to the heat of the sun.

IF your fruit pies boil over, roll up a small tube of white paper and insert it in the hole in the upper crust. The juice will boil up in this, and not run over into the over.

A NOVEL thermometer holder is shaped like a dust pan, covered with velvet or plush, and decorated with Kensington and iridescent, or brocades. A bow finishes the handle.

A VERY handsome yet inexpensive table scarf is made of green felt—a dark shade—about five eighths of a yard in width, simply pinked on the edges, with a border of silk patchwork, about a quarter of a yard deep, at each end. The felt is cut up for a fringe.

CHOCOLATE CAMELS.—One cup each of grated chocolate, milk, molasses and sugar, a piece of butter size of an egg; boil together until the mixture hardens when dropped into cold water; add vanilla, pour in buttered tins, and mark in squares when nearly cold.

CURE FOR CHAPPED HANDS.—Instead of washing the hands with soap, employ oatmeal, and, after each washing, take a little dry meal, and rub over the hands so as to absorb any moisture.

A PRETTY tidy is made by sewing alternate rows of colored ribbon, say orange, blue, and red, each color divided by a stripe of Oriental lace; these are sewed upon a strip of coarse white net, of the width and length required. A row of lace finishes it all around. It is then drawn closely together in the centre and finished with a bow of the various colors.

ENGLISH CHRISTMAS PLUM PUDDING.—1 pound each of baker's bread, brown sugar, suet chopped fine, seeded raisins and currants, 1½ pounds of flour, ¼ pound each of candied citron and lemon peel chopped, and 1 ounce of bitter almonds powdered, 1 gill of brandy, 4 eggs, 1 tablespoonful each of ground cloves, cinnamon and nutmeg. Soak the bread until soft in milk, work the other ingredients into it, add the flour last. Put into a well buttered mold and boil steadily for 5 hours. Water should be boiling when the pudding is put in. When the pudding is done, put on a pretty flat dish, pour alcohol on top of the pudding and light it, bringing the pudding on to the table in a flame. Serve the pudding with plain brandy sauce.

GLUE PAINT FOR FLOORS.—To three pounds of spruce yellow add one pound or two of dry white lead and mix well together. Dissolve two ounces of glue in one quart of water, stirring often till smooth and near boiling. For large floors double or treble these proportions will be needed. Thicken the glue water after the manner of making mush, until it will spread smoothly on the floor. Use a common paint brush and apply hot. This will fill all crevices of a rough floor, such as are often found in kitchens. It will dry quickly; when dry apply boiled linseed oil with a clear brush. In a few hours it will be found dry enough to use by laying papers or mats to step on for a few days.

KNITTED HOOD.—Materials, 3 skeins of two-threaded starlight Saxony, old gold shade, and 3 skeins of two-threaded scarlet Saxony; 2 No. 9 bone needles.

Cast on 200 stitches (having previously wound the yarn into balls), use a thread of each together. Knit back and forth plain, but always putting the thread twice around the needle. Knit 22 rows in all. Slip half the stitches off on a spare needle, and knit back and forth on the remaining half 36 times each way. Bind off as tightly as possible. Now knit the stitches from the spare needle. You have now a very broad but short piece which forms the head, and two long strings. Crochet some pretty shell border all round, still using the two threads together. Draw the top of head up prettily and cover it with a bow of ribbon. Sew tassels on the edge of each string. When worn the strings are crossed at the back and tied in front.



## The Living Church.

Chicago, Saturday, Dec. 5, 1885.

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

No paper discontinued without express orders and payment of all arrearages.

Subscribers ordering the address of their papers changed must always give their former as well as present address. Those wishing receipts must forward two cents additional. The change of address tag is a sufficient receipt.

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

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

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

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

Advertisers are guaranteed the largest circulation of any Church Paper in America.

C. W. LEFFINGWELL, } Publishers & Proprietors.  
ARTHUR P. SEYMOUR, }  
Address THE LIVING CHURCH CO.,  
162 Washington St., Chicago, Ill.

Rev. C. W. LEFFINGWELL, D. D., Editor.

Specimen copies of THE LIVING CHURCH can be had free by mail. Subscribers who are willing to aid its circulation will please order at once. Any one sending the names of five new subscribers and \$5.00 will receive a copy for one year free. Clergymen who wish to examine the paper may receive it for ONE MONTH FREE, by asking for it. It will be discontinued at the end of the month if not ordered longer.

*Church and Home*, the diocesan paper of Florida, will make its issue of December a memorial to the late Bishop Young, as requested by resolutions of clergy and laity after the funeral.

MANY a thriving mission has held its first service in a public hall. This is a matter to be thought of by the clergy about to hold missions, especially if they are concerned to reach the non-church-going multitude. It was demonstrated in the otherwise successful mission held in St. Luke's church, Brooklyn, that people of this class would not come to the church, and in case the mission were repeated, the church would probably go to the people. Let some of the New York clergy who want to see their houses filled with guests at the Advent Mission, look to the matter of going down into the highways and hedges and compelling people to come in to other than their fine churches.

THE law of demand and supply seems to hold in everything else except the liquor traffic. The greater the call for dry goods or groceries, the greater the number of stores devoted to the sale of those articles. On the contrary, the greater the number of dram-shops, the greater the demand for liquor. In respect to food and clothing the law of demand and supply regulates itself. It is just because an article which is in no sense necessary, and yet is injuri-

ous, is demanded the more it is supplied, that its sale should at least be curtailed and regulated. This would hold true, perhaps, if the supply were for less than the demand. It certainly holds true when it is far in excess of what is required, while yet the demand approximates the supply.

A BEAUTIFUL and impressive scene was witnessed, a few days ago, in the Dom chapel of Berlin. The venerable Kaiser standing before the new altar piece, which represents the kings of the earth laying their crowns at the feet of the Redeemer, listened to the address of greeting delivered by the court chaplain to the imperial guest. In his reply, breathing the spirit of faith and humility, the great emperor said: "In my lifetime heaven has covered me with blessings and mercies, especially in my old age. But the homage paid me I lay at the throne of the Highest, from whom we derive strength to execute all the best things that can be done on earth. In my old days I can call heaven to witness that I have looked upon religion as the sole foundation on which everything reposes, and as the highest good of my people."

With these memorable words does the greatest ruler of this generation add his imperial tribute to the world's homage of the Crucified.

THE discussion of the mystery of the Atonement at the recent Church Congress, and some editorial comments thereon in *The Standard of the Cross*, have called out from Bishop Bedell a letter of protest to that journal. He is not willing to be compromised on this point by the utterances of his official organ, and he positively disclaims any sympathy with suggestions "that seem to touch the integrity of the doctrine of the substitution of Christ for sinners and their pardon and justification only through the efficacy of His blood-shedding." He considers the doctrine of the expiation of Christ on the Cross, as fundamental. "In these days," he says, "not the doctrine of justification by faith, but the doctrine of that which faith rests upon, the propitiatory sacrifice of Christ is *articulis stantis vel cadentis ecclesie*." The discussion of such deep mysteries of the faith in a popular assembly, side by side with questions of tariff and ritual, cannot but be considered by many as unfortunate and ill-advised. It was indeed worthy of note and to be thankfully appreciated that Canon Farrar, representing the broad school of theology, admitted the authority of the Church in definition of dogma; but it is to be feared that the inference will be drawn by some minds that because no particular theory of the Atonement has

been received by the Church, the essence of the doctrine has not been received. Churchmen should be wary of speculations upon the mysteries of the faith. Theories about the Holy Trinity, about the Real Presence, about the Incarnation, about the Atonement, have been sources of heresy through all the ages. Patristic, Pelagian, Universalist, Zwinglian, and Roman heresies, have all grown out of a desire to explain mysteries. They are to be received as revealed, not to be explained by scholastic theology, nor to be explained away by platform eloquence. Churchmen will not easily be persuaded that there is not a true and literal meaning in the comfortable words which are spoken to them before God's altar at every celebration of the Holy Eucharist: "and He is the Propitiation for our sins."

### THE ADVENT MISSION.

The Advent Mission in New York is such a manifest departure from methods which the Church has hitherto employed and involves so much that pertains to a larger outreach both to our own people and to those who go up and down the world outside the Church, that the experiment will be watched with great interest, and prayers will be many both that it may be wisely conducted and that it may increase the instrumentality by which souls shall be reached and gathered into the Kingdom of Christ. It is not doubted that those in charge of these missions have the best interests of the Church at heart, but with us there is always the prudent hesitation that awaits a great degree of certainty before assent is fully given. In the present case, the old and legitimate method of Christian education is to be extended by means which are more personal and stimulating; in short, the revival method is to be joined to the Church's method in order that a higher degree of efficiency may be reached in religious appeals.

It is believed that this is well. As the revival system has heretofore been employed, it has been adopted to make amends for the neglect of pastoral and parental instruction in spiritual things. The system of Christian nurture for which the Church provides in the home and in the parish life, is not yet so far ignored that the revival system can be said to supersede it, and the use of the special appeals and the increase of devotional exercises will not be taken as a substitute for the regular processes which are employed for the development of the Christian life, but will rather come as an extension of the field where this work can be done and a great increase in the number of the workers. It is in this light that the Church can employ these special

agencies with safety. If they are not relied upon for more than they are worth they may be of excellent service, and in the present hurry of things they are more necessary than ever that the worldliness of our ordinary existence may be overcome by a strong spiritual call to the higher life.

The increase of variety of method is one of the signs that our own Communion is entering into a larger sphere of usefulness, but there is need that this variety is not desired because the Church's system is distrusted, but only that the great diversity of thought and occupation may be adequately provided for upon what is, after all, substantially the old basis of spiritual teaching. It is the weakness of many to endorse new measures and believe too fondly that a new broom will sweep clean. It is the strong necessity of Churchmen that they shall not be so fond of what is new that they shall undervalue what is old. It is from this point of view that the Advent Mission will be watched with great interest, and its prudent management will mean very much for its best influence upon the entire American Church.

### THE PARISH CHURCH.

What is the condition of your church building? The season is advancing when all needed repairs should be attended to. The houses that people live in are just now looked over with the utmost care. The owners know the force of the old proverb that "a stitch in time saves nine," and accordingly they see to the roof, the cellar, the eave-troughs, the drainage, the painting, etc. In the meantime how does the house of God fare? It is a material building like those we live in. Its sacred purpose and use do not defend it from decay. The consecration of a church edifice conveys no special grace into the bricks and the shingles, that shall make them outlast bricks and shingles used elsewhere.

We were much interested lately in a statement made about a church in Brooklyn, L. I. A gentleman offered a sum of money to supply any want about the building. The rector and sexton looked the church over—the sexton, by the way, had held his office for many years, and had a loving interest in the house of God he had tended so long. After a thorough search they could see no deficiency. Carpets, pews, windows, furniture for the altar and chancel, surplices, stoles, linen, everything was there that was needed. If we remember rightly, the money was given and held in trust to supply the first need that might arise.

What an incident that was! Where can it be duplicated? We call to mind very many instances in which it



could not be duplicated. How painful the contrast in many instances between the dwellings of the congregation and the place in which they worship God—how tasteful and elaborate the one, how plain and cheap the other! The walls may be streaked with stains from a leaking roof, the carpet, what little there is, may be old, and shabby, and dirty, the appointments of the chancel and altar may be meagre and mean; the exterior of the building and the lot on which it stands may show neglect, and yet the people who live in the comfortable and elegant homes are not disturbed. Their eyes are not offended by a state of disorder that they would not tolerate for a day in their own parlour or bedrooms. David said, "I have loved the habitation of Thy house, and the place where Thine honor dwelleth." He set his heart upon building a temple as the dwelling place of God that should fitly express his love and reverence. In heathen lands, the idols, and their shrines and temples, have lavished upon them a wealth of barbaric splendor which expresses the same deep emotion. It is reserved for American Christians (shall we say American Churchmen?) to show how religion, with all its high ends, can be pushed aside into an ignoble place, while social and public ends are promoted and adorned with unexampled splendor. This country is becoming more and more marked for its tasteful expenditure upon private dwellings, for the size and magnificence of its national, state and county buildings, while its churches, notwithstanding a few instances to the contrary, have scarcely risen above the inconspicuous place they held in primitive colonial times. Ecclesiastical display has in no degree kept pace with domestic and civic display. Homes and public buildings cost thousands and millions, where churches cost hundreds of dollars.

It is high time we thought upon this question. Above all, let us see to our parish church. With what force the words of David to Nathan the prophet might come home to many minds: "See now, I dwell in a house of cedar, but the ark of God dwelleth within curtains."

#### THE MISSION OF THE PRAYER-BOOK.

The article by Dr. Charles W. Shields, of Princeton, in the November *Century*, on "The United Churches of the United States," is a very notable paper as coming from a Presbyterian divine, and has abundant merits on its own account. It deals with the subject of the unity of American religious bodies on the basis of their existing agreement in doctrine, polity and worship, with a breadth of thought and an historical insight, which are as rare as they

are gratifying. It is proposed now to consider only what he says about worship and about the English prayer book as the basis of unity. A few quotations are necessary in order to present his views. He regards this book as "the only Christian liturgy worthy of the name." "Next to the English Bible," it is "the most wonderful product of the Reformation." "Like the sacred Canon" it "is no merely individual production, nor even purely human work, but an accumulation of choice writings, partly divine, partly human, expressing the religious mind of the whole ancient and modern world." "In it are to be found the means, possibly the germs, of a just reorganization of Protestantism as well as an ultimate reconciliation with true catholicism, such a catholicism as shall have shed everything sectarian and national, and retained only what is common to the whole Church of Christ in all ages and countries." "Were the problem given to frame out of the imperfectly organized and sectarian Christianity of our times a liturgical model for the communion of saints in the one universal Church, the result might be expressed in some such compilation as the English book of Common Prayer."

The reasons why Dr. Shields thinks that this book has an ideal fitness to serve as the nucleus of a re-united Christianity in America are strongly and clearly stated. It sustains historical relations to Churches which are vital and enduring. Its materials "have an organic affinity for the various ecclesiastical elements which now lie around it in this country as *dissecta membra*, as yet unassimilated and discordant." Its several parts come from both the historical and the reformed Churches. It embodies a relationship towards the Protestant bodies, which they are now in a position to recognize and respect. And such has been the progress toward a liturgical worship that if the leading denominations were to retrace their history, they would come back to the English liturgy as a work which their ecclesiastical forefathers aimed not so much to destroy as to amend. "The American Churches for some time past have been steadily but unconsciously drifting back toward the midway position held by the English prayer book between the extremes of Catholic and Protestant Christianity." They are rebounding from the extremes into which they were driven by sectarian warfare two centuries ago, and are now "under common impulses tending towards substantial unity in the midst of trivial diversity." They are closer to each other than they are to the mother Churches in Europe from which they sprang,

and this closeness is better indicated in the tendency toward a common worship than in any other way. In Dr. Shields' view, the liturgical concretion of different denominations has reached that point of a nucleus in the prayer book, where it only waits the opportunity for its accomplishment.

This is a very remarkable statement. It confirms what thoughtful Churchmen have long believed, but for which they have had to wait till in the "whirligig of time" the separated brethren could see the matter from their point of view. Churchmen can endorse all that Dr. Shields says, and could go further. The essential point is that others shall discover—what is the truth—that the Church in this country has passed through its trials and struggles on the way to the fulfillment of a divine mission. It has been particular to maintain the great necessary principles of the historical Church. It has kept the integrity of the ministry, the creeds, the sacraments, and it has kept strictly to the prayer book as the method by which public worship can best be maintained. It is believed, as Dr. Shields suggests, that there is a stronger conviction of unity in worship than there is anything else, and it is well that there should be. The unity of worship is the union of hearts that are pouring out their life to God, and it is through a union of hearts that the higher unity is to be reached which the contentions of the intellect have sadly hindered. In this view of the interest in the prayer book, its revision and possible enrichment acquire an importance which passes beyond the body authorized in this country to make changes in it. Its revision should have an outlook towards its possible use quite beyond its present province. It may be that the increased familiarity with its uses for worship is to be one of the first steps toward a common life among what Dr. Shields happily calls "the United Churches of the United States."

#### THE UNION OF CHRISTENDOM.

BY THE LORD BISHOP OF SALISBURY.

That our blessed Saviour founded one Holy Catholic Church on earth, that He gave and gives His Holy Spirit for the purpose of making it one Holy and Catholic, and that it is His desire that it should continue one and return to unity when the bond of peace has been broken, is an axiom which, in my judgment, admits of no question. That it is sometimes necessary to break external unity in order to reform the life and doctrine of the Church, and so to return again to a higher unity which shall be more holy and more Catholic, I am also bold to affirm. These two principles are recognized as fundamental by the Church of England, and can hardly be denied by any who study the

Bible and the history of the Church with candid minds and open eyes.

The fact, then, is patent that the unity of Christendom has been broken. The question for all who love the Lord Jesus Christ and desire to do His will, whether they be members of the English Church or not, is in what way we may recover the higher unity which ought to be our aim and object?

There are three possible forms of union in the Church, and perhaps more. At any rate, there are three which obviously present themselves to the mind of the inquirer.

First, there is that under a single ecclesiastical head, or vicar of Christ, which is the system of the Latin Church, and of those who submit to the discipline of Rome.

Secondly, there is the federation of national Churches, which has grown up almost simultaneously and yet independently in the Orthodox Eastern Church, and in our own Anglican Communion, with some parallels in other countries.

Thirdly, there is the theory of some of the sects, and notably of the Independents, that the ideal of Christian union is an association of scattered congregations in a general adherence to the name of Christ and a vague acceptance of the Bible, with perfect internal freedom accorded to each as to faith and discipline.

The first of these systems—that of the Latin Church—has had a partial, but very sufficient, trial. It has never asserted itself at all strongly without calling up a protest, and, notwithstanding some attractive features which it still possesses, it has failed to penetrate society, and to justify itself to the general conscience of mankind. To the English nation which knows and loves the Bible, the Papal Monarchy seems thoroughly inconsistent with what they there read. Its incidental results have been so painful in the strife which it has engendered between Church and State in many countries of Europe, that no patriotic statesman can wish to see this theory accepted by a large body of his countrymen.

The third or Independent ideal is nothing more than a chimerical project. It has just about as much or as little foundation as the Roman theory in the letter of Holy Scripture, while its historical successes are nothing by comparison. In England it was tried to a considerable extent under the rule of Cromwell, and produced in the Church such anarchy, confusion, and weakness, such bitterness and fanaticism, as to make the great majority of religious men of all classes and opinions welcome the re-establishment of the Church of England as a national blessing. So much for the past. The present success, whether temporal or spiritual, of the Independent sect in this country and elsewhere is, to say the least, no greater than that of others which differ essentially from it (such, for instance, as the Wesleyan Methodists). Further, its natural tendency to excess and confusion is checked partly by old trust-deeds under which its chapels are held, partly by the influence of the surrounding mass of Christian bodies of another type. Where it has become missionary, it has perforce become centralized and ecclesiastical. A Church theoretically constituted by roomfuls of half-taught people, each possessing a separate creed and discipline, is in practice found to be absurd.

There remains, then, the federation of national Churches as a theoretical



and practical basis of Christian union both in the present and in the future. This is the principle which seems to be implied in the Old Testament, in which mankind is regarded as a whole, the units of which are nations with a destiny and a future of their own. In the national Church of Israel kings held a judicial and corrective authority, which has often been compared by our representative divines with the position of our own Sovereigns. The Church of Christ was founded indeed in a portion of the globe subject to a single imperial power, and therefore could not at the very first produce national Churches exactly of the modern type; but from the first it seems to have adopted civil and provincial rather than congregational division as the basis of its organization. St. Paul writes, for instance, to the whole body of Christians in a single great city like Rome or Philippi or Thessalonica—consisting in all probability of several congregations—or to the Christians of a whole province like Achaia (2 Cor. i:1), or Galatia. He speaks in other places of the Christians of Roman provinces like Macedonia or Achaia as acting in common for charitable purposes (Rom. xv:26; 2 Cor. viii:1; ix:2). St. John in like manner addresses the seven Churches of Asia in the name of Christ as bound together in a way which other Churches were not—as the Churches, in fact, of an imperial province. This evidence is much strengthened by the observation which all ecclesiastical historians have made, that the Episcopal sees of the early Church followed the lines of the divisions of the Roman State.

Again, when councils came to be held they were gatherings of the bishops of a province, or of some large division of the empire, occasionally of the whole empire. Diocesan synods, though useful and necessary, never ventured to set themselves up against the judgment of larger sections of the Church. Much less did single congregations pretend to stand alone in faith and discipline.

Hence at the break up of the Roman Empire two theories alone had any weight, that of the Western or Latin Church, which supposed the single Pope to answer to the single (ideal) Emperor—and that of the East which held to the system of Patriarchates and Exarchates. In modern times, as we have seen, the Latin system has been found wanting. Not to speak of its grave doctrinal aberrations, we are forced to notice that the wholesome and glad revival of great nationalities, as in Italy and Germany, has been in spite of the Church, not with the aid of the Church. In Eastern Christendom, on the contrary, the Church is everywhere the soul of the national life, and the creation of the new kingdoms of Greece, Servia, and Bulgaria has, if I am not mistaken, almost as a matter of course, created national Churches, taking rank independent of, but closely confederate with, those of Constantinople and Russia. The national Churches of Armenia, Syria and Egypt, though technically under the ban of heresy, are yet divided from the others by so slight a barrier that we may reasonably hope to see them one day advanced to membership of the same confederation.

This striking phenomenon is coincident with the remarkable development of the Churches of the Anglican Communion, the daughters of the national Church of England, with which we are familiar.

It may be said, "Would not the

Church of England remain national if it were disestablished?" I fully believe that it would. But it would not have at all the same weight and dignity in its external relations, nor would it form so strong and stable a centre to its own daughter Churches. The friction and distraction caused by disestablishment, and the great exertions necessary to create voluntary organization and to replace whatever endowments were taken from it, would prevent anything like powerful action at a distance, and cripple its missionary resources for a lengthened period. Many Nonconformists, I am persuaded, have felt the value of such meetings as the "Bonn Conference," and the action taken by some of our bishops (including my own father\*) in holding out the right hand of fellowship to bishops of the Eastern Church and to Old Catholics in Germany and Switzerland. Will they not publicly say that for the sake of the possibility of such action and the hopes of reunion which it embodies, they will sacrifice the cry of religious equality? I fear that if it were possible to attain such an equality it would be accompanied with disastrous and factious intrigues for power at home, and irresolute and confused action abroad. As it is, if the Church of England is allowed another hundred years of fair play, it may be the centre of a Communion which will be able to treat on equal terms with Rome and Constantinople.—*First Pastoral Letter.*

\*Dr. Christopher Wordsworth.

#### OPINIONS OF THE PRESS.

*The [London] Church Review.*

DISESTABLISHMENT.—There have not been wanting many signs to show that the movement is not so full of vigor as it was a few years ago; it only needs that the Church should bestir herself still more and exhibit to the world that she is doing more than any other religious body for the good of the people, that she is full of vitality, and is giving good value for the property she has inherited, and the tide will once more turn in her favor. But it must not be by discountenancing every popular movement until it is too strong for her and then patronizing it. She must look at each as it arises and try to lead it. She must not let dissenters take the lead in opposing acts of injustice, nor preach that a man should be contented in that state of life in which God certainly never placed him, but to which the rapacity of the avaricious have degraded him. In a word, she must be at the head of every movement to advance the religious, the moral, and the social condition of mankind without respect of persons or rank.

*The Independent.*

THE NEW YORK MISSION.—The choice of time and place seems to have been wisely made. There are thousands of men and women in this great city who are strangers to the Church and to Church influences, men and women so absorbed in society or in business or in the things of the world that the things of eternity receive no thought or care from them. It is a favorable time, because earnest Christians are feeling deeply the need of a revival of the spiritual life and energies of the Church; and a mission or revival not only saves the sinner, it gives new life and hope and strength to the professing Christian. The movement has been widely advertised, and committees are laboring diligently to secure the conditions of success so far as they depend on human agency. Notice has been sent to

the students in the law, medical and art schools, to clerks, to shop girls and others, and special efforts are being made to interest domestic servants who do not attend church.

We cannot doubt that the Advent Mission will be a success. We join with earnest Christians of whatever name in praying that God may work with his servants and that many may be won to his service.

*The Church Helper.*

MIND CURES.—The latest humbug going, travels under the title of "The Mind Cure and Science of Life." We were told the other day that leading ladies of one of our central Michigan towns had gone daft on the subject, much to the disgust of our informants. Its exponent makes a great sensation in certain communities and finds "there is money in it." Essentially, it is the old "animal magnetism" modified and minus the name, mingled with concealed pantheism, metaphysical rationalism, and diluted Ingersollism.

#### 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.

THE LIVING CHURCH (in advance) and  
Harper's Monthly.....\$4 50  
Harper's Weekly.....4 50  
Harper's Bazar.....4 50  
Harper's Young People (an illustrated weekly for boys and girls from six to sixteen).....2 75  
The Century.....4 75  
St. Nicholas (an illustrated magazine for boys and girls).....3 75  
English Illustrated Magazine.....2 50  
Atlantic Monthly.....4 30  
Young Churchman.....1 50  
Communications concerning these periodicals, after the receipt of the first number, must be made directly to their respective offices of publication.

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

#### PERSONAL MENTION.

The address of the Rev. A. E. Tortat has been changed from Gettysburg, to Newtown Square, Delaware Co., Pa.

The address of the Rev. Matthew Henry is Brownsville, Tenn., not Mason as given in the *Living Church Annual*.

The Rev. M. H. Throop, Jr. has accepted the position of assistant at St. James's church, Chicago, and charge of the mission 633 Clark St. His address will be 409 Dearborn Ave., Chicago.

The Rev. Henry Lubeck, rector of Zion church, Fond du Lac, has accepted a unanimous call from the vestry of Grace church, Lyons, N. Y., and will begin his duties there on the first Sunday in December. Address accordingly.

The address of the Rev. Edward Bradley for the month of December, will be 20 Highland Avenue, Atlanta, Georgia.

The address of the Rev. F. W. Bartlett is No. 5 Greenway Terrace, Syracuse, N. Y.

The Rev. Geo. B. Pratt has resigned the rectorship of St. Luke's church, Hastings, Minnesota, and accepted that of Grace church, Oak Park, Illinois. Please address accordingly.

The Rev. Frederick C. Jewell, S. T. B., has accepted a call to the rectorship of St. Paul's church, Jeffersonville, Indiana, and will enter upon his labors on the second Sunday in Advent. Address accordingly.

The Rev. J. McAlpin Harding will enter upon his duties as rector of St. Paul's church, Trenton, N. J., on New Year's Day, 1886, and desires after that day to be addressed accordingly.

The Rev. Joseph R. Gray has returned to Gainesville, Florida. Address accordingly.

#### APPEALS.

Will some benevolent person, or more highly favored parish, help our small struggling church by sending us a chalice and paten? Address REV. H. O. RIDDEL, Cumberland Furnace, via Dickson Station, Tenn.

SOUTHERN PRESBYTER gratefully acknowledging \$2. from E. R. Florence, N. J.; Mrs. M. T. Burnt Hills, N. Y., \$2; and LIVING CHURCH 36 cents; assures them of their relief in the absence of any from the exhausted appropriations of funds to others, who may be also drawing from permitted funds, and the General Clergy Relief and diocesan societies, while he remains thus unprovided for in adjudged infirmity, by either his own diocesan or the also surrounding brethren in their generous assistance in deeds beyond.

#### NASHOTAH MISSION.

It has not pleased the Lord to endow Nashotah the great and good work entrusted to her requires as in times past, the offerings of His people. Offerings are solicited: 1st. Because Nashotah is the oldest Theological Seminary North and West of the State of Ohio. 2d. Because the instruction is second to none in the land. 3d. Because it is the most healthfully situated Seminary. 4th. Because it is the best located for study. 5th. Because everything given is applied directly to the work of preparing

Candidates for ordination. Address, the Rev. WILLIAM ADAMS, D. D., Acting President of Nashotah House, Nashotah, Wis.

An appeal is made for aid in building small chapels and preaching stations in the Savannah Convocation, diocese of Georgia. We have four missionaries with thirty-two stations, some white, some colored. Our funds are exhausted in paying their stipends, yet the work to be successful must have buildings. We need in all some fourteen chapels to cost about six thousand dollars, half of which is all we can raise here. We must therefore look to the Church in general for help. Unless we receive the three thousand, or at the least twenty-five hundred dollars required, we must be content to see our work nearly crippled.

All contributions will be gratefully received by REV. ANSON DODGE, ST. SIMON'S MILLS, GA.

The work in which the Rev. Mr. Dodge and his associates are engaged in Southern and Southwestern Georgia, has my hearty approval, and I trust the friends of the Church will extend to him such aid as may be in their power.

J. W. BECKWITH,  
Bishop of Georgia.

#### MARRIED.

STAUFFER—HALDEMAN.—In St. John's church, Marietta, Pa., on Monday, November 23, 1885, by the Rev. A. T. Sharpe, S. T. B., Henry S. Stauffer, of Mount Joy, Pa., to Frances Henrica, daughter of the late Prof. S. S. Haldeman of Chickies, Pa.

#### MISCELLANEOUS.

A Missionary in the South-west can give services at three new stations of promise if he can procure a horse. Contributions can be sent to Missionary at this office. Correspondence invited.

COTTAGE FOR RENT, on the grounds of St. Mary's School, Knoxville, Ill. A pleasant home for a family with daughters to educate; eight rooms and summer kitchen, cellar, well, cistern, fruit trees, etc. Rent \$150 a year. Apply to C. W. LEFFINGWELL, KNOXVILLE, ILL.

WANTED.—A young, unmarried clergyman, priest preferred, to teach five mornings in the week, as tutor to two young lads, sons of the rector, and to assist the rector on Sunday and in parochial work. Address RECTOR, care Cupples, Upham & Co., Boston, Mass.

The Greatest Through Car Line of the World.—The Burlington Route (C. B. & Q. R. R.), runs through trains over its own tracks, daily, between Chicago and Denver, Chicago and Omaha, Chicago and Council Bluffs, Chicago and Kansas City, Chicago and St. Joseph, Chicago and Atchison, Chicago and Dubuque, Chicago and Sioux City, Chicago and Topeka, Peoria and Council Bluffs, Peoria and Kansas City, Peoria and St. Louis, St. Louis and Omaha, St. Louis and St. Paul, and Kansas City and Denver. Direct connection made at each of its several western termini for San Francisco, Portland, City of Mexico, and all points in the Great States and Territories west of Chicago. Its roadbed, consisting of 5,000 miles of steel track, together with its unparalleled equipment, is as perfect as the adoption of every modern improvement and device can make it. Tickets and rates via, or general information regarding, the Burlington Route can be had upon application to any railroad or steamship agent in the United States or Canada or to Percival Lowell, General Passenger Agent Chicago.

#### Safe Investments.

Persons having small or large sums of money to lend, should investigate our methods of placing loans for Eastern capitalists on improved farms in western Missouri. Interest paid semi-annually without expense to lender. Security absolute. Payments certain. Write for particulars and references.

ALFRED W. OLLIS & CO.,

Loan Brokers. North Spr. old, Mo

#### NOW READY.

## The Living Church Annual And Clergy List Quarterly.

THE LIVING CHURCH ANNUAL, as the public have been advised, has now become a Quarterly Magazine, as its full name indicates. The Advent number will be issued November 16th, and will contain the same amount of valuable matter as in the past. The most important addition is a

#### Glossary of Ecclesiastical Terms.

This feature will be continued year after year, till a complete Glossary of the Church's nomenclature has been given. The present installment comprises upwards of

#### One Hundred Definitions

relating to the Altar, and the rites and ceremonies connected therewith. This feature alone is worth more than the year's subscription price.

#### The Clergy List

Has been carefully revised, and at greater expense, to secure accuracy, than has ever been incurred by any similar publication. However, knowing how utterly impossible it is to give a list once each year that can be correct for any length of time the publishers have begun the issue of the Clergy List Quarterly.

The subscription price for THE LIVING CHURCH ANNUAL AND CLERGY LIST QUARTERLY is 25 cents per year, advance payment. All who subscribe now will receive, in addition to the Advent number, a Quarterly corrected Clergy List, which will be issued on the 15th days of the months of February, May, and August, 1886.

Send subscription at once (by Postal Note, if possible, for fractional amounts), to

THE YOUNG CHURCHMAN CO.,

PUBLISHERS, MILWAUKEE, WIS.

The trade supplied with the Advent number direct, or through E. & J. B. YOUNG & Co., Cooper Union, New York.



## BOOK NOTICES.

[The ordinary Title-page Summary of a book is considered, in most cases, an equivalent to the publishers for its value. More extended notices will be given of books of general interest, as time and space permit.]

CHILDE HAROLD. By Lord Byron. Illustrated. New York: Ticknor & Co.; Chicago: Jansen, McClurg & Co. Price \$6.00.

A very beautiful edition of the best and most popular of Byron's poems. The illustrations are admirable. The book is eminently suited for a Christmas gift.

THE LAST MEETING. A Story. By Brander Matthews. New York: Chas. Scribner's Sons; Chicago: S. A. Maxwell & Co. Pp. 268. Price \$1.

A well written and thoroughly readable story. The plot may be said to turn on the machinations of a secret society—the Brotherhood of the Sea—put in motion by one man's desire for revenge, and is the history of one of those remarkably mysterious disappearances which one occasionally hears of through the medium of the newspapers. The book will agreeably serve to while away a leisure hour.

A LARGER HISTORY OF THE UNITED STATES OF AMERICA. To the Close of President Jackson's Administration. By Thomas Wentworth Higginson. Illustrated by Maps, Plans, Portraits and other engravings. New York: Harper & Brothers; Chicago: Jansen, McClurg & Co. 1886. Pp. 470. Price \$3.50.

This book written in the author's usual charming style, adds new interest and clearness to the hitherto disputed points in early American history. Every student will read it with satisfaction, and the book-lover peruse it with delight. Each subject has full and graphic treatment. The volume is greatly enlivened also by illustrations of many of the early antiquities—and by portraits of our great statesmen.

CITY COUSINS. By Mrs. J. W. Hays, author of "A Domestic Heroine," &c. &c. Pp. 217. Price \$1.00. New York: Thomas Whittaker.

A BAND OF THREE. By L. T. Meade, author of "Scamp and I." Pp. 271. Price \$1.25. New York: Thomas Whittaker.

Two new books for children, by writers who have well proved their favor already with them. There is an evenly sustained interest in all Mrs. Hays's stories. Girls are especially fond of them. "A Band of Three" is an affecting story of youthful English street musicians. Both books are wholesome for children, and are well illustrated, the second having several good pictures by R. Barnes, an English draughtsman.

OLDHAM; OR BESIDE ALL WATERS. By Lucy Ellen Guernsey, author of "Lady Betty's Governess," &c., &c. New York: Thomas Whittaker. Pp. 376. Price \$1.50.

Any one selecting books for a Sunday school library should take this for girls of the senior middle grade; they are sure to like it. It is a quiet, pleasing story, the scene being laid in a rural parish of New England. The author's preceding book, "Loveday's History," made her a strong mark for fame and disposed us to look into this with a bias of favorable expectation, which is not disappointed. While generally quiet this story has yet the right amount of tragic incident to stir the reader's emotions.

AMERICAN COMMONWEALTHS—MICHIGAN. A History of Governments. By Thomas McIntyre Cooley. 1885. Pp. 376.

KANSAS. The Prelude to the War for the Union. By Leverett Spring. 1885. Pp. 324. Boston: Houghton, Mifflin & Co. Price \$1.25 each.

Very great and general interest already exists among our people in relation to the early days of our country. It is not so much chronological records and political statistics that are needed, as graphic and picturesque accounts of the life of those days out of which has come the civilization of our own. This, the series before us is giving with great satisfaction to all readers. New volumes are awaited with expectation and are warmly welcomed. The general editor of the series is the eminent historian, Mr. Horace E. Scudder. The

volumes are in size and style like the series "American Statesmen," by the same publishers.

DAVY AND THE GOBLIN; or What Followed Reading "Alice's Adventures in Wonderland." By Chas. E. Carryl. Illustrated. Boston: Ticknor & Co.; Chicago: Jansen, McClurg & Co. Pp. 160. Price, \$1.50.

A delicious piece of nonsense, double-distilled, gilt-edged and illustrated; a medley of fun and fancy, mirth-provoking, child-pleasing, and universally entertaining. A pretty book, full of pretty conceits for pretty children. A book which a mirth-loving father would like to read to his young ones. A book to set the whole family in a roar of laughter. These admirable sketches first appeared in *St. Nicholas* magazine.

MENTAL GYMNASTICS or Lessons on Memory. By Adam Miller, M. D., author of "Life in Other Worlds," &c. Chicago: Daniel Ambrose. Pp. 48. Price \$1.

Many and various have been the methods devised for strengthening and aiding the faculty of memory. This work of Dr. Miller's is the latest, and certainly one of the most ingenious. To those having a natural mental bent towards association of ideas, it will undoubtedly be congenial and helpful, for the system therein set forth is based almost entirely on this law of association, and on this foundation is built up into a veritable *memoria technica* or artificial memory. But to others in whom the faculty of association is not strongly developed, we think it will seem too cumbrous and elaborate a method—too much like constructing a scaffold of more ponderous proportions than the building it helps to erect.

THE STRENGTH OF HER YOUTH. By Sarah Doudney, author of "Stepping Stones," &c., &c. New York: Thomas Whittaker. Pp. 225. Price, \$1.25.

Young girls like love-stories. Right and natural. Their being Sunday scholars does not materially affect their appetite in this direction. The only misery of it is that there should be on every hand such an abundance of vicious trash, under the form of tales of love, to debase youthful minds. Sifting a Church library, once upon a time, we found, Cecil Browne, or Self-Denial; Robert Jones, or Bravery, and, "Griffith Gaunt, or Jealousy," poor Charles Reade's worst book. A committee had selected that library, doubtless by the sound of the titles. Needless to say which was the most-thumbed book of the lot. The one whose title even suggested something connected with love. We need more writers to take the field of Sunday school literature with Sarah Doudney, and give us sound, pure and natural stories of the love of religious girls, like this, "The Strength of Her Youth;" stories that we can happily put into the hands of our growing children at home, confident that the finest and most elevating instincts of their natural being will be ministered to in such a way that they may feel they can talk to father and mother about the subject of their interesting book.

INTRODUCTORY HEBREW METHOD AND MANUAL. Second Edition.

ELEMENTS OF HEBREW. Sixth Edition. Chicago: American Publication Society of Hebrew. Price \$2.00 each.

These two books by Prof. William R. Harper, Ph. D., are at present used in thirty institutions of learning in this country. This remarkable popularity gained in so short a time, must be accepted as testimony to the merit of the books. The recent wonderful increase of interest in the study of Hebrew, is due very largely to Prof. Harper—indeed we may say, almost exclusively to him. The summer school of Hebrew in Chicago, the first of the kind in the country, was inaugurated by him. Its success gave rise to others. He is a

magnetic and inspiring teacher with a new method. Is the success in the method or in the man? Will the method prove successful in the hands of other men? Perhaps it is too soon to answer these questions with certainty. But thirty Hebrew professors in different parts of the country have faith enough in the method to introduce it into their class rooms.

This great revival of Hebrew study in this country is without a parallel since the revival of learning in the fifteenth and sixteenth centuries in Europe. Some great thing is to come out of it for the Kingdom of God.

It would not, perhaps, be of general interest to the readers of THE LIVING CHURCH to present the peculiarities of Prof. Harper's method. Professors of Hebrew will best learn that by ordering the books. Certainly they cannot be indifferent, and will not rest content to ignore what threatens to be a great success. "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him." The invasion of the Dutch school of criticism answers to the first half of the parallel. Perhaps the revived and reviving interest in Hebrew study may answer to the second half. It is truly a phenomenon of the times.

THE PENTATEUCH, ITS ORIGIN AND STRUCTURE.—An Examination of Recent Theories, by Edwin Cone Bissell, D.D. New York; Charles Scribner's Sons; Chicago: S. A. Maxwell & Co. 1885. Pp. 484. Price, \$3.00.

This is a timely, able, and most important work. The subject treated is one which has been agitating scholars for a long time, but it has derived added interest from the fact that within a few years it has addressed itself to the popular mind. Our readers will remember the stir created not long since by Prof. Robertson Smith, of Scotland, in the publication of his work entitled, "The Old Testament in the Jewish Church." The public sympathy was enlisted at the time on behalf of Prof. Smith by what was considered by many to be a case of persecution. Prof. Smith had reached the conclusion that the Old Testament was, in many of its parts, but particularly in the Pentateuch, a compilation. This portion of the Bible, he affirmed, bore the name of Moses merely as its traditional author but really was the work of several hands. Still further, he announced it as the matured judgment of the ablest scholars of the age, that the entire ritualistic and sacrificial system of the Old Testament was of late origin, having come into full force only under Ezra after the Captivity. Like every other theory the results have reached the eye of many a one who never reads the books. Unbelief reaches the general public only as it filters through the newspapers. This is true of scepticism, at least in its more learned form. Bits which are particularly brilliant, and particularly heretical, are slipped in to give a racy tang to many a dull column.

Now it is this theory, put forward by Prof. Smith in the readable form of a series of lectures, but advocated still more learnedly by German writers, which Dr. Bissell investigates. Nothing it seems to us can surpass the painstaking industry, and the profound learning, not to mention the candor, which characterizes the work. And, moreover, its learning is not abstruse. Though profitable reading for those who have given special attention to the subject, it lies within the easy range of the pew as well as of the pulpit. If the book is read with the care it deserves it will lead to the best of all studies, namely, that of the English Bible. Its

genuine merits should secure for it a wide, and industrious, and devout perusal.

MESSRS. E. & J. B. YOUNG & Co. are importing a number of charming little books of the S. P. C. K., all suitable for the Sunday school or family library. One series, written by one of the loveliest of women and best friends of youth, Mrs. Juliana Horatia Ewing, and depicted in gold and colors by R. Andre, contains the following pretty volumes, with lithograph letter press, sold for the very low price of 30 cents, by mail 33 cents: Baby, Puppy, Kitty. The Mill Stream, The Poet and the Brook, Grandmother's Spring, Convalescence, Mother's Birthday Review.

MESSRS. HILDESHEIMER and FAULKNER of London send us a handsome assortment of Christmas Cards. Many of the designs are singularly beautiful. Messrs. D. Appleton & Co. of New York are the sole agents for this country.

GERALD PIERCE & Co., 122 Dearborn St., Chicago, receive subscriptions to all home and foreign publications. They keep as large an assortment of these as any house in the United States.

*Breakfast Dainties* is a valuable collection of receipts by Thomas J. Murray, the famous caterer. (New York: White, Stokes, & Allen; Chicago: S. A. Maxwell & Co. Price, 50 cents.)

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

## OUR NEW YORK LETTER.

The annual choir festival of the choirs of Trinity parish, is always a notable event for lovers of Church music, and exercises an increasing influence not only within, but without, the Church in the metropolis. The thirteenth festival just held in Trinity chapel was distinctly arranged for educational effect. The choirs of Trinity church, St. John's, Trinity, St. Chrysostom's and St. Paul's chapel, about a hundred and fifty surpliced choristers in all, filled the great chancel. A notable feature of the occasion was the rendering of an old Church tone called the Exeter, discovered in England by Mr. W. B. Gilbert, the organist of Trinity chapel, which gave an admirable illustration of the relation between the ancient Church tones and the great mediæval schools of ecclesiastical music. Following this Mr. Gilbert delivered an address describing the historical development of tones from the old Gregorian down to the present time, with examples in a series of anthems rendered finely by the combined choirs. The composers represented were Giovanni Croce, of Venice, later part of the sixteenth century; Vaughan Richardson of Winchester Cathedral, 1700, a good specimen of early English style; Bach, Haydn, Mendelssohn, Spohr and Mr. Gilbert. The latter anthem was a noble interpretation of Rev. vii: 9-17. One cannot listen to devout and lofty music rendered as this music was rendered, without feeling the conviction come over him, that the advance of true Churchly music bears a close relation to the development of true Churchly worship and Churchly life among us, a closer relation than some of us know.

Sunday last witnessed several interesting occurrences. As it chanced to be St. Cecilia's Day, it was made the occasion of special services at the church of St. Mary the Virgin, with the annual choir festival of that parish. The Rev. W. H. Cooke, of St. John's chapel, a great lover of music, and a composer



of no mean ability, preached the anniversary sermon. Quite a different event took place at St. George's, Stuyvesant Square, where Bishop Bedell preached a sermon commemorating the late Dr. Stephen H. Tyng, and recounting numerous personal recollections of him, among others the fact that he and the Bishop's father, the late Dr. Bedell, of Philadelphia, labored earnestly together in opposition to the introduction of colored vestments for clergy and altars and other (then) "novelties." In Brooklyn, farewell services were held in the old chapel of the church of the Ascension, the original home of the parish, when that part of the city was but a country village. A stone church erected several years ago, and lately placed out of debt, has stood by its side. But the old building has been used till recently for Sunday school purposes, and now is to be torn down to give place to a large parish house. The village has grown into one of the largest and most populous wards of Brooklyn, and the enlargement of the working facilities of the parish is timely. Throughout Brooklyn and the diocese of Long Island, Sunday was observed as "Diocesan Missionary Day," with special collects and offerings for diocesan missions. A pastoral of the Bishop was read from the chancels, and the clergy delivered sermons for the occasion. It strikes me that something like this might be adopted in this great diocese by the Assistant-Bishop, with beneficial results. He has his mind fully set upon new things in the mission work of the diocese, and whatever will accomplish the enlarged results that seem so necessary, will be in order.

Thanksgiving Day passed off with its usual festival observances, ecclesiastical and secular. I have not heard of anything very noteworthy, and take for granted that the churches presented, as has become customary, the aspect of miniature and highly decorous garden shows. There is something to be said on both sides as to this fashion of vegetable decoration, but certainly, too much of it borders on the ridiculous, and a little goes a great ways. A critical sentiment is arising here, though rather slowly.

The Mission is the one all absorbing thought just now. The long-prepared-for event starts into being to-day. The movement for it has spread beyond the Church and made its impression upon the denominations, as so many other things do. The presbytery of New York has arranged for something of the sort in seven of their places of worship, to be held simultaneously; and last week the pastors of several denominations met in Brooklyn and decided upon a united series of services with the same end in view. The amount of preliminary labor which our clergy in New York have gone through with is very great. They say that the Rev. Arthur Brooks, of the church of the Incarnation—a brother, by the way, of Dr. Phillips Brooks of Boston—has distributed between three and four thousand Mission circulars for his parish alone, besides doing a vast amount of personal visiting. Some of the churches having been unable to complete preparations, will not undertake to go on with the Mission; but twenty churches here and a number in the neighboring city will definitely take part, and probably almost every parish will feel the influence. There is an undefined tone of earnestness in the air, that is quite perceptible, and everything is on the *qui vive*. I anticipate something of criticism; but one thing is cer-

tain, that a noble effort is to be made in a right and needed direction. The address delivered by [Bishop Littlejohn at St. Luke's Mission, has been issued in tract form, and is timely. Last Sunday, Dr. De Costa, one of the most earnest advocates of the movement, preached in St. John Evangelist's in explanation of its aims and scope, and the committee appointed by the Assistant-Bishop has once again put forth the statement of "Reasons" issued originally last spring—and with which the readers of THE LIVING CHURCH must certainly have made themselves already familiar.

Perhaps the most prominent of the Mission preachers is the Rev. Dr. Francis Pigou, Vicar of Halifax, England, and chaplain in ordinary to the Queen, who is to have charge at the fashionable church of the Heavenly Rest, Fifth Ave. He is a man who has distinguished himself in influence exerted among the aristocratic classes; but who has always combined with this, laborious energy for the spiritual welfare of the poorest of the poor—a devout, true priest. I happened to be in England at the time when he was promoted to the important position of Vicar of Halifax—a living of great influence, in the gift of the crown, and having a salary of \$10,000 a year attached. Much public interest was manifested in the appointment, and Dr. Pigou had already won such wide and favorable reputation, that the announcement of his name was received everywhere with marks of decided popular approval. For several years past he has done active work as a missionary, when opportunity has offered. The Rev. Mr. Aitken, with his assistants, the Rev. Mr. Stephens and Mrs. Crouch—the latter does very useful work among women—are to be at St. George's. Bishops Tuttle and Elliot are to conduct the mission at Calvary, and Dean Hart, of Denver, at Calvary chapel. Dr. Courtney will be missionary at the church of the Holy Communion, Dr. Richard Newton, and his son, the Rev. W. W. Newton of Massachusetts, at St. Mark's, Fathers Grafton and Prescott at the church of the Redeemer, Dr. Campbell Fair of Baltimore, at the church of the Reconciliation, the Rev. Mr. Van De Water of Brooklyn at St. Michael's, the Rev. R. B. Ransford of England at both Zion and the Incarnation, assisted in each case by Canadian missionaries, and the Rev. G. C. Betts of St. Louis, assisted by the Rev. Edward A. Larabee of Chicago, at the church of St. Mary the Virgin. An English missionary, the Rev. E. W. Warren, will conduct the services at the church of the Holy Trinity, and Canadians at two other churches—Canon Du Vernet in Dr. McKim's church in Harlem, and the Rev. Isaac M. Thompson at the church of the Holy Apostles. This is only a partial list. The first services of the Mission to-day, will in most cases be held in the evening, and will consist in a welcome to the missionaries, with preliminary devotional exercises. On Sunday, daily Communion begins in all the churches—think of that in Dr. Tyng's old parish, and the very next Sunday after Bishop Bedell's memorial sermon. The services will be held almost continuously, at all hours of the day, until the end of the Mission, and will be adapted to all classes in the community—the hope being by all means "to reach some." One especially interesting service will be that held daily at noon by the Rev. Mr. Aitken, especially for business men, in Old

Trinity church, at the head of Wall Street.

New York, Nov. 23, 1885.

### THE AMERICAN CHURCH.

Articles intended for insertion under this head should be brief and to the point; they should have more than a mere local interest; should contain no abbreviations, should be written on only one side of the paper, and should be sent separate from any other communication, and headed "Church News."

#### CALIFORNIA.

POMONA—*St. Paul's Church*.—A beautiful building, designed by Mr. Crocker of New York, and correct in every particular, has recently been erected in this new and growing town. It takes the place of one of the plainest, smallest and most un-Churchly churches that was ever put up anywhere. The new church is divided into nave, choir and sanctuary; and has a tower and spire on the northwest corner, the spire being surmounted by a gilt Latin cross three feet in height. There are also crosses on the eastern gable of the nave and of the chancel. The vestry is off the north side of the chancel and the organ chamber on the south. The choir which is separated from the nave by a low screen is reached by two steps, the sanctuary by two, and the altar by three. There is ample room on the re-table for all the proper ornaments—but all that are now seen are a floral cross and flowers in ordinary house vases. The church has been presented with a set of green hangings (complete except the priest's stole) and a large Bible for the lectern. The reredos rises to a height of about twelve feet from the sanctuary floor and has a very fine effect. Those friends in the East who have contributed to the building fund will be glad to learn that there is only a small debt remaining on what has been unanimously pronounced the most beautiful church in Southern California. Gifts of the ornaments and other things necessary to make the church complete in all its equipments, would be most welcome in this new and struggling mission.

SAN FRANCISCO—*Trinity Church*.—The presentation to this church by Mrs. Leland Stanford of a chapel for mortuary uses, is, we believe, the first instance of the kind in the American Church. The loss by death in a distant land of an only and idolized child suggested to Mrs. Stanford and her distinguished husband the idea of providing in a complete and permanent form a temporary resting place for those to whom death comes while they are at a distance from home and friends. The organ gallery on the north side of the church which had been disused for several years and walled up, was appropriated to this use, and its fitting up has just been completed. The chapel is 18 feet wide and 40 feet long, with ample height of ceiling, pointed and finished in bays. Five windows were put in; the walls wainscotted about five feet from the floor and above that handsomely frescoed. The floor is richly carpeted, and about thirty tasteful chairs are ranged along the sides of the chapel. A diminutive chancel with altar rail and vestments complete the whole. A beautiful cross above the altar and a pair of trestles for the casket with a large pall of purple velvet embroidered with silver have also been furnished. The chapel is very thoroughly ventilated and well provided with lights. Here those who really need can place their dead for a time, sitting beside them by day and providing watchers for the night. The rector of the church is the chaplain of the chapel and has control of the privilege of occupancy. Among the essential conditions are, that death shall not have been caused by contagious or malignant disease, and the casket deposited shall be hermetically sealed. The generous donor will doubtless be gratefully remembered by many sorrowing ones to whom her munificence shall prove a timely boon.

#### CONNECTICUT.

NEW HAVEN—*Notes of Church Work*.—Church work is moving on quietly here. The rector of St. Luke's, the Rev. Alfred C. Brown, has lately returned from the West Indies, and he finds the improvements on his church well advanced, though not completed. For the present this devout colored con-

gregation will occupy Trinity chapel on Temple Street. There is fitness in this arrangement as the originator of this parish, the Rev. Dr. Crosswell, was for nearly half a century rector of Trinity church.

Besides a recess chancel, organ and robing-rooms, St. Luke's has had added to its nave about one-third of its original capacity. May it soon be filled, and may more room soon be needed.

A exquisite stained glass window has just been set in St. Thomas's church. It commemorates the late Mrs. Jane E. Matthews, a constant and generous friend of the parish.

Trinity church has introduced an early Celebration on the third Sunday of the month. The attendance on Sunday, November 15th, was not large, but encouraging. From twenty to thirty communed.

Trinity, being the mother parish in New Haven, may well set an example in all good works. But St. Paul's, her first born, has had an early Celebration on the third Sunday of the month for some time, St. John's, once a mission of St. Paul's, has a weekly Celebration, and Christ church, an offshoot of Trinity, celebrates on all Sundays and holy days throughout the year.

The United Advent Services in New Haven this year are to be held in Christ and St. John's church. Advent and Lent are the two great revival seasons of the Church. May there be a great out-pouring of the Holy Spirit during these penitential seasons.

#### NORTHERN NEW JERSEY.

HALEDON.—On All Saints' Day, the Bishop of the diocese visited St. Mary's parish, and confirmed a class of nine adults, presented by the minister-in-charge. During the summer, the church has been thoroughly cleaned and greatly improved by the addition of a bright new carpet. The altar was further adorned on the twenty-fifth Sunday after Trinity with a handsome set of altar lights—Eucharistic and vesper. During the incumbency of the present minister-in-charge, some six months, thirty persons have been baptized and the congregations have largely increased in numbers.

#### MASSACHUSETTS.

SAUGUS.—On All Saints' Day Bishop Paddock confirmed a class of six at St. John's mission. This mission had struggled on for over a year almost unaided, when the Rev. T. L. Fisher, of Linden, began to hold regular Sunday services at 4 P. M. They have a little hall fitted up in Churchly style, and a Sunday school of seventy scholars. About three years ago Mr. Fisher came to St. Luke's mission, Linden, as lay reader. Now they are a self-supporting parish, with a beautiful little church, tastefully finished in ash and with oak furniture. There is also a fine rectory in building. With the assistance of a lay reader, of Malden, and some young workers from St. Stephen's, Lynn, they hope to erect a chapel at Saugus.

#### CHICAGO.

CHICAGO.—*St. Clement's Church*.—The first annual commemoration of the benediction of this church was held on Sunday, Nov. 22d and Monday, St. Clement's Day, Nov. 23d. The festival opened with the first Evensong on Sunday evening, when a well prepared service was splendidly given by the choir.

The *Magnificat* and *Nunc Dimittis* were sung to a setting by Florio, and two elaborate anthems were also given, one, "The Heavens are telling," by Haydn, the other, "Praise the Lord, O my soul," by Sir John Goss. Canon Knowles, the pastor, made an appropriate address congratulating the congregation upon the great progress of the Church during the past year, referring especially to the blessing of the daily Eucharist, with Matins and Evensong, continued without intermission, the doors ever open, and the large number of all classes of people who occupy its free seats. A procession of the choir about the church with a solemn *Te Deum* sung before the altar brought the service to a close.

The next day, St. Clement's, there were Celebrations at 7, 9 and 11—at this last Celebration the choir was in attendance and sang Dr. Garrett's beautiful service in D.

At 7:45 P. M. the second Evensong of the festival was sung, at which the Bishop was present, made an address and confirmed eight candidates. The



church was again well filled, and the procession and *Te Deum* were repeated.

There were present in the chancel, the Rev. M. V. Averill, of Naperville, the Rev. J. Stewart Smith, of Elgin, and the Rev. E. A. Larrabee, of the church of the Ascension. These latter priests sat at the right and left of the Bishop's throne and attended him as chaplains in the solemn procession. The Rev. Geo. T. Griffith, the Rev. H. C. Kinney, the Rev. Luther Pardee, and the Rev. Arthur P. Greenleaf, were also present.

A most happy spirit pervaded the whole festival, the congregations were large and devout, the Communion many, and the greater number at the early Celebration. A specially pleasant feature of the services at St. Clement's is the hearty way in which the congregation joins in the hymns and choral responses. The elaborate anthem is listened to and united in with devotion, and gives greater zest to the familiar hymns. A reception to the Bishop, clergy and choristers, given at the hospitable mansion of the founder, Mr. George A. Armour, brought the happy occasion to an end.

**CHICAGO—Church of the Ascension.**—The Rev. E. A. Larrabee, the rector, has gone East to assist in the Advent Mission. Prof. Gold, S. T. D., of the Western Theological Seminary, will take charge of this parish in the absence of its rector.

#### WESTERN NEW YORK.

**LOCKPORT.—Christ Church.**—The Bishop of the diocese made his annual visitation to this parish on the evening of November 23d. There were present and assisted in the services, the Rev. F. S. Dunham, rector of Christ church, Albion; C. W. Camp, rector of Grace church, Lockport; and S. Wilbur, rector of Epiphany church, Suspension Bridge. The Bishop preached an able and interesting discourse to a large and attentive congregation from 2 Peter, iii:12—"Looking for and hastening unto the coming of the day of God." The rector, the Rev. G. W. Southwell, presented eight persons for Confirmation, making sixty-one persons confirmed during his rectorship.

**JAMESTOWN.**—The Bishop visited St. Luke's parish on the morning of Thanksgiving Day. He preached a sermon appropriate to the day, from Isa. 1:19, "When the enemy shall come in like a flood the Spirit of the Lord shall lift up a standard against him." The main thought was that in the degeneration of a nation, or of the Church, God interfered to save it by increasing the righteousness of Christians as a body, or by raising up individual men fitted for the time, as Wesley for instance, or by sending His sore judgment of plague, pestilence and famine. The church was filled by a congregation composed not only of the parishioners, but of representatives of the sects in the town. Liberal offerings were made for the poor and the collection, appropriated in this diocese by canon to the rector, amounted to \$36. A class of twenty-five was presented for Confirmation.

In the evening the Bishop, with the rector of St. Luke's, went to Randolph, seventeen miles distant, and held service in the beautiful little church in that village. The congregation there is, unfortunately, at present without any minister-in-charge. The Bishop hopes to send some one to them soon. The people are desirous to have the services of the Church again, and the field seems to be one that would well repay the labors of a man who would cultivate it not only with energy, but with good common sense, and a little "tact," qualities with which the clergy should always try to balance their activity.

#### TENNESSEE.

**NASHVILLE—Episcopal Visitation.**—Bishop Quintard visited this parish on the twenty-fourth Sunday after Trinity, and at the night services confirmed ten persons, four of whom had received hypothetical Baptism in the morning, having come into the Church from different sectarian bodies. The Bishop preached a most convincing sermon upon the authority and necessity of Confirmation. Chairs had to be brought in to accommodate the congregation, and even all the available standing room was closely occupied.

Upon the same day he confirmed a class of eighteen in the morning at Christ church, and one of nine in the

afternoon at the church of the Advent. The Bishop desires that the laymen of this city shall meet in their respective churches on one night in each week during the Advent season in order to confer, together and with their clergy, as to how best they may further the work of the Church in this city.

**NASHVILLE—Advent Meetings.**—The clergy have arranged a series of Advent meetings in their churches. There is a short service, a paper or address upon selected topics by one of the clergy as a leader, and short talks upon the same subject by others of the clergy, and by some of the laity. On the morning of each meeting at 10:30 o'clock, there is a celebration of the Holy Communion in the church where the meeting is to be held at night, to which the members of all parishes are invited to come for the purpose of making special intercession at that time for the object set forth herewith. The purposes of these meetings are to bring individual and parochial work into distinct prominence, and to discuss the best way of doing that work.

**NASHVILLE—Ordination.**—On November 25th, in St. Ann's church, the Bishop advanced the Rev. Messrs. T. Foote and M. Cabell Martin to the priesthood. The Bishop himself preached the sermon. In the evening in the same church, he confirmed a class of six.

#### NEW YORK.

**HIGH FALLS.—Opening of a New Church.**—After long years of patient waiting and working, this village has been blessed by the erection of a lovely memorial church, the gift of pious souls, who have thus done their best to supply the spiritual wants of the large population of cement-workers and quarrymen whom the Dutch Reformed and Methodist bodies have failed to attract or to reach. A mission service and Sunday school have drawn many to the Church's service. hitherto held in a tent, a public hall, or an unused store, and the new mission starts with a communicant's roll of ten, a Sunday School of fifty, and free church accommodation for about 140 persons. The church, which is dedicated to St. John, was opened on the 24th Sunday after Trinity, and is a frame building, early English in style, designed by Mr. Renwick. It consists of a nave with bell-cot, and deep western porch, and measures 46x21 feet. In the absence of the Assistant Bishop, the altar, its furniture, linen and vestings were blessed and the opening services conducted by the Rev. Mr. Ransford, priest in charge of this and the churches at Stone Ridge and Rosendale. Twenty-five persons received the Holy Communion and \$28.30 formed the offertory. A night-school and young people's institute will shortly be formed in connection with the Church.

#### CENTRAL PENNSYLVANIA.

**MONTGOMERYVILLE.**—The Rev. Percy C. Webber, of Tioga, Pa., has conducted a most successful mission in the parish church of this place. It began on the afternoon of Monday, November 16, and closed on Saturday. There were no less than 35 services, including daily Celebrations, Morning and Evening Prayer, addresses to workers, children's service, service for women only, and for men only, instructions, and after meetings. Questions were also answered—given anonymously in writing. No such series of services was ever known in Montgomeryville before. The opening congregation was good, but the attendance steadily increased. At the service for men only, the church was filled with men. At the closing evening service Mr. Webber held the unflinching attention of the people for nearly three hours, the church being filled to its utmost capacity, seats being brought in for the alleys and other open spaces, the sacristy being filled, many standing throughout, and at least a hundred being unable to enter at all. Great numbers attended throughout who had never entered one of our churches before. The utmost satisfaction was expressed by the energetic and devoted rector of the parish—the Rev. C. J. Kilgour—as well as by all who took part in these interesting services. Mr. Webber has certainly rare gifts for this kind of work.

#### PITTSBURGH.

**UNIONTOWN—Consecration of St. Peter's Church.**—On Thursday, November 19th, this new church was consecrated

by Bishop Whitehead. Present and taking part in the services were the Rev. Drs. Wm. White and J. Crocker White; the Rev. Messrs. Maxwell, Coster, Taylor, Schorr, Danner, Miller, and Williams; the rector, and the general missionary of the diocese, and the Rev. Wm. F. Brand of the diocese of Maryland. The request to consecrate was read by Alfred Howell, Esq., and the sentence of consecration by the Rev. R. J. Coster, secretary of the convention. There was a large attendance and the services interesting, Mr. Jardine of New York, the builder of the organ, presiding at the instrument. The Bishop preached an admirable and Churchly sermon from 2. Pet. i: 12.

The church is of stone, substantial and complete in all its parts, the chancel commodious and furnished handsomely. All the windows are memorial, the centre one in the chancel which proclaims the Transfiguration, being to the memory of the first Bishop of Pittsburg; and the two on either side to Judges Gilmore and Wilson, prominent officers in the history of the parish. The entire cost of the building was a little over \$17,000, including a superior pipe organ, and is a credit to the town, and a worthy evidence of the patient, untiring labor of the Rev. R. S. Smith, who has held the position of rector for over twenty-three years.

#### INDIANA.

**FORT WAYNE.—Trinity Church.**—The annual Harvest Home festival of this parish was held on Sunday, Oct. 25th. The decorations were quite elaborate. The order of service, in the morning, was that suggested by the Bishop, with the celebration of the Holy Communion. The rector dwelt upon the lesson to be learned from the order of the services which began with thanksgiving for the temporal blessings of bountiful harvests and culminated with the Eucharist as the service of thanksgiving for the inestimable benefits of the sacrifice of the death of Christ.

The evening service was specially arranged for the children of the parish. An interesting feature was the ceremony of bringing in the sheaves. A procession, consisting of the surpliced choir of the parish, preceded by a band of youths and maidens, the latter in white dresses, each bearing a small sheaf of wheat, made the circuit of the church, to the music of Gilbert's spirited processional, "Come, oh, come, with sacred lays." Reaching the chancel steps the sheaves were formed into a single cluster or pyramid on the floor of the chancel. The music at both services was admirably rendered and very hearty. The offertory, morning and evening, was for diocesan missions.

On Tuesday evening, the 27th inst., at the request of the worshippers at Glenwood chapel (Presbyterian), situated in the midst of a farming community, a short distance from the city, services of a somewhat similar character were held by the rector of Trinity church, being the first time that the festival of Harvest Home had ever been held there. At the suggestion of the rector, the chapel was very tastefully decorated with fruits and grains, and the large congregation present entered into the service with great heartiness and evident interest. For the past two years, at all the great festivals, the worshippers at this chapel have shown a similar preference for the ministrations of the Church.

#### IOWA.

**OSKALOOSA.**—The Bishop made his visitation to St. James's parish Saturday and Sunday, Nov. 7th and 8th. In the afternoon of Saturday he visited the industrial school and took a look at the city. In the evening there was an informal reception for him at the residence of J. M. Lyford, whose guest he was while in the city. On Sunday morning the Holy Communion was administered at nine o'clock, the Bishop being celebrant, at which time he gave a short but very instructive address. At 10:30 Morning Prayer was said, after which the Bishop preached a very strong sermon, taking for his text, "Never Man spake like this Man." In the afternoon, services were held at Excelsior, in the "Haw Patch" school house, at 3:30, the Bishop preaching. In the evening there was a perfect jam at the church, the aisles being filled with chairs to accommodate the people. The Bishop again preached an able sermon, after which the rector, the Rev.

Allen Judd, presented a class of thirteen for Confirmation—the largest class ever presented in this parish. After the rite was administered the Bishop delivered a very instructive and effective charge. The music was well rendered by the choir, and altogether the good people of St. James's had a happy day. The Bishop seemed pleased with the many signs of prosperity visible on every hand.

**CEDAR RAPIDS—Ordination.**—On Friday, November 6th, at a special ordination held at Grace church, Bishop Perry admitted to the diaconate, Mr. Charles Henry Baggs of the Episcopal Theological School, Cambridge, Mass. The candidate was presented by the Rev. Samuel Ringgold, D. D., rector of the parish, who, a number of years before, had presented Mr. Baggs in another diocese for Confirmation. The sermon, an admirable one, was delivered by the Rev. D. Claiborne Garrett, of Davenport, who, with the Rev. F. Duncan Jaudon of Dyersville, took part in the services. The Rev. Dr. Johnson, of Burlington, was also present. Mr. Baggs will take charge of the chapel here, and in part supply at the parish church during the absence of the rector in the south.

#### WESTERN MICHIGAN.

**MUSKEGON—St. Paul's Church.**—This was the appointed place of the meeting of the Diocesan Conference, on November 17, 18, and 19. The Bishop and a goodly number of the clergy were present, and also the vested choir-boys of St. Mark's, Grand Rapids, led by their able precentor, the Rev. F. A. De Rosset. Sermons were preached by the Rev. Samuel Earp, the Rev. J. N. Rippey, and the Rev. E. G. Nock, and several able and instructive papers read, causing animated discussions. Lunches were provided by the generous hospitalities of the people of St. Paul's parish, led on by their able rector. On motion of the missionary at Manistee, prayers and sympathies were promised the bereaved sister diocese of Florida, and the family of Bishop Young. And late Thursday night all were loathe to depart to depart from such "a feast of fat things," with loving words of exhortation and comfort from the Bishop, and his prayers and blessing.

#### PENNSYLVANIA.

**PHILADELPHIA.—Church of the Advent.**—A Sunday school Thanksgiving service held at this church on the 25th Sunday after Trinity possessed some points of more than local interest.

The school entered the church in procession, the various classes occupying the pews designated by the class banner.

After a short service, including thanksgiving collects, and the delivery of an appropriate address by the rector, the Rev. R. Bowden Shepherd, the names of the classes were called, and each child, beginning with the "Lambs of the Fold" (the infant class), approached the chancel and presented its offering. These consisted of articles of diet and fruits, which were afterwards distributed to the poor of the parish and to several charitable institutions—Episcopal Hospital, Sheltering Arms, etc., by committees selected from several of the classes for that purpose. The money offering was presented to the "Home of Our Merciful Saviour" (for crippled children), an excellent institution located in West Philadelphia.

The happy faces of the dear children indicated that they realized that "it is more blessed to give than to receive," and the lesson taught in practical charity, both by the giving and distribution of their gifts, cannot fail to develop into larger proportions as they grow in age and in grace.

**PHILADELPHIA—General Notes.**—The tenth anniversary of St. Barnabas's church, Kensington, the Rev. Charles E. Betticher, rector, was celebrated on Sunday, October 25th. This work was begun in the fall of 1875, when a Bible class of thirteen and the same number of children were assembled in a room on Second Street. Now there are 800 in the Sunday school, and 349 actual communicants. The anniversary sermon was delivered in the morning by the rector. In the afternoon the anniversary of the schools was kept, when addresses were made by the rector and the Rev. Thomas A. Latimer. The Rev. Reese F. Alsop, D. D., the rector of Grace church, preached before the five Bible classes in the evening. A commodious parish building will soon



be erected on a lot across Diamond Street.

A missionary conference was held in Philadelphia on Wednesday and Thursday, November 18 and 19, in commemoration of the re-organization of the Domestic and Foreign Missionary Society in 1835, and of the consecration of the Rt. Rev. Jackson Kemper, D. D., the first missionary Bishop. The opening services were held in Christ church. Morning Prayer and Litany were said by the rector, the Rev. E. A. Foggo, D. D., and his assistant, the Rev. E. C. Belcher. At 11 o'clock there was a celebration of the Holy Communion by the Bishop of Delaware, the Presiding Bishop of the American Church, assisted by the Bishop of Ohio, the Bishop of Central Pennsylvania, and the Missionary Bishop of Northern Texas; the Bishop of Minnesota and the Missionary Bishop of Western Texas, the Rev. E. A. Foggo, D. D., the Rev. T. F. Davies, D. D., the Rev. Richard Newton, D. D., the Rev. Wm. S. Langford, D. D., the Rev. James H. Lamb, and the Rev. J. McA. Harding were vested and in the chancel. The Bishop of the diocese was prevented from being present by his exertions of the previous day.

The preacher was the Rt. Rev. Henry Benjamin Whipple, D. D., Bishop of Minnesota. His text Isaiah xxxii:20. "Blessed are ye that sow beside all waters, that send thither the feet of the ox and the ass." He passed in brief review the missions in China, Japan, Polynesia, and Africa, how those countries had been opened to Christianity within 50 years, and how much had been done in them by the labors of Commodore Perry, of Livingstone and Stanley, of Bishops Selwyn and Patterson. He showed that the American Church half a century ago was but a feeble vine; that the consecration of Bishop Kemper was a crisis, but that he was the man for the work, giving an account of his life and what he had been able to accomplish; how he had found time to journey over his vast field and to make a visitation for Bishop Otey in the whole of his jurisdiction. Since Bishop Kemper's consecration he said there have been 105 bishops consecrated, and more than 3,000 names added to the clergy list. Thirteen missionary bishops have been consecrated. There are now 46 diocesan and four assistant bishops. Eight dioceses have been created out of Bishop Kemper's jurisdiction. In 1835 there were no schools or hospitals and only a few scattered parishes. Now there are 10 hospitals, 20 incorporated schools and colleges, and more than 500 clergy, as well as 12 Indian clergy and 500 Indian communicants. "We are only gleaners" continued the Bishop, "where God would have given us the harvest." He spoke of the wealth of the Church and the prominence of its members, and went on to say, "How does it happen that with all our wealth the cry is always of an impoverished treasury, that the cry of the reapers from whom is withheld that which is due them, and of the widows and orphans of those who died in the Master's service goes up day by day without relief to heaven? Is the Kingdom of God the only kingdom on earth which has no right to levy tribute on its subjects? It is not work which is eating out the life of your noblest Bishops, it is hearing the bleating of the lost sheep, it is the saying, 'I have not men to send after them.' We need not so much numbers and wealth, but a Baptism of the Holy Ghost. We need, and must have, the constraining power of the love of Christ. The Church exists only to train souls for heaven. Its orders may be unquestioned, its agreement in doctrine with the primitive Church may be perfect, but unless it train men in personal holiness, its orthodoxy will be as useless as was that of the Scribes and Pharisees." He said storm clouds are lowering and threaten both the Church and the nation, and that the only way to meet the questions of capital and labor and to counteract the spirit of the commune which is in our midst is by declaring the Gospel of Jesus Christ in the brotherhood of children of one Father in heaven.

In the evening a public meeting was held when the Bishop of Delaware presided. The Bishop of Ohio and the Missionary Bishop of Western Texas were also present. A short office of Prayer for Missions was said by the Rev. Wm. S. Langford, D. D., and the Rev. Wm.

N. McVickar, D. D. The Missionary Bishop of Western Texas made an address on "The Present of Domestic Missions." He spoke of the good Domestic Missions had done among the Indians and the better feeling it had created in the national mind toward the people we had cast out; of what we should do for the people we had brought in, *i. e.*, the Freedmen, that we should give them the Gospel of Jesus as it is, as it relates to their moral nature; that well trained and thoroughly furnished clergy should be given them. He pointed out what had been done in the weaker dioceses and earnestly pressed the need of far more liberal support. In closing he paid a glowing tribute to the labors of the Women's Auxiliary to the Board of Missions for their many aids which they have sent to the missionaries in their far off homes which they have so much brightened as well as cheered their inmates.

An address was made by the Rev. W. S. Rainsford in which he pressed the need of mission work in our large cities, the need of keeping open our churches more than twice on Sunday, of a more thoroughly furnished ministry, and the power of the laity to help the clergy by making their religion practical and carrying it into their offices, and workshops as well as to the marts of trade.

On Thursday morning after Morning Prayer by the Rev. Charles R. Hale, D. D., the Rev. W. S. Langford, D. D., and the Rev. S. F. Hotchkiss, the Bishop of Ohio delivered an address on "The Present of Foreign Missions." He showed how small the contributions to missions by the American Church really were, only 50 cents to each communicant last year; how that the missionaries have gone to all lands and unto all nations from the tropics to the poles. He pointed out the dangers of so rapid material progress in China and Japan, the opposition of anti Christians who were striving to destroy what the missionaries had done. What immense power was being wielded by our medical missions in those vast empires. Turning to Africa he spoke of the Congo and the Sudan and what the Missionary Bishop of Cape Palmas and parts adjacent was doing, and what was his purpose for the future; how he had already planted five outposts, and that he would plant mission houses, schools and churches as rapidly as he had the means to do so. The Bishop urged all present to pray and give, and to give in proportion to the earnestness of their prayers.

At the evening meeting the Bishop of Michigan spoke of "The Future of Domestic Missions," showing that with all the elements which came into this land the power of the Anglo Saxon predominated, and that we would continue to be a branch of the great Anglo Saxon race. That the form of religion that ought to prevail throughout this land is the historical Church of the Anglo Saxons, that it ought to take control of and shape the destinies of our people. It is our duty to realize our mission and to feel our responsibilities. That we ought to utilize all the agencies provided by the civilization around us which is our civilization, as an example of which we have the public school system of the land. He urged that the Indians be made as the white man, give the white man a civilization and brought under his laws. Our treatment of the colored man has failed because we have failed to give him the Anglo Saxon Christianity and a consciousness of duty. God has called this Church of ours to take charge of Christian missions in our land, and he was sure that she would do it.

The Rev. J. H. Eccleston, D. D., of Baltimore, in speaking of "The Future of Foreign Missions" said that the work was hindered by our divisions, that none could do the work like the Church. But it depends upon our belief at home, showing how closely we were connected with the mission stations and how our faith and doubts helped or hindered the work.

Mr. Russell Sturgis, Jr., was the last speaker of the conference. He spoke of "What a Layman can do for Missions," instancing among other things the missionary enrollment plan suggested by a layman and by laymen carried on without a dollar of expense to the Church.

The speeches were all earnest and were listened to with marked attention by the large congregations in attendance. The conference was closed with

a few remarks by the Rev. Dr. Langford, the General Secretary of the Board of Missions, and with the Benediction by the Bishop of Delaware.

## OHIO.

**EAST LIVERPOOL.**—The Bishop visited this parish and adjoining mission at Wellsville, in the pastoral care of the Rev. Edmund Burke, on Nov. 20th, and confirmed the very large class of fifty-two grown-up persons.

**Fine Pianos.**—There is one branch of mechanical industry of which Baltimore has good reason to feel proud, and to lay claim to superiority over all similar manufactures in the world, and that is its pianos. Much, if not all of the credit for the rapid strides in this direction is due to the world-renowned manufacturers, Wm. Knabe & Co. Wherever a taste for music is to be cultivated, there will be found one of Knabe's celebrated pianos. It would be useless to enumerate the many expositions at which they have taken prizes, inasmuch as the public has been from time to time informed of the different awards. Since then there have been improvements made on the improvements, which were at the time thought to be perfection; and to-day the Knabe piano stands unsurpassed in tone and quality. Now that the interior work of the instrument has been perfected, the outer covering is receiving due attention. Among the latest styles of cases turned out at their factory are those made of rosewood and mahogany, with beautifully inlaid work, and those of mahogany, with inlaid brass and ebony, with artistic fancy work, are to be had in either square or upright pianos.—From the Baltimore American.

## JAMES POTT &amp; CO.,

PUBLISHERS.

BOOKSELLERS AND IMPORTERS.

## THE BIRTH OF JESUS. By Rev.

S. Baring Gould. 75c. net. Eight entirely new sermons for Advent, Christmas and Epiphany; forming a companion volume to the same author's "The Passion of Jesus," and "The Seven Last Words."

## THE LIFE OF DUTY. A Year's

Complete Sermons on the Epistles and Gospels. By the Rev. J. H. Wilmot Buxton. 2 vols. cloth, \$3.00. This book contains plain sermons for the chief Holy Days, and for all the Sundays in the year, and is eminently suited for country congregations.

## BOOK ANNEXED. Being the

Prayer Book with the Proposed Changes, as made by the Committee and modified by the General Convention. 12 mo, 600 pages, cloth, red edge net, \$1.00. Half morocco, gilt top, net, \$3.00. Large paper edition, 4to, cloth, net, \$3.00.

"All should be acquainted with what the proposed changes are. This will be found in the "Guide" which Messrs. James Pott & Co., and they alone, send out with every copy."—Church Press.

## THE PRIEST'S BOOK. An Office

Manual for Parochial Use, arranged and compiled by the Rev. F. L. Norton, D. D. Red line, cloth limp, rubricated, \$2.50. Also in Morocco, circuit, round corners, \$4.00.

"Supplies a want which every clergyman at some time must have felt."—Church Standard.

## OLD TESTAMENT CHARAC-

TERS. By Cunningham Geikie, D. D. One volume, illustrated, \$1.00.

"Each and every character stands amid the appropriate surroundings and circumstances of time and place; and often the best light falls upon the picture from these historical surroundings. Whoever buys and reads this book will enrich himself thereby."—Evangelical Messenger.

## THE WITNESS OF THE

CHURCH TO CHRISTIAN FAITH. By Rev. James Mulcahey, D. D. 12mo, cloth, \$1.25.

"These thoughtful sermons follow the course of the Christian Year, and are adapted to use in lay-services as well as for private reading."—Living Church.

## THE PREACHER'S BOOK. By

Three Clergymen of the Church of England. Small quarto, cloth, \$1.05 net. Postage, 10c. This book is expressly designed to aid the preacher. It contains 37 outlines of sermons from Advent to Whitsunday, with their headings and sub-headings in clear distinctive type, alternate pages blank.

## THE CHURCH ALMANAC. An-

nually Published. Fifty-sixth issue. Contains all the Statistics of the Church. THE OLDEST, MOST CORRECT AND MOST COMPACT of all the Almanacs. It gives an excellent likeness of the late Bishop Lay and some choice illustrations of American Church Architecture; the American Succession of Bishops; a list of the Bishops and Clergy as accurate as such a list can be made, and to Dec. 1st, all the Diocesan Societies and officers; a complete Guide to the Location and Hours of Service in the Churches of New York City; the city addresses of the Clergy of all the larger cities in the United States; a full table of Church Statistics; a Necrology for the past year, and all the customary calendar notes.

Price, 15 Cents. For Sale Everywhere.

An edition with Parish List, and the Calendar Pages interleaved for the special use of the Clergy, bound in cloth. Price, Fifty Cents.

Advance orders filled in order of their receipt.

JAMES POTT & CO.,

14 & 16 Astor Place, New York.

READY DECEMBER 15.

REASONS FOR BEING  
A CHURCHMAN.

By the Rev. ARTHUR WILDE LITTLE, Rector of St. Paul's Church, Portland, Me. Neatly bound in cloth, 250 pages, price \$1. net. Postage 10 cents.

"Reasons for Being a Churchman," which originally appeared in the columns of *The Living Church*, has been carefully revised, copious notes and references of great value have been added, a thorough table of contents, etc. The argument is logical and convincing, the style pleasing and popular. It is a book which ought to be in every parish and Sunday school library and in every Church family. It is just the thing for lay readers in our smaller parishes and missions. Many of our clergy will find it admirably suited to read to their congregations at week-day services or in place of a Friday-evening lecture. It meets the long-felt want of a text book for advanced Sunday school classes and for candidates for Confirmation. It is particularly adapted to give or lend to our friends outside the Church. A well known Churchman in Syracuse writes: "I have read and re-read the articles in *The Living Church*, entitled 'Reasons for Being a Churchman.' I would like them in book form. I have many friends 'almost persuaded' to be Churchmen, but who cannot quite believe in Apostolic Succession. I believe 'Reasons for Being a Churchman' would convince them."

For sale by all Church Booksellers. Mail orders promptly attended to. Address

## THE YOUNG CHURCHMAN CO.,

PUBLISHERS.

THE YOUNG CHURCHMAN CO. maintains the only distinctively Church Book Store in the West. Cards and books for the Holidays, Sunday school Library books, Reward Cards and Text Books for Sunday schools, of all kinds.

Catalogues mailed on application. Address

The Young Churchman Co.,  
434 Milwaukee St., Milwaukee, Wis.

## The Atlantic Monthly

For 1886

Will contain the following Serial Stories:—  
IN THE CLOUDS,

By CHARLES EGBERT CRADDOCK,  
Author of "The Prophet of the Great Smoky Mountains," "In the Tennessee Mountains," etc.,  
HENRY JAMES.  
["The Princess Casamassima" will continue until August, 1886.]

THE GOLDEN JUSTICE,  
By WILLIAM H. BISHOP,  
Author of "The House of a Merchant Prince."

JAMES RUSSELL LOWELL  
Will write for THE ATLANTIC MONTHLY for 1886.  
JOHN FISKE

Will contribute six or more papers on United States History, covering the period from the Revolution to the adoption of the Constitution. These papers discuss a portion of American history very imperfectly known, and cannot fail to be exceedingly engaging by reason of Mr. Fiske's ample knowledge and singularly clear style.

PHILIP GILBERT HAMERTON,  
The distinguished English writer, will furnish a series of articles comparing French and English people, character, opinions, customs, etc. Mr. Hamerton is peculiarly qualified, by his intimate knowledge of the French as well as of his fellow-countrymen, to write on this subject.

THOMAS BAILEY ALDRICH,  
Author of "Marjorie Daw," etc., will contribute some Short Stories.

Living Questions. The important political subjects which will come conspicuously before the public in the immediate future—Civil Service Administration and Reform, the Silver Question, the Tariff, our Indian Policy, and questions in Social Science—will be discussed by men competent to treat them adequately and impartially.

The various features of THE ATLANTIC which have secured and maintained its remarkable prestige as a literary magazine will be carefully provided for during the coming year.

TERMS: \$4.00 a year, in advance, postage free; 35 cents a number. With superb life-size portraits of Hawthorne, Emerson, Longfellow, Bryant, Whittier, Lowell, or Holmes, \$5.00; each additional portrait, \$1.00.

Postal Notes and Money are at the risk of the sender, and therefore remittances should be made by money-order, draft, or registered letter, to

HOUGHTON, MIFFLIN & CO.;  
4 Park Street, Boston, Mass.

CONTRA COSTA  
"CALIFORNIA COMPANY,"  
130 La Salle St., Chicago.  
Pure 'Altar' and Family Wines exclusively from California grapes. Samples on application.



One Million

Specimen Copies Free

OF THE

Youth's Companion

If you wish to examine the paper, send your full name and address to the publishers.

Published Weekly. Circulation 350,000 copies. Only \$1.75 a year.

New Subscriptions sent at once, with \$1.75, will include the paper FREE from the time the subscription is received to Jan. 1, 1886, and a full year's subscription from that date.

PERRY MASON & CO., Publishers, 41 Temple Place, Boston, Mass.

Wanted. A New Crusade.

A recent article in the "S. S. Times," under this heading, urges the need of a new uprising and a vigorous crusade against the great and spreading habit of reading trash...

ANSWER.—We know of no better way than to place in their hands books which set before them a high aim and purpose in life...

POOR BOYS WHO BECAME FAMOUS. 12mo., \$1.50. PRINCES, AUTHORS, AND STATESMEN. 8vo., \$2.75.

BIRCHWOOD. 12mo., \$1.25. FITCH CLUB. 12mo., \$1.25. LOYAL TO THE KING. 12mo., \$1.00. GENERAL GORDON, the Christian Hero. 12mo., \$1.25.

PULPIT AND EASEL. 12mo., \$1.25. ROB CLAXTON'S STORY. 12mo., \$1.25. LITTLE ARTHUR'S ENGLAND. \$1.25. LITTLE ARTHUR'S FRANCE. \$1.25. ROLLO BOOKS. 14 vols., \$12.00. JONAS BOOKS. 6 vols., \$5.00. LUCY BOOKS. 6 vols., \$5.00. AUGUST STORIES. 4 vols., \$4.50. JUNO STORIES. 4 vols., \$4.50.

THOMAS Y. CROWELL & CO., 13 Astor Place, New York.

THE MISSION HYMNAL: A Collection of Hymns and Tunes issued by the Mission Committee appointed by the Rt. Rev. HENRY C. POTTER, D.D., LL.D., Assistant Bishop of the Diocese of New York...

LITTLE FOLKS' PAPER. (WEEKLY.) Edited by Mrs. W. F. Crafts,

Who is so widely known as a successful teacher of little children, whose writings are read in many countries, and whose voice is so welcome in conventions.

LITTLE FOLKS' PAPER will contain during the year 104 Pages on the International Lessons, 12 Songs for Children, 24 Illustrated seven-minute Sermons to Children on the Birds, Foxes and Lions of the Bible, by

UNCLE WILL, V. M., (REV. W. F. CRAFTS.)

104 beautiful colored pictures, and will be a paper that children will put in their "TREASURE BOXES" to keep for years.

A Big Offer. To introduce them, we will give away 1,000 Self-operating Washing Machines. If you want one send us your name, P.O. and express office at once.

RACINE COLLEGE, Racine, Wis.

Report of Bishops: "Racine College is justly entitled to the confidence and support of the Church and public at large."

ST. MARY'S SCHOOL, Knoxville, Ill.

Established A. D., 1868. Enlarged 1872 and 1880. The New Building completed 1883. A first-class establishment, healthfully located; thoroughly conducted by the same officers that founded it more than seventeen years ago.

KEBLE SCHOOL, Syracuse, N. Y.

BOARDING SCHOOL FOR GIRLS. Under the supervision of the Rt. Rev. F. D. Huntington, S. T. D. The fifteenth school year begins Wednesday, Sept. 16th, 1885.

DE VEAUX COLLEGE, Suspension Bridge, Niagara Co., N. Y.

A Church School for Boys. Conducted upon the Military System. Charges \$350 per annum.

THE SEABURY DIVINITY SCHOOL. This school will begin its next year September 29th, 1885. The new Calendar, giving full information, will be ready in June.

ARNOLD SCHOOL, Rugby, Tennessee.

A Church School for boys, affiliated with the University of the South, thorough preparation for Business or College.

ST. PAUL'S HALL, Salem, N. Y.

ST. GABRIEL'S SCHOOL, Peekskill, N. Y.

A BOARDING SCHOOL FOR GIRLS. Opens Sept. 22. The School is distant from New York about forty-one miles, situated on an eminence overlooking the town...

ST. MARGARET'S SCHOOL, Buffalo, N. Y.

Offers to twelve boarding-pupils the combined freedom and oversight of a small household, while admitting them to advantages provided for one hundred and twenty day-scholars.

ST. HILDA'S SCHOOL, Morristown, N. J.

A Boarding School for Girls. Under the charge of the Sisters of St. John Baptist. For terms, etc., address THE SISTER IN CHARGE.

ST. JOHN BAPTIST SCHOOL FOR GIRLS, 231 E. 17th St. New York.

Boarding and Day school, pleasantly situated on Stuyvesant Square. Resident French and English teachers. Professors in Science etc. Address SISTER IN CHARGE.

Steel JOSEPH Pens GILLOTT'S Pens sold by ALL DEALERS throughout the World. Gold Medal Paris Exposition, 1878.

THE RISING SUN STOVE POLISH For Beauty of Polish, Saving Labor, Cleanliness, Durability & Cheapness, Unequaled. MORSE BROS., Prop'rs., Canton, Mass.

Littell's Living Age.

IN 1886, THE LIVING AGE enters upon its forty-third year, having met with continuous commendation and success.

A WEEKLY MAGAZINE, it gives fifty-two numbers of sixty-four pages each, or more than Three and a Quarter Thousand double-column octavo pages of reading-matter yearly.

The best Essays, Reviews, Criticisms, Serial and Short Stories, Sketches of Travel and Discovery, Poetry, Scientific, Biographical, Historical, and Political Information, from the entire body of Foreign Periodical Literature, and from the pens of the FOREMOST LIVING WRITERS.

The Living Age, forming four large volumes a year, furnishes, from the great and generally inaccessible mass of this literature, the only compilation that, while within the reach of all, is satisfactory in the COMPLETENESS with which it embraces whatever is of immediate interest, or of solid, permanent value.

It is therefore indispensable to every one who wishes to keep pace with the events or intellectual progress of the time, or to cultivate in himself or his family general intelligence and literary taste.

Opinions. "Hardly elsewhere in the English language, and certainly in no other written speech, are such treasures of literature to be found as in THE LIVING AGE."

"Nearly the whole world of authors and writers appear in it in their best moods. The reader is kept well abreast of the current thought of the age."

"It is not too much to say that with it one commands the whole field of current literary activity; and it has never been so bright, so comprehensive, so diversified in interest as it is to-day."

"It has now for many years held the first place of all our serial publications. There is nothing noteworthy in science, art, literature, biography, philosophy, or religion, that cannot be found in it."

"Through its pages alone, it is possible to be as well informed in current literature as by the perusal of a long list of monthlies."

"It enables its readers to keep fully abreast of the best thought and literature of civilization."

"No person who desires to keep pace with the development of modern thought can afford to dispense with it."

"Biography, fiction, science, criticism, history, poetry, travels, whatever men are interested in, all are found here."

"Coming once a week, it gives, while yet fresh, the productions of the foremost writers of the day."

"One cannot read every thing. No man will be behind the literature of the times who reads THE LIVING AGE."

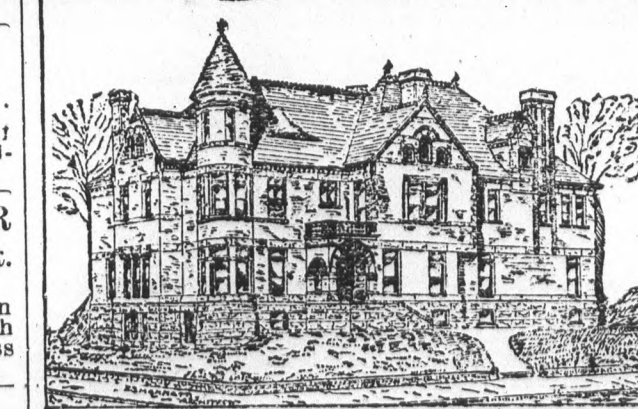
"It furnishes a complete compilation of an indispensable literature."

"The best publication we know in the world."

Club-Prices for the best Home and Foreign Literature. ("Possessed of THE LIVING AGE and of one or other of our vivacious American monthlies, a subscriber will find himself in command of the whole situation.")

For \$10.50, THE LIVING AGE and any one of the American \$4 Monthlies (or Harper's Weekly or Bazar) will be sent for a year, postpaid, or, for \$9.50, THE LIVING AGE and the St. Nicholas.

Address, LITTELL & CO., Boston.



KEMPER HALL, Davenport, Iowa. Bishop Perry's new School for Boys. Thorough instruction. Careful discipline and elegant appointments.

GLOBES Prices reduced one-half. Eight new styles. Send for list, H. B. Nims & Co., Troy, N. Y.

'85. WIDE AWAKE. '86.

"The Best Illustrated Young Folk's Magazine." A mother, whose children have read WIDE AWAKE in her company from its first number to its latest, writes: "I like the magazine because it is full of impulses. Another thing—when I lay it down, I feel as if I had been walking on breezy hill-tops."

NEW SERIALS. A GIRL AND A JEWEL. By Mrs. Harriet Prescott Spofford, author of The Amber Gods, etc. A White Mountain Romance.

A MIDSHIPMAN AT LARGE. (By Rev. Charles R. Talbot, author of ANCA. Honor Bright, A Double Masquerade, etc. Two exciting stories of Newport and Ocean Yachting.

DILLY AND THE CAPTAIN. (By Margaret Sidney, author of Peggy and Her Family, etc. Two adventure serials for Little Folks.

A SIX MONTHS' STORY. (Title to be announced.) By Charles Egbert Craddock, author of Down the Ravine, Where the Battle was Fought, etc.

ROYAL GIRLS AND ROYAL COURTS. By Mrs. John Sherwood, author of A Transplanted Rose, Amusements of Home, Social Customs and Usages, etc. Twelve valuable articles.

A CYCLE OF CHILDREN. By Elbridge S. Brooks, author of In Lester's Times, etc. This set of twelve historical stories, celebrates twelve popular holidays dear to young folks.

WAR STORIES—M. PAUL—Twelve thrilling stories | A romantic dozen of real adventures. YOUTH IN XII CENTURIES. A beautiful art feature, comprising twenty-four superb studies of race-types and national costumes by F. Childe Hassam, with text by M. E. B.

TWELVE BALLADS. These notable ballads are contributed by twelve of the foremost women poets of America. Each ballad will occupy five to seven pictorial pages. These are but a few of the attractions. See WIDE AWAKE for full particulars.

MAGAZINES FOR the Younger Boys and Girls and the Babies For Baby and Mam-BABYLAND, 50 cents a year. For youngest readers Our Little Men and Women at home & school THE PANSY, \$1.00 a year, and Sunday reading THE PANSY, \$1.00 a year

Send Subscriptions to your Bookseller, or to D. LOTHROP & CO., 32 Franklin St., Boston.

A sample copy of either BABYLAND for Babies; OUR LITTLE MEN AND WOMAN for Youngest Readers; THE PANSY for Boys and Girls, will be mailed to any one who will send for it, mentioning this Periodical. Address D. Lothrop & Co., Boston. Interesting announcements and Premium List will also be sent.

CALIFORNIA EXCURSIONS

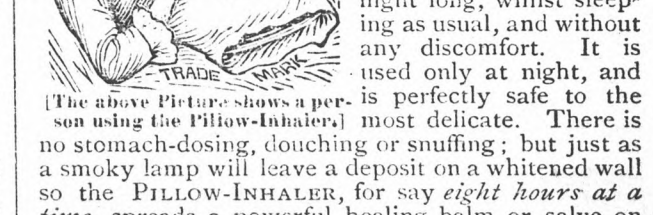
Leave Monthly, greatly reduced rates, Pullman Cars, tickets good for six months, with stop-over privileges at all important points. Special rates for families emigrating to California. Address J. E. ENNIS, Manager Excursion Bureau, Missouri Pacific Railway Co., 86 Washington St., Chicago, Ill.

ALL-NIGHT INHALATION!

"A positive revolution in the treatment of Air-Passage Diseases of the Nose, Throat, and Lungs, and, for the purpose designed, as valuable a discovery as vaccination."

THE PILLOW-INHALER.

A Speedy, Positive and Permanent Cure for Catarrh, Bronchitis, Asthma, and Incipient Consumption.



It is a hair pillow, with reservoirs of evaporating liquid, the fumes or vapor of which is inhaled at night long, whilst sleeping as usual, and without any discomfort. It is used only at night, and is perfectly safe to the most delicate. There is no stomach-dosing, douching or snuffing; but just as a smoky lamp will leave a deposit on a whitened wall so the PILLOW-INHALER, for say eight hours at a time, spreads a powerful healing balm or salve on the inflamed inner coating of the diseased air-surfaces, from the nostrils to the bottom of the lungs, and hence into the blood. Old-fashioned inhalation, through a tube, for a few minutes a day, sometimes cured. Think of eight hours constant action, on the same principle, but intensified a hundred-fold! There are no pipes or tubes. The medicine is breathed in, not swallowed, and goes right to the diseased parts. The testimony to its results is beyond all question, as attested by the experience of thousands.

HON. E. L. HEDDEN, Collector of the Port of New York, says: "I take pleasure in stating that the PILLOW-INHALER has been of the greatest relief, and I believe of permanent benefit, to my wife, who has been a great sufferer from Bronchial and Catarrhal Troubles, accompanied with distressing Asthma. I recommend its use to all persons afflicted with such maladies."

E. L. HEDDEN, 38 West 49th St., New York.

Mr. H. G. TRILES, 50 Bryan Block, Chicago, Ill., says: "I suffered fifteen years from a severe case of Catarrh; coughed incessantly day and night. I bought a PILLOW-INHALER, and since using it my cough is gone; my lungs are no longer weak and sore, and I am in better health than I have been for years."

H. E. ALDRICH, M. D., 1519 South Tenth St., Philadelphia, says: "I have used the PILLOW-INHALER in my practice, and I find it to be one of the best things for diseases of the respiratory passages."

During the six years of its existence the PILLOW-INHALER has wrought cures of Catarrh, Bronchitis, Asthma, and Consumption, that have been more like miracles than the usual treatment of disease. Experience has proven that if the simple directions are followed it will heal hopeless cases, no matter what ordinary methods and remedies have been tried in vain. Send for Explanatory Pamphlet and Testimonials.

THE PILLOW-INHALER CO. 1520 Chestnut Street, Philadelphia, Pa. (Chicago, Central Music Hall.) State and Randolph Streets.

BRANCHES: New York, 25 East Fourteenth Street.



To rise early requires quickness of decision; it is one of those subjects which admit of no turning over.

Horsford's Acid Phosphate. For Nervousness, Indigestion, etc. Send to the Rumford Chemical Works, Providence, R. I., for pamphlet. Mailed free.

S. A. Kean & Co. Bankers. SUCCESSORS TO PRESTON, KEAN & CO., CHICAGO, ILL. RECEIVE DEPOSITS. GRANT DISCOUNTS. FOREIGN EXCHANGE. LAND WARRANTS. CHOICE Investments always on hand.

A SOLID 10 PER CENT Per annum, first mort Real Estate. Loans by Tacoma National Bank. BEST OF REFEREN- CES EAST AND WEST. Correspondence Solicited. Address ALLEN C. MASON, Tacoma, Wash. Ter.

INVESTMENTS. It is well known that the City of St. Paul, Minne- sota, is assured of a rapid growth from now on. It is to-day the financial, commercial and Railroad centre of the Northwest. Investments made in real estate, improved or unimproved, will pay largely. Money can be loaned on the best real estate security for from six to eight per cent. Refer- ences in St. Paul and East if desired. E. S. NORTON, St. Paul, Minnesota.

LE PAGE'S LIQUID GLUE UNEQUALLED FOR CEMENTING WOOD, GLASS, CHINA, PAPER, LEATHER, &c. Awarded GOLD MEDAL, LONDON, 1883. Used by Mason & Hamlin Organ and Piano Co., Pullman Palace Car Co., &c. Mfd only by the RUSSIA CEMENT CO. GLOUCESTER, MASS. SOLD EVERYWHERE. Sample Tin Can by Mail, 25c.

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

No MORE ROUND SHOULDERS! KNICKERBOCKER SHOULDER BRACE and Suspender com- bined. Expands the Chest, promotes res- piration, prevents Round Shoulders. A perfect Skirt Sup- porter for Ladies. No harness—simple —unlike all others. All sizes for Men, Women, Boys and Girls. Cheapest and only Reliable Shoulder Brace. Sold by Druggists and General Stores, or sent postpaid on receipt of \$1 per pair, plain and figured, or \$1.50 silk- faced. Send chest measure around the body. Address KNICKERBOCKER BRACE CO., Easton, Penna. N. A. JOHNSON, Prop'r.

Dr. Conant's Compound Vapor. A Luxurious Bath for home use; pre- serves the healthy; heals the sick; puri- fies the blood; disinfects poison, and restores the vital forces by absorption. Simple in application. Address for circulars, 224 State St., Chicago, Ill.

THE WONDERFUL LUBURG CHAIR. Library, Smoking, Reclining, and Invalid Chair Combined. 50 CHANCES. Price, \$7 and up. Send Stamp for Catalogue. LUBURG M'FG CO. 145 N. 8th St., PHILA. PA.

GROUP REMEDY The only medicine known that will cure Membranous Croup. The proprietor of this medicine has used it in his private practice for the past twenty years, and in every case of any kind of Croup it has never failed to cure. The remedy is tasteless and perfectly harmless, containing no poison or deleterious drugs. Sample with directions sent free by mail. Price 50 cts. per box. Four dollars per doz. C. A. BELDIN, M.D., Jamaica, N.Y.

FOR COUGHS, CROUP AND CONSUMPTION USE TAYLOR'S CHEROKEE REMEDY OF SWEET GUM AND MULLEIN. The Sweet Gum from a tree of the same name growing in the South, combined with a tea made from the Mullein plant of the old fields. For sale by all druggists at 25 cents and \$1.00 per bottle. WALTER A. TAYLOR, Atlanta, Ga.

BARLOW'S INDIGO BLUE. Its merits as a WASH BLUE have been fully tested and endorsed by thousands of housekeepers. Your grocer ought to have it on sale. Ask him for it. B. S. WILTBERGER, Prop., 233 N. Second St., Phil., Pa. IF You don't want to kindle a fire these cold mornings, send for circular. AUTOMATIC FIRE KINDLER CO., Bucyrus, O.

MARSHALL FIELD & CO.

State and Washington Sts.

Cloaks and Wraps.

Grand Bargain Sale

Plush Cloaks, Frieze, Brocade, and Plush Wraps, And Cloth Newmarkets.

These Garments have been purchased at greatly reduced prices for

This Special Sale,

And are Actual Bargains.

Le BOUTILLIER BROS.,

Broadway & 14th St., N. Y.

Dry Goods.

We employ a large force of experienced clerks, whose sole duty is to attend with care and prompt- ness to

Mail Orders.

It pays to buy Dry Goods in New York. You get the lowest prices, the latest styles and the largest stock to select from. New York prices are 20 to 40 per cent. lower than those of any other city in the United States.

Write to us for samples, catalogue or information. Your letter will be answered; not thrown into the waste paper basket.

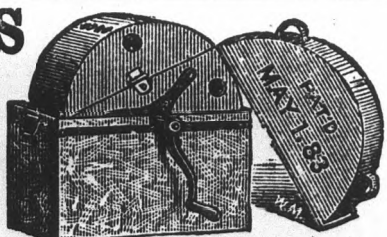
Complete Stock of Silks, Velvets, Dress Goods, Cloakings, Hosiery, Underwear, Table Linens, Blankets, Laces, Embroideries, Passementeries, Ladies' Shoes, Upholstery, suits, Wraps, Gloves, etc., etc.

Cut this out and put it in your scrap book.

ESTABLISHED 1840.

AGENTS WANTED

for the MISSOURI STEAM Washer



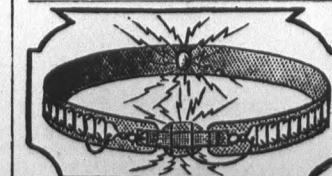
Active, honest persons all over the country, with or without team. John R. Dodge, Jr., jeweler, Normal, Ill., writes: "You ask what I think of the Washer I bought last summer. It is the best machine ever invented by man. We have just as good dinners on Monday as on any other day. \$4. If you run short, you can not buy ours for \$1000." Mrs. Hauck, of St. Joseph, Ill., writes: "I would not take \$50 for mine. My washing was on the line every week this morning." Mr. G. Jacques, St. Ignace, Mich., writes: "Formerly it took the washer- woman from 7 a. m. to 5 p. m.; now from 7 a. m. to 10:30 a. m." Mrs. A. W. Morrison, of Longview, Tex., writes: "It is a treasure. It makes the white lady independent of the colored washerwoman." I will ship a sample to those desiring an agency on a week's trial on liberal terms. A thousand per cent the best washer in the world for saving labor, clothes and soap, and pays capable agents big money. Write for particulars. J. WORTH, Box 5013, St. Louis, Mo.

CONTAGIOUS!

I am a native of England, and while I was in that country I contracted a terrible blood poison, and for two years was under treatment as an out-door patient at Nottingham Hospital, England, but was not cured. I suffered the most agonizing pains in my bones, and was covered with sores all over my body and limbs. Finally I completely lost all hope in that country, and sailed for America, and was treated at Roosevelt in this city, as well as by a prominent physician in New York having no con- nection with the hospitals.

I saw the advertisement of Swift's Specific, and I determined to give it a trial. I took six bottles and I can say with great joy that they have cured me entirely. I am as sound and well as I ever was in my life. L. FRED HALFORD. New York City, June 12th, 1885.

Treatise on Blood and Skin Diseases mailed free. THE SWIFT SPECIFIC CO., Drawer 3, Atlanta, Ga. N. Y., 157 W. 23d St.



30 DAYS' TRIAL

Will convince the most sceptical that Electricity is THE REMEDY in all chronic diseases. The re- nowned Profs. Beard and Rockwell in their late Medical Work acknowledge that electricity is a thousand fold better than pills or powders for the cure of disease. The New Improved Dr. Clark Electro-Magnetic Belt, Patented October 20th, 1885, will cure all Nervous, Muscular, Stomach, Liver & Kidney Diseases. Whole family can wear same belt. Full line of batteries on hand. Send for "Pamph. No. 2." DR. CLARK ELECTRIC CO., 199 & 201 Clark St., Chicago, Ill.

YOUR MINISTER

is overworked. Could you step into his study when he is preparing one of those excellent sermons which seem so clear and fluent to you, you would appreciate how wearisome the efforts. Often does the pen drop from his cramped and nerveless hand. He says, "If my salary permitted, I would obtain one of these great labor-saving machines, the REMINGTON STANDARD TYPE-WRITER. I know of many clergymen who make use of them, rendering work a pleasure."



You cannot make your minister happier than by presenting him with one of these incomparable machines the coming Christmas. WYCKOFF, SEAMANS & BENEDICT, Sole Dealers, 38 Madison Street, Chicago.

THE GREAT AMERICAN TEA COMPANY GOOD NEWS TO LADIES.

Greatest inducements ever offered. Now's your time to get up orders for our celebrated Teas and Coffees, and secure a beautiful Gold Band or Moss Rose China Tea Set, or Handsome Decorated Gold Band Moss Rose Dinner Set, or Gold Band Moss Decorated Toilet Set. For full particulars address THE GREAT AMERICAN TEA CO., P. O. Box 289, 31 and 33 Vesey St., New York.

\$50 REWARD

will be paid for any Grain Fan of same size that can clean and bag as much Grain or Seed in one day as our Patent MONARCH Grain and Seed Separator and Bagger or our Improved Warehouse Mill with Equalizer, which we offer cheap. Circular and Price List mailed free. NEWARK MACHINE CO., Columbus, Ohio.

KNABE PIANOFORTES.

UNEQUALLED IN Tone, Touch, Workmanship and Durability. WILLIAM KNABE & CO., Nos. 204 and 206 West Baltimore Street, Baltimore. No. 112 Fifth Avenue, N. Y. A. REED & SONS, Sole Agents, 136 State St., Chicago.



GOT CORNS

Liebig's Corn Cure Will Cure All kinds of hard or soft corns, callouses and bunions, causing no pain or soreness, dries instantly, will not soil anything, and never fails to effect a cure; price 25c. Liebig's Corn Salve sent by mail prepaid on receipt of 30c. The genuine put up in yellow wrapper, and manufactured only by J. S. R. Hoffin, Druggist, Minneapolis, Minn.

J. & R. LAMB,

59 Carmine Street New York. Sixth Avenue Cars Pass the door.

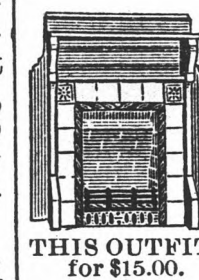
ADVENT + PURPLE CLOTH, 70 in. wide, \$5.00. PURPLE DIAGONAL, 70 in. wide, \$4.50. PURPLE FELT, 70 in. wide, \$1.25 Suitable for Altar Cloths, Lecturns, Pulpits, Dossals, etc.

PURPLE CORDED SILK STOLE, very heavy silk, \$7.50. PURPLE ALL SILK DAMASK STOLE, \$7.50. PURPLE ALL SILK DAMASK, 30 in. wide, \$5.00 per yard. DESIGNS OF XP, CROWN OF THORNS, CROSS ETC., Embroidered in Silk for Transfer. CANTERBURY CAP—Mohair, \$1.65; Silk, \$2.25. Velvet, \$3.25. Sent by Mail Post-paid. Illustrated Catalogue of FURNITURE | STAINED GLASS | METAL WORK | EMBROIDERIES AND BANNERS.

Mitchell, Vance & Co., 836 & 838 Broadway, N. Y. Designers and Manufacturers of

Ecclesiastical Gas Fixtures and Metal Work. Clocks and Bronzes, Metal and Porcelain Lamps, and Artistic Gas Fixtures for Dwellings.

Churchman Building 47 Lafayette Place, New York. CHAS. BOOTH Glass Stainer MEMORIAL WINDOWS, DOMESTIC STAINED GLASS, & DECORATIVE PANELS FOR WALL SURFACES. CHAS. F. HOGEMAN METAL WORKER. COMMUNION PLATE, MEMORIAL TABLETS, VASES, CROSSES, LECTERN S, ALMS BASKETS, Church Lights, &c. OTTO GAERTNER, Decorator PLAIN & DECORATIVE PAINTING, EMBROIDERIES, BANNERS, & Texts. Wood-Work for Church Purposes. ESTIMATES & DESIGNS ON APPLICATION.



MAHOGANY AND OTHER HARDWOOD MANTELS AT REDUCED PRICES. GRATES, TILES, ETC. BEST WORK. LOWEST PRICES. CHAS. L. PAGE, 337 W. BASH AVE. CHICAGO, ILL. SEND FOR CATALOGUE.

Bailey's Compound Silver Plated Corrugated Glass REFLECTORS! A wonderful invention for lighting CHURCHES, Opera Houses, Halls, Store-rooms, &c., &c. Latest and handsome designs. Satisfaction guaranteed. Plainer styles for manufacturers. Send for illustrated catalogue and Price List. For Gas or Oil. BAILEY REFLECTOR CO., 113 Wood St., Pittsburgh, Pa.

HENRY PILCHER'S SONS. BUILDERS OF CHURCH ORGANS.

LOUISVILLE, KY. A life-long experience and ample facilities enables us to produce work excelled by none. Catalogues and estimates sent on application. Second hand Organs taken in exchange at a fair valuation.

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

MENEELY & COMPANY, West Troy, N. Y., Bells, For Churches, Schools, etc. also Chimes and Peals. For more than half a century noted for superiority over others.

MENEELY BELL COMPANY. The Finest Grades of Church Bells. Greatest Experience. Largest Trade. Illustrated catalogue mailed free.

Clinton H. Meneely Bell Co., Troy, N. Y.

W. H. WELLS & BROTHER, COMPANY. Stained Glass Works, 48 & 50 Franklin St., Chicago.

JAPANESE FAIRS In order to advertise our GOODS DEPARTMENT we will furnish Church Fairs and an assortment of good-sonable-priced Japanese Wares, allowing the privilege of returning to us the unsold goods. Bill paid after Fair is over. Write for Circulars. FORMOSA TEA IMPORTING CO., 88 State Street, CHICAGO.