

The Living Church.

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

Vol. VIII. No. 45.

CHICAGO, SATURDAY, FEBRUARY 6, 1886.

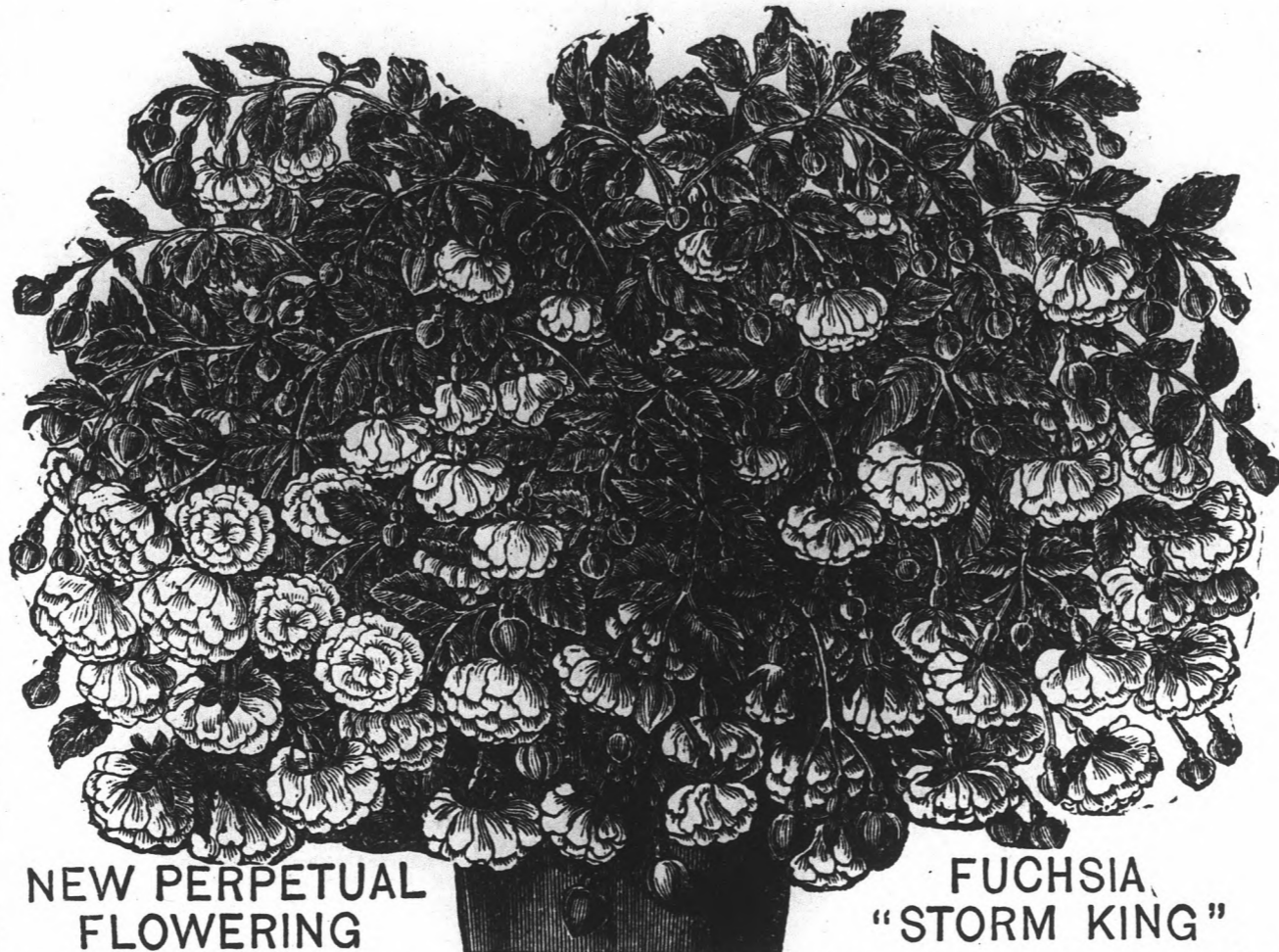
WHOLE No. 379.

THE richly illustrated Midwinter (Feb'y) Number of **THE CENTURY MAGAZINE** contains, among its special features, an article by **GENERAL GRANT**, "Preparing for the Wilderness Campaign,"—the most striking of all the papers contributed by General Grant to **THE CENTURY War Series**—a remarkable description of this remarkable campaign.

THE NEW NOVEL
BY
W. D. HOWELLS,
"The Minister's Charge," begins in this number, as well as the novelette, "A Borrowed Month," by Frank R. Stockton. All dealers sell it; price, 35 cts.

THE CENTURY CO. N. Y.

HEADQUARTERS FLAG, ARMY OF THE POTOMAC.



NEW PERPETUAL FLOWERING FUCHSIA "STORM KING"

This new Double Perpetual-Flowering Weeping Fuchsia, "Storm King," is the grandest plant novelty in many years. It is always in bloom, often as many as 200 buds and blossoms on a plant at once. The branches droop most gracefully, and the blossoms are frequently as large as teacups. The buds for two weeks before they expand are balls of glowing scarlet crimson. When expanded, the enormous double flowers are almost pure white, capped by a calyx of glowing scarlet; and when a plant is loaded with buds and blossoms it presents a sight which for true grandeur and beauty no flower can surpass. They are of the easiest culture and will grow and bloom freely with ordinary care in any window or garden. Price of strong plants which will soon bloom, by mail, post-paid, 50 cts. each, 3 for \$1.00, 7 for \$2.00, 12 for \$3.00. We pack secure from frost and warrant them to arrive in good order. **Form Clubs** for this grand Fuchsia. See the low price at which they can be secured by the dozen.

Our new Double White Perpetual-Flowering Violet, "Swanley White," is the queen of fragrant flowers. It produces in great number large pure white double blossoms of great beauty and fragrance. A splendid winter bloomer and desirable for pot or open ground culture. Strong plants, which are now budded and blooming, by mail, 30 cts. each, 3 for 60 cts., 12 for \$2.00.



Our new **Imperial German Pansies** have created a sensation and are the floral wonder of the times. Flowers of enormous size, with colors and markings entirely new and of marvelous beauty (see catalogue). They bloom from May to December; always large and profuse through the dry, hot weather of Summer when other sorts fail. Mixed seed of over 50 distinct colors, 25 cts. per paper. We have 40 distinct colors separate, such as pure white, black, yellow, blue, spotted, &c., at 25 cts. per paper.

We also send 12 large flowering bulbs of **Double Pearl Tuberoses** for \$1.00; 5 fine hardy Lilies, including Auratum, 75 cts.; 12 choice mixed Gladioli, 50 cts.; 4 beautiful Tea Roses—white, red, yellow and pink, 50 cts.; 4 Chrysanthemums or 4 Carnations, 50 cts. See our large, beautiful catalogue, free to all, for other special offers. Any of the above articles will be sent by mail, post-paid, and guaranteed to arrive in good condition. They are exactly as represented, and will more than please those who plant them. Many years of liberal and honest dealings have secured to us our great business, extending to all parts of the world. Orders can be sent at once. The white Pansies are magnificent for cemeteries.

SEEDS, BULBS and PLANTS.—Our large, beautifully illustrated catalogue sent free to all who apply. New and beautiful novelties in Flower and Vegetable Seeds, Gladioli, Lilies, Amaryllis, Roses, Carnations, Geraniums, Clematis, &c. Preserve this advertisement, as it may not appear again, and remember that our goods have an established reputation and are warranted true. See catalogue which will be sent free to any who purchase or expect to.

Address,
JOHN LEWIS CHILDS, Floral, Queens Co., N. Y.
N. B.—Remittance can be made in money orders, Postal Notes, Bills, Drafts, or Stamps. To those who order, or expect to, we will send free, with our elegant catalogue, beautiful colored chromos of Storm King Fuchsia, Swanley White Violet, and German Pansies. Also, for every dollar's worth ordered from this advertisement, the buyer can have free a paper of PURE WHITE or PURE BLACK German Pansy Seed.

36th ANNUAL STATEMENT
OF THE
ÆTNA
LIFE INSURANCE CO.,
OF HARTFORD, CONN.
JANUARY 1, 1886.

Premium Receipts in 1885	\$2,845,786.72
Interest Receipts in 18 5	1,739,845.45
Total Receipts during the year	4,585,632.17
Disbursements to Policy-holders, and for expenses, taxes, &c.	3,791,622.49
Assets January 1, 1886	30,562,261.83
Total Liabilities	25,368,058.21
Surplus by Ct. and Mass. standard	5,194,203.62
Surplus by the standard of N. Y.	6,665,000.00
Policies in force January 1, 1886	
61,437, insuring	87,791,243.44
Policies issued in 1885	
5,711, insuring	11,018,298.00

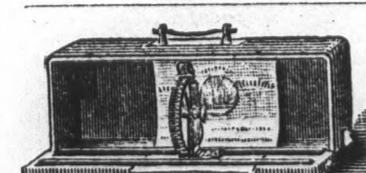
MORGAN G. BULKELEY, President.
J. C. WEBSTER, Vice-President.
J. L. ENGLISH, Secretary.
H. W. ST. JOHN, Actuary.
GURDON W. RUSSELL, M.D., Consulting Physician.
IRA J. MASON, Manager.
91 Dearborn Street, Chicago, Ill.

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Those intending to buy a cyclopedia will do well to communicate with a general agent or the publishers before purchasing any other. This is the latest work and, considering its size, the cheapest now before the public. It is issued in **FIFTEEN ROYAL 8VO VOLUMES.**
SOLD BY SUBSCRIPTION ONLY and on easy terms when so desired.
Intelligent, capable **SALESMEN WANTED** for this work. Apply to nearest general agency.
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Mason & Fowler, 36 Bromfield St., Boston; James T. Bolles, 755 Broadway, New York City; P. W. Garfield, 172 Public Square, Cleveland, and 6th and Vine Sts., Cincinnati; Day, Beach & Co., 173 Randolph St., Chicago; J. B. Holland, Galesburg, Ill.; J. Dewing & Co., 420 Bush St., San Francisco; N. D. McDonald & Co., 81 Carondelet St., New Orleans.
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\$5 TYPE-WRITER.
A practical machine. For information address **Millison Type-Writer Co., Wichita, Kan.** Agents wanted.

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a sample copy of the Phrenological Journal and Science of Health (a year \$2.00) and a catalogue of new and standard books on Phrenology, Physiognomy, Health, etc. "HEADS and FACES." How to study them. Just published; 200 pages; 200 illustrations. Price only 40 cents. Address **FLOWLER & WELLS Co., Publishers, 748 Broadway, New York.**

A SOLID 10 PER CENT

Per annum, first mort Real Estate. Loans gages on productive approved by Tacoma National Bank. BEST OF REFERENCES EAST AND WEST. Correspondence Solicited. Address **ALLEN C. MASON, Tacoma, Wash. Ter.**
TRUSTEES of Church Funds, et alia, take Notice of our investments bearing 6 per cent to 8 per cent, in carefully selected First Mortgage Farm Loans, City, County, and School Bonds. Interest paid half yearly without expense to Investor. Reference by kind permission to the Rt. Rev. W. S. Perry, D. D., Bishop of Iowa, and to the Le Mars National Bank, Le Mars, Iowa. Correspondence Solicited. CHAPMAN & Co., Le Mars, Iowa.

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E. S. NORTON, St. Paul, Minnesota.

FIRST MORTGAGES FOR SALE

Eastern Capitalists who have heretofore been loaning money at 4 and 6 per cent should consult their own interests. We have for sale **FIRST MORTGAGES** on well improved **FARMS** drawing **8%** payable semi-annually in ADVANCE. Amounts from \$300 to \$5000, and time from 3 to 5 years. Correspondence with parties having money to invest is solicited. Eastern or local references furnished on application. Address **THE FARMERS' MORTGAGE AND SAVINGS BANK, Or N. B. Harris, Cashier. Summerville, Oregon.**

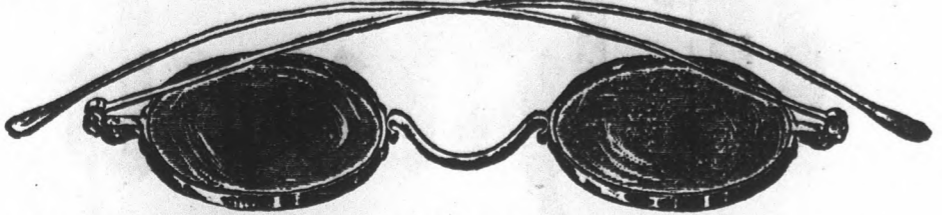
INVEST Through the Sound and Reliable WESTERN FARM MORTGAGE CO.

F. M. PERKINS, LAWRENCE, KAN., President. **L. H. PERKINS, Secretary.**
CAPITAL AND SURPLUS, \$250,000.
Carefully selected 1st Mortgage Farm Loans payable in N. Y. Unrivalled facilities. Absolute satisfaction. 10 years' experience. No losses. Refer to 3d Nat'l Bank, N. Y. City; Nat'l Bank, Lawrence, Kan.; and Hundreds of Investors. Send for pamphlet, forms and full information. Branch Offices in N. Y. City, Albany & Philadelphia. N. Y. Office, 187 E. 7th St. C. C. Hine & Son, Agents.

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 Springfield Mo.
100 Patent Stamp Photos \$1.10. Genell, St. Louis.

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First quality Steel Spectacles with best Paris Lenses.....\$1.50
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Test types for trying the sight from which we can tell the number of glass required, will be supplied on application. Old glasses exactly matched. Correct fit guaranteed or money refunded. This enables parties living in any part of the country to supply themselves with good spectacles, and as reasonable as they can be made. We deliver these goods, charges paid, on receipt of above prices. PRAIRIE CITY NOVELTY CO., 69 Dearborn St., Chicago, Ill.

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REV. E. J. SILVERTON invites sufferers to send for this work, a book showing the nature of the disease and the means of cure. 300,000 copies issued. Post free One Shilling Postal Order, with letter of advice free, if case be stated. Imperial Building, Ludgate-circus, London, England. Mr. SILVERTON has devoted the last twenty years of his life to this work.

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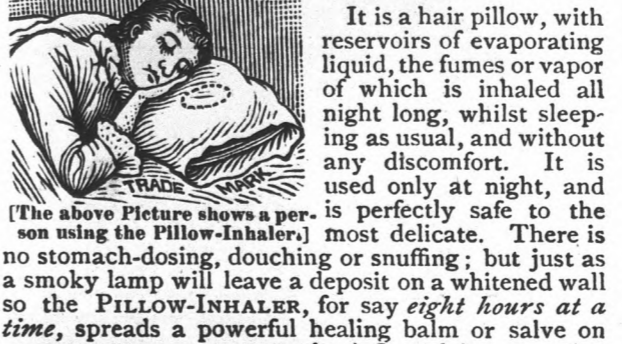
ROOT'S NORTHERN CROWN SEEDS FREE BY MAIL
Illust'd Catalogue of Vegetable and Flower Seeds, Plants, Bulbs, etc., free. J. B. ROOT & CO., Rockford, Illinois.

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Ladies say it is the best. Nickel plated. Will be sent post-paid on receipt of the price, 50 cts. PRAIRIE CITY NOVELTY CO., 69 Dearborn St., Chicago, Ill.

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SEND 25 CENT and we will send one with a bottle of Livingston's Indellible Ink. Special terms to agents. PRAIRIE CITY NOVELTY CO., 69 Dearborn-st., Chicago.

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

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"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 all 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.

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YOUR HAIR

should be your crowning glory. Ayer's Hair Vigor will restore the vitality and color of youth to hair that has become thin and faded; and, where the glands are not decayed or absorbed, will cause a new growth on bald heads.

MAY the youthful color and vigor of the hair be preserved to old age? Read the following, from Mrs. G. Norton, Somerville, Mass.: "I have used Ayer's Hair Vigor for the past 30 years; and, although I am upwards of 60, my hair is as abundant and glossy to-day as when I was 25."

BE assured, that a trial of Ayer's Hair Vigor will convince you of its powers. Mrs. M. E. Goff, Leadville, Col., writes: "Two years ago, my hair having almost entirely fallen out, I commenced the use of Ayer's Hair Vigor. To-day my hair is 29 inches long, fine, strong, and healthy."

RENEWED and strengthened by the use of Ayer's Hair Vigor, the hair regains its youthful color and vitality. Rev. H. P. Williamson, Davidson College, Mecklenburg Co., N. C., writes: "I have used Ayer's Hair Vigor for the last ten years. It is an excellent preservative."

BY the use of Ayer's Hair Vigor, Geo. A. Dadmar, Waterloo, Mo., had his hair restored to its original healthy condition. He was nearly bald, and very gray. He writes: "Only four bottles of the Vigor were required to restore my hair to its youthful color and quantity."

USING Ayer's Hair Vigor cures diseases of the scalp. F. H. Foster, Princeton, Ind., writes: "I had been troubled for years with a disease of the scalp; my head was covered with dandruff, and the hair dry and harsh. Ayer's Hair Vigor gave me immediate relief, cleansed the scalp, and rendered the hair soft and pliable."

Ayer's Hair Vigor, PREPARED BY Dr. J. C. Ayer & Co., Lowell, Mass., U. S. A. For sale by all Druggists.

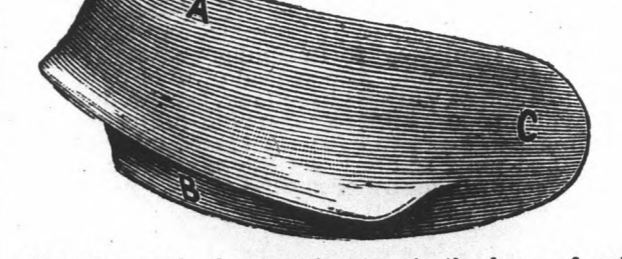
Christie's School and College Guide, illustrated, representing 200 leading schools. At office free; postage 10c. Special catalogues and information concerning schools free to parents describing their wants. Schools and families supplied with teachers. Christie's School Bureau, Domestic Building, 353 Broadway, cor. 14th St., New York.

A PRIZE. Send six cents for postage, and receive free, a costly box of goods which will help all, of either sex, to more money right away than anything else in this world. Fortunes await the workers absolutely sure. Terms mailed free. TRUE & CO., Augusta, Me.

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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 239, 81 and 83 Vesey St., New York.

Ammoniophone
For voice culture, catarrh, and all affections of the throat, chest and lungs. It has equal in developing, strengthening and curative properties.
It is not a nauseous medicine to be taken into the stomach like the numerous extensively advertised cure-alls which fill the advertising columns of the newspapers. On the contrary it is a Mechanical Instrument charged with chemicals, and cures entirely by inhalation. It costs \$8.00 prepaid to any address, but is cheap because it lasts a lifetime and can be used by the entire family. Its chief virtues may be summed up as follows: Cleanliness, Economy, Convenience, Freedom from Injurious Effects on the Stomach, and Perfect Satisfaction in Prompt and Permanent Results. Ministers, Lawyers, Vocalists, Actors, Lecturers, School Teachers and others who constantly use the voice, find this Wonderful Instrument indispensable and worth a dozen times its cost. The AMMONIOPHONE has met with electrical success in Europe, latest reports of sales exceeding 1000 per week, and is enthusiastically endorsed by such famous personages as Patti, Gladstone, Rev. Hay M.H. Aitken, and many others off more or less fame. Avoid quack nostrums and save your stomach and general health by using this scientific and common-sense instrument. The results will be happiness and satisfaction. A full History of the AMMONIOPHONE will be sent free to those mentioning this paper. Address E. V. VERMONT, 226 Fifth Avenue, N. Y.

FISHER'S MOUTH-BREATHING INHIBITOR.



Sleeping with the mouth open is the bane of millions. A very large percentage of all Throat troubles are CAUSED from this unfortunate habit, and all throat troubles are aggravated by it. Can the habit be broken? Yes, at once. With the above device it is impossible to sleep with your mouth open. Pulmonary diseases are seldom found in nose-breathers. Send for our circular, which tells of some of the terrible diseases that are contracted by mouth-breathing.

Do You Snore?

The snorer not only suffers personally, but becomes a general disturber, is a mouth-breather, and nothing but closing the mouth during sleep, and forcing into use the natural breathing organs, will redeem him and abate the nuisance. With the above device you can't snore. The Mouth-Breathing Inhibitor is sent post-paid to any address on receipt of \$2.00. Our 16-page circular sent free. Address PRAIRIE CITY NOVELTY CO., 69 Dearborn St., Chicago, Ill.

EPITHELIOMA! OR SKIN CANCER.

For seven years I suffered with a cancer on my face. Eight months ago a friend recommended the use of Swift's Specific, and I determined to make an effort to procure it. In this I was successful, and began its use. The influence of this medicine at first was to somewhat aggravate the sore; but soon the inflammation was allayed, and I began to improve after the first few bottles. My general health has greatly improved. I am stronger, and am able to do any kind of work. The cancer on my face began to decrease and the ulcer to heal, until there is not a vestige of it left—only a little scar marks the place. MRS. JOICIE A. McDONALD. Atlanta, Ga., August 11, 1885.

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

PILES. Instant relief. Final cure in 10 days, and never returns. No purge, no salve no suppository. Sufferers will learn of a simple remedy Free, by addressing C. J. MASON, 78 Nassau St., N. Y.

No More Round Shoulders!



KNICKERBOCKER SHOULDER BRACE and Suspender combined. Expands the Chest, promotes respiration, prevents Round Shoulders. A perfect Skirt Supporter 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.



NO COLD FEET.
It is impossible to over-estimate the value of warm feet at this season of the year. Thousands of valuable lives are sacrificed every year in consequence of damp, cold feet. Cold feet lay the foundation for Pulmonary Diseases, so fatal to the people of our land. Could we make the world know how valuable our MAGNETIC FOOT BATTERIES are for keeping up a warm, genial glow through the feet and limbs, none would be without them. The insoles warm the whole body, keep the vital forces up, magnetize the iron in the blood and body. If no other result was produced than to insulate the body from the wet, cold earth, the insoles would be invaluable. In many cases the insoles alone will cure Rheumatism, Neuralgia and Swelling of the Limbs. \$1.00 a pair, to any address by mail. Send stamps or currency in letter, stating size of boot or shoe, and we will send by mail to any part of the world. Price, \$1.00. Prairie City Novelty Company, 69 Dearborn St., Chicago, Ill.

GOT CORNS Liebig's Corn Cure Will Cure

All kinds of hard or soft corns, callosities 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 wrappers, and manufactured only by Jos. E. Hoffin, Druggist, Minneapolis, Minn.

The Living Church.

SATURDAY, FEB. 6, 1886.

LIFE.

BY MARIA BATTERHAM LINDSAY.

How beautiful is Life! when the first dawn-
ing
Touches the sunrise hills,
And all the glint and glow of early morn-
ing,
The wide East fills.

How beautiful is Life! at noontide's hour
When, glowing like the sun,
Man's widening pathway lit with wondrous
power,
Is mapped and run.

How beautiful is Life! when eventide
Is stealing softly on,
And sunset's gates are flinging open wide
Till day is gone.

How beautiful is Life! when mystic night
Disrobes her starry breast,
Gleaming with other worlds' far-distant
light,
And man must rest.

NEWS AND NOTES.

THE Bishop of Edinburgh, who is now in his 75th year, is seriously ill.

THE diocese of North Carolina is the recipient of about \$25,000, the bequest of the late Miss Mary Ruffin Smith, of Orange Co., N. C., to be disposed of as the diocesan convention shall direct. Miss Smith gave about \$6,000 to some of her former slaves, and a tract of land worth about \$11,000 to the University of North Carolina, to be expended in the education of such poor young men as should be designated by the faculty.

ONE would think that the English people would be glad to get the troublesome Irishman off their hands, out of their Parliament into one of his own. The Tories reason, however, as Brutus did about crowning Cæsar—it would "put a sting in him, that at his will he might do danger with." So the Tories retire, and the Queen (with some misgivings, doubtless), recalls Gladstone. The old statesman is too shrewd to cut the dog's tail off all at once. He will take it off by inches. He will not throw the whale tub to the Irish whale just yet.

A CORRESPONDENT sends us a list, compiled from THE LIVING CHURCH ANNUAL, of the names of churches in this country. It is of interest as showing, on the one hand, how many choose the same name and on the other, the singularity of the designations selected. The name of Christ is given to 371 and that of St. Paul to 379, while 343 bear that of St. John and 366 are named for the Trinity. Of unusual names, we find the following: All Faith, Bread of Life, Divine Love, Crucifixion, Charity, Centurion, Prince of Peace, Our Father, Reconciliation, Redemption, Reformation, Regeneration, etc.

DESPITE the absorbing interest which political matters would, at this time, be supposed to hold for such men as Mr. Gladstone, and Lord Salisbury, we yet find the former discussing with Prof. Huxley, in the columns of an English magazine, the relation of the Bible to Science, and the latter about to publish a paper giving the results of some work in chemical analysis. The fact furnishes evidence that the leaders of the great parties are not mere factionists, bending their energies solely to the attainment of party supremacy and the gratification of personal ambition.

THE rumor first published in *The Inter Ocean* and last week repeated in *The Churchman*, that Nashotah Seminary is soon to be consolidated with the Chicago school of the prophets, has probably little foundation. The plan has, of course, been suggested, but has found little encouragement either at Nashotah or in Chicago. The city seminary is not prepared to take students without some provision for their expenses, and the old "mission" at Nashotah will probably go on doing a work that cannot now be done by any other agency provided. Dr. Nicholson's acceptance has not yet been reported.

A GERMAN manuscript of the New Testament, of the fourteenth century, has been lately found in the Abbey of Tepl, in Bohemia, and is considered by the learned Professors Keller and Haupt to be the work of German Waldensians, or a translation of their first translation of the Bible, which it follows. This manuscript, entitled "Codex Teplensis" is also proved to be identical with a German edition of a Bible prior to Luther's, and circulated with Luther's first editions. One characteristic is that our Lord is called "Son of the Virgin" instead of "Son of Man" wherever the phrase occurs. An ancient Liturgy similar to the Waldensian is added to the manuscript.

THE Gordon Memorial College at Cairo, of which we spoke last week, will give a high class education and will be used by Egyptians, English, Greeks, and Mohammedans alike. The clergy and laity of the ancient Coptic Church, founded by St. Mark, are welcoming the mission, and there will be no attempt to force religious teaching on the Mohammedans. The Archbishop of Canterbury, the Bishops of London, Durham, Winchester, Bath and Wells, Gloucester and Bristol, Lichfield, Lincoln, Llandaff, Truro, and Gibraltar, and many clergy and laity of note support the mission. At first the school will be opened in hired temporary quarters. About £2,000 is needed, of which a third has been subscribed.

IN an address before the Liverpool Geological Society by Prof. Reade on "The Denudation of the Two Americas" he shows that 150,000 tons of matter, in solution, are annually poured into the Gulf of Mexico by the Mississippi River, and this, it is estimated, would reduce the time for the denudation of one foot of land over the whole basin—which time has hitherto been calculated solely from the matter in suspension—from one foot in 6,000 years to one foot in 4,500 years. Similar calculations applied to the La Plata, the Amazon, and the St. Lawrence, show that an average of 100 tons to the square mile per annum are removed from the whole American continent.

THE Saturday Half-Holiday movement is kept before the public by the circulars and letters of the energetic committee, and with encouraging signs of good results. Many merchants have signified their willingness to close their establishments on every Saturday throughout the year, provided that a reasonable number of business houses will unite in doing so, and it shall occasion no serious inconvenience to their customers. The success of the movement depends in a great measure upon

the consent of the public to make purchases before 12 o'clock on Saturdays, thereby enabling employers to grant the half-holiday without detriment to their own interest.

DR. JOHN JEBB, rector of Peterstow, near Ross, Hertfordshire, and Canon of Hereford, England, died Jan. 15, aged eighty-one. He was the eldest son of Mr. Justice Jebb, and nephew of the sometime Bishop of Limerick. He was educated at Winchester, and graduated at Trinity College, Dublin, in 1826. He was ordained in 1828. He was prælector of Hereford cathedral from 1863 till 1870, when he was appointed canon residentiary. Dr. Jebb was the author of "The Divine Economy of the Church," "Lectures on the Cathedral Service," "The Choral Service of the United Church of England and Ireland (1843)," "A Plea for what is left of the Cathedrals," "The Ritual Law, and Custom of the Church Universal," "The Principle of Ritualism Defended," and other works, including several sermons.

It will be interesting to some of our readers to know that Mrs. Charles's graphic and popular story, "The Chronicles of the Schonberg Cotta-Family," has, by arrangement, been translated by the Religious Tract Society into Arabic, for the increasing number of Christians and others under instruction in the various mission schools at Beyrout and elsewhere. An Arabic Bible Dictionary is in course of preparation, and a prize of £10 has been offered for an original story of home life, to be written by an Arab. The great progress already made in education in Syria makes this a possible accomplishment. This society is also carrying through the press a version of Bunyan's "Pilgrim's Progress," in the Cree language, for the Indians in the far north of America. Bishop Horden, who has recently made an extended journey over his immense diocese, reports that he found the Ojibbeway edition of "The Peep of Day," prepared by the Tract Society two or three years ago, of great assistance to him.

JOSEPH MAYER, F. S. A., a famous English archæologist, numismatist, floriculturist, author, and philanthropist, died last week, lacking but one month of being 83 years old. He was a native of Newcastle-under-Lyne and was a jeweler by trade. The fortune he amassed in trade he devoted to various artistic labors, founding a museum of art at Liverpool, in which are stored his famous collections of Egyptian, Abyssinian and Etruscan art treasures, Greek, Roman, and mediæval gems, Wedgwood and English potteries, and his unequalled collection of ivories. His first collection, that of Greek coins, was sold to the French government in 1844. To the Cheshire village of Bebbington he gave a free public library building furnished with over 20,000 volumes. The building is situated in a lot of nearly six acres in extent, and is surrounded with specimens of every flowering shrub that will live in the Cheshire climate. It was in this village, in Mr. Mayer's hot water tanks, under the superintendence of Henry Boyle, M. A., that the *Victoria Regia* was first brought to flower beneath the open sky. It was he who enabled Thomas Spencer to perfect his system of electroplating, and the first piece of such work ever done—

a spoon—is in the Mayer collection in the Liverpool Museum. He was the author of "Inventorium Sepulchrale," the "Anglo-Saxon Vocabularies," and "Diplomatorium Anglicum Ævi Saxonici," and an exhaustive work entitled "A History of the Rise and Progress of Art in England from 1550 to the Present Time." For this latter work he collected between 4,000 and 5,000 original drawings, from 15,000 to 20,000 early engravings, and about 50,000 autograph letters of English artists. A colossal statue of Mr. Mayer, in Carrara marble, was erected by his grateful townsmen in St. George's Hall, Liverpool, in 1869.

OUR LONDON LETTER.

SPECIAL CORRESPONDENCE.

THE long and much-talked-of vacancy in the see of Manchester has been filled at last, and in a very unexpected manner, by the translation of Bishop Moorhouse from far-off Melbourne in Australia to smoky "Cottonopolis." This is only the second instance of a colonial prelate's being called to the English bench. The first was that of the late Bishop Selwyn of New Zealand, who when here on a begging expedition, was, at the direct instance of the Queen, sent to Lichfield. The new appointment gives pretty general satisfaction. Dr. Moorhouse has been extraordinarily successful at the Antipodes, and though he is extremely "Broad," he is very tolerant, and will certainly allow no persecution. He is about 54 years of age and was consecrated in 1876, having been for nine years previous vicar of Paddington and rural-dean. This translation is at once a proof of, and an additional security for, the unity of the Empire as well as that of the Church.

THE reform craze—*cacoethes reformandi*, as the Dean of Lincoln aptly calls it—still rages. Good will doubtless come from it; for instance, the prevention of simony, and an efficacious mode of dealing with criminal clergymen. Also, probably some means of keeping zealous and devoted priests out of prison, to which place, it would seem, that Mr. Bell-Cox of Liverpool, will very shortly have to go, because he, like Mr. Green, and like thousands of his brethren, refuses to recognize the right of a civil court to interfere in matters purely ecclesiastical. Dr. Ryle, Bishop of Liverpool, is getting it hot and heavy from all quarters, for allowing this disturbance of the peace of the Church. The easy-going *Guardian* has been peculiarly severe, and in its last issue asserts that Dr. Ryle is the only bishop who would have allowed such a scandal.

LORD Alwyne Compton is to be consecrated Bishop of Ely on the Festival of the Presentation, February 2d. He is not the first member of the noble Northampton family who has been raised to an Episcopal throne. Readers of history will remember the famous Bishop of London—his direct ancestor—who, like your own Polk, girded on a sword in what he believed to be a righteous cause. To the Bishop Compton of that day the Revolution which placed William of Orange on the British throne owed a debt which, possibly because it was too great, was never paid. It was during Dr. Compton's episcopate that St. Paul's cathedral was built.

At this writing, all interest is centred on Westminster Palace where some of

the wisdom and very much of the unwisdom of these islands is meeting in Parliament. Up to the present, the business of the assembled legislators has been purely routine, but on Thursday next the Queen herself will inaugurate active work—and then? Who knows? A forecast would probably be proven false by the cable before this reaches you, and would, at best, be but guess-work. The political future is very black. No one knows what Mr. Parnell will do, or, for the matter of that, what anyone, including his own self, will do. The debate on the "Address" is eagerly awaited, and can certainly not be discounted. In the meantime the Lord Lieutenant of Ireland and the Chief Secretary have resigned, and it is rumored that an attempt will be made to govern the troublesome island by "commission." There is also some talk of sending Lord Wolseley to try his hand, and gain some fresh laurels in the place of those he lost in Egypt.

Bradlaugh has duly sworn and duly taken his seat in the new House of Commons, the speaker ruling that the present House could take no cognizance of the resolutions of its predecessor. And so, in a very undignified manner, ends a very undignified dispute.

The Convocation of Canterbury met in St. Paul's cathedral on Wednesday last, when, as usual, the entire service, including the sermon, was in Latin. The difference of pronunciation was very marked. The Bishop of Salisbury intoned the Litany in the sonorous Italian manner fast becoming popular, in America, while the preacher, the Dean of Westminster, used the barbarous and almost obsolete English pronunciation. The *Veni Sancte Spiritus* was most beautifully sung. The only business transacted as yet has been the election of Archdeacon Sumner, a son of a late Bishop of Winchester as Prolocutor of the Lower House in place of the Bishop-elect of Ely.

London was visited on Wednesday of last week by a snowstorm of a very unusual character. It came without any premonitory symptoms: whatever, and beginning at five it continued without intermission till noon. Altogether the fall was equivalent to 859in. of rain. The thermometers showed a minimum temperature for the night of 33 deg. On Thursday it froze all day, the maximum being 32 deg. and the minimum 22 deg. On Friday the temperature increased to 37 deg. but fell to 26 deg. in the night, and on Saturday the thermometer showed 30 degrees. In the south-east district, however, the minimum night temperatures registered were: On Wednesday, 10 deg.; Thursday, 10 deg.; Friday, 24 degrees. The snow was of a very peculiar character. At the memorable fall of January 18, 1881, it was like fine flour, and possessed a most surprising faculty for finding its way into unexpected places. This time the flakes were of the lightest and softest possible description; but the snow often did great damage by breaking off the limbs of trees or even tearing shrubs out of the ground. A far more alarming consequence was the snapping of telegraphic wires. The danger to be apprehended from overhead lines has often been insisted upon both here and in America, but the experience of last week showed it to be a very real one, and one that is likely to be by no means of rare occurrence. Scarcely a district in London escaped damage and danger.

Perhaps the most curious effect of

the snowstorm was the stopping of public clocks. That at Westminster struck work at a quarter-past nine, the hands being impeded by snow. As the minute hand is sixteen feet long and the hour hand nine feet, they weigh upwards of a hundredweight each, and are kept in motion by weights proportionately ponderous (the hands and appendages in all weighing about a ton and a half), an idea may be formed of the extent to which the driven snow had become wedged between them and the dial plate.

Few visitors to England in winter from America, on account of the mildness of the climate, realize how far north this country is situated, and they are immensely surprised to find the sun only rising at 8, and setting at 4, giving but a day of eight hours. On the other hand, non-Europeans naturally think of it as a cold country, it being situated for the most part north of the fiftieth degree. The mildness is of course due to the Gulf Stream. This explanation will account for the surprise with which residents received the recent snow-storm, all traces of which, by the way, have disappeared, leaving the fields and squares as green and beautiful as ever.

As was generally anticipated Canon Liddon has declined the Deanery of Worcester, which has however been accepted by the Rev. Dr. Gott, the well-known Vicar of Leeds, a great worker and a good Churchman.

S.

London, January 16, 1886.

HEROES OF THE CHURCH.

BY CAROLINE F. LITTLE.

NO. VI. ST. CLEMENT OF ALEXANDRIA.

Even as the pagan idols* of Egypt fell before the Infant Jesus, and as the luxuriant palm tree, the supposed abode of a mysterious deity, bowed low its waving branches at the approach of the Holy Family to Heliopolis, so all Egyptian temples and images, magic arts and pagan mysteries, from the great marble temple of Jupiter Serapis to the humblest clay idol of superstition, were to be shattered by the all-powerful sceptre of Christian righteousness, and the sun, whose dawn was first heralded at Alexandria by the faint glow of philosophic culture and reason, was to shed its beneficent rays over a land once shrouded in the gross darkness of error.

Many hundred years ago the city of Alexandria was a centre, not merely of vast commercial importance, but of great intellectual thought and influence. The population, part Greek, part Jewish and part Egyptian, possessed the accumulated knowledge of the different races blended and combined in such a way that the people were prepared to receive intelligently the doctrines of the New Faith. Alexander designed his chief city to be a mart not only for the exchange of commercial products—the rich spices and invaluable grains of Egypt, the royal purple dyes of Tyre, the fragrant unguents of Greece, and the light wines of sunny Italy—but he aimed to make the city a vast intellectual market, where the theories and religions of diverse nations, their knowledge and attainments, might be sought after as gems of priceless value. And he did not fail in his grand enterprise. The Ptolemies were patrons of letters, and the Jews at Alexandria translated the Hebrew Scriptures into the Greek

tongue (the Septuagint), and the language received the addition of new words and terminations that the ideas of Faith and Redemption might be better conveyed than by the old phraseology. The city was crowded with philosophers, who paced the shady porticoes, or sat beneath the overhanging trees in philosophic gardens, interchanging thoughts and opinions on the important topics of the time. St. Mark founded here the Catechetical School—designed more for those without than within the Church—a place of free discussion, where, without prejudice, the seekers for truth might be led by candid and logical reasoning to accept the Faith. Athenagoras carried on the school, yet it had gained but little celebrity until Pantænus took it in charge, when, under him and his more noted pupil, St. Clement, it became very influential.

Titus Flavius Clemens was born at Athens probably during the reign of Antoninus Pius, though the exact date of his birth is unknown. He was skilled in all the learning of the ancients, and had many teachers, of whom he speaks thus: "Of these, the one in Greece, an Ionic, the other in Magna Græcia; the first of these from Cælo-Syria, the second from Egypt, and others in the East. The one was born in the land of Assyria, and the other a Hebrew in Palestine. When I came upon the last, having tracked him out concealed in Egypt, I found rest. He, the true, the Sicilian bee, gathering the spoils of the flowers of the apostolic meadow, engendered in the souls of his hearers a deathless element of knowledge."

This last teacher was Pantænus, and after his departure to India as a missionary, Clement, then ordained a presbyter, became the head of the Catechetical School. Among his noted pupils were Origen, and Alexander, of Jerusalem, the latter of whom speaks thus: "The blessed saints who have gone before us, and to whom we shall go after a little time; the truly blest Pantænus, I mean, and the holy Clemens, my teacher." St. Theodoret says: "He surpassed all others and was a holy man." St. Jerome says: "He was the most learned of all the ancients." It seems incredible that of one so renowned we should know so little of his personal history, being ignorant even of the exact time and manner of his death.

During the persecution under Severus, when the Christians were daily led to martyrdom, Clement, unduly advised to save himself on account of his indispensable learning, retired before the storm; and thereby lost the blessedness of consoling the dying, of ministering to the imprisoned, of strengthening the recusants, and perhaps the glory of winning the crown of martyrdom. If his work on earth had not been completed he would have been permitted to survive the persecution, as was Origen, to whose care Clement left the school. Or if Providence had seen fit to remove him by the edict of the Emperor, then it would have been apparent that his work on earth had been finished. If he had remained at his post he still would have been in the hands of an All-wise Power. But it is not for Christians of to-day to judge harshly of his conduct, which he defends with plausible reasons, for there are few in this age who would endure a persecution for their faith as did the heroes of old.

After his departure from Alexandria, we hear of him at Jerusalem and Antioch, but the rest of his career is involved in obscurity. He is supposed to have died in A. D. 220. His great

works were all written and given to the world before the Severian persecution took place.

The learning of Clement was truly prodigious; and his works are replete with references to classic authors of whose writings we have no trace; for he had access to the Alexandrian library, that treasure-house of Greek and Latin literature, only the fragments of which remain to us. He wrote to the heathen as one who could sympathise with their belief, and who could understand all the stages through which one must pass before abandoning his pagan faith. He himself still entertained a belief in the enticing fables of Greek Mythology, and says there is a germ of truth in all religions, and therefore the Christian must be an eclectic. His greatest works are three in number: "The Exhortatory Address to the Greeks," which reveals the errors of paganism, and sets forth the Divine Word as revealed in the Gospel; "The Pædagogus," which aims to instruct new converts in all points not only of Christian doctrine, but also in all essentials of good breeding; it is in fact a treatise upon that well-worn subject, Etiquette. The principles he teaches might be summed up in these forcible words of his: "The Christian is characterized by composure, tranquillity, calmness and peace." This is certainly a noteworthy precept, for repose is the highest characteristic of good breeding.

"The *Stromata*" consists of eight books, the last of which is lost; they are truly most erudite, and display an amount of knowledge both secular and religious, before which some of the most learned must bow. He defends himself from the criticisms of those who decried the secular learning of the time, thus: "Some who think themselves naturally gifted do not wish to touch either philosophy or logic; nay more, they do not wish to learn natural science. They demand bare faith alone, as if they wished without bestowing any care on the vine, straightway to gather clusters from the fruit." He exalts his work as an author in these words: "He that speaks through books consecrates himself before God, crying in writing thus: not for gain, not for vain glory, not to be vanquished by partiality, nor enslaved by fear, nor elated by pleasure, but only to reap the salvation of those who read." It is interesting to note the effort he makes to harmonize the chronology of the Bible with that of Homeric legends, and it is amusing to hear Moses, the Law-giver called "a Jewish Tragedian," and the Exodus, one of his dramas. Clement also says that Solomon married the daughter of Hiram at the time that Menelaus came to Phœnicia with the fair Helen, after the Fall of Troy. In another place, as a guide to certain dates, he refers to the "Argonautic Expedition" by Jason and his followers, who with that far-off look in their eyes sought so long for the Golden Fleece. In these works, though there are statements which may not bear the highest test of orthodoxy, and many fanciful and almost frivolous theories, yet through all there runs one thought, namely that the Word Incarnate is Supreme. There are many other treatises by Clement, some of which remain in fragments, while others are wholly lost. To him also belongs the honor of being the first known Christian hymn writer; although there were anonymous Greek hymns before his day; as the one always used at the lighting of the evening lamps. The following hymn is trans-

*See Handbook of Legendary Art.

lated by both Mrs. Charles, and Dr. Alexander. I subjoin an extract from the rendering of the latter:

Bridle of colts untamed,
Over our wills presiding;
Wing of unwandering birds,
Our flight securely guiding.
Rudder of youth unbending,
Firm against adverse shock;
Shepherd, with wisdom tending
Lambs of the royal flock;
Thy simple children bring
In one, that they may sing
In solemn lays
Their hymns of praise
With guileless lips to Christ their King.
King of saints, almighty Word
Of the Father, highest Lord;
Wisdom's head and chief;
Assuagement of all grief;
Lord of all time and space,
Jesus, Saviour of our race;
Shepherd, who dost us keep;
Husbandman, who tillest,
Bit to restrain us, Rudder
To guide us as Thou wilt;
Fisher of men, Whom Thou to life dost
bring
From evil sea of sin,
And from the billowy strife,
Gathering pure fishes in,
Caught with sweet bait of life;
Lead us, Shepherd of the sheep
Reason-gifted, Holy One;
King of youths, Whom Thou dost keep
So that they pollution shun;
Steps of Christ, celestial Way;
Word eternal, Age unending;
Life that never can decay;
Fount of mercy, virtue-sending;
Life august of those who raise
Unto God their hymn of praise,
Jesus Christ!

St. Clement addresses another hymn. "To the Father of All," at the close of "The *Pædagogus*." It has been compared most aptly to the hymn with which James Thomson closes "The Seasons," beginning, "These as they change, Almighty Father, these are but the varied God. The rolling year is full of Thee."

The following is a part of St. Clement's:

O King, great Giver of good gifts to men,
Lord of the good, Father, of all the Maker,
Who heaven and heaven's adornment, by
Thy word
Divine fitly disposed, alone didst make;
Who broughtest forth the sunshine and the
day;
Who didst appoint their courses to the
stars,
And how the earth and sea their place
should keep;
And when the seasons, in their circling
course,
Winter and summer, spring and autumn
each
Should come, according to well ordered
plan.
Grant to me life, and be that life well spent,
Thy grace enjoying; let me act and speak
In all things as Thy Holy Scriptures teach;
Thee and Thy co-eternal Word, All-wise,
From Thee proceeding, ever may I praise;
Give me nor poverty, nor wealth, but what
is meet,
Father, in life, and then life's happy close.

None can deny that St. Clement with all his learning and power had his faults; but that he never really swerved from the true Faith, all candid critics must admit, notwithstanding the trival, captious criticisms made by some upon his writings.

The pristine glory of Alexandria has departed; the marble temple of Serapis is demolished; the theories of the pagan philosophers no longer animate the people; the great library of nearly one million volumes has turned to ashes; but the teachings of the Catechetical school have extended to shores beyond the great inland sea, and the name of St. Clement, its master, is known in lands which in his time were but the undiscovered haunts of the beasts of the forest.

CANADIAN CHURCH AFFAIRS.

SPECIAL CORRESPONDENCE.

A statement of the present condition and prospects of the recently formed diocese of Athabasca has been put forth in the form of an appeal to Churchmen in England. The area of the diocese is about 292,200 square miles. About fifteen months ago the Rev. Richard Young, for ten years missionary of the Church Missionary Society in the diocese of Rupert's Land, was consecrated first Bishop of Athabasca by the Northwest bishops at Winnipeg. Shortly after his consecration, Bishop Young went to England to raise funds for his work, and has not yet returned. The population of the new diocese is as yet almost exclusively Indian, although the prospects for successful colonizing are good, and something has already been done. Among these Indians the Church Missionary Society has three stations with resident missionaries, and four out-stations connected therewith. At least seven additional stations are urgently needed. The Indians in this region are peaceable. The Bishop asks for £5,000, which would enable him to make a commencement. The great English societies will supplement any sums that may be raised by private effort.

The Bishop of Saskatchewan has just completed the second and last portion of his visitation tour. At different points new churches are being erected, and parishes are being formed under very encouraging circumstances. At the town of Lethbridge, where the Galt coal mines are situated—a rising place of over 1,000 inhabitants—a fortnightly service has been arranged for, and the erection of a church will be immediately proceeded with. The Bishop held an ordination at Calgary, when the Rev. Mr. Bourne, for several months a prisoner with the Indians during the late rebellion, was advanced to the priesthood. In this town a church has been erected at a cost of \$4,000. The bishop also visited the Blackfoot Indian mission in the neighborhood, and had an interview with the celebrated chief, Crowfoot, whose loyalty remained unshaken during the late troubles. The very respectable number of 233 Indians were confirmed during the tour.

It is pleasing to note that the Metropolitan has lately completed his 81st year, and continues in excellent health.

Bishop Anson of Qu' Appelle, recently consecrated the first stone church in his diocese. Good churches have already been erected at all important points along the Canada Pacific R. R., in all of which the services are kept up with regularity and efficiency. In one parish there is a weekly and Saint's Day Celebration, with a surplised choir and accessories to match. The Bishop preached an admirable sermon at the opening of St. John's College, from the text "And we labor, working with our hands." His lordship wrote recently to the *English Church Times*, detailing the work of the Roman Colonizing Brotherhood in the Province of Quebec, and advocating the establishment of similar institutions throughout the British colonies.

The Bishop of New Westminster, during his late tour consecrated a church for the Indians at Lytton and confirmed fifteen adults; he also baptized thirty-five adults and six children. Lorne College for boys, established by the Bishop, is making most satisfactory progress.

I am happy to report that the Rev. G. F. Wilson's scheme for the establish-

ment of Indian training schools in Ontario and the Northwest has received an excellent send-off in the shape of a donation of \$1,000 from a resident of Winnipeg, whose name is at present withheld. It is proposed to establish one of these schools in the diocese of Qu' Appelle upon the plan of the Shingwank Home in the diocese of Algoma.

Since its establishment in 1845, Bishop's College, Lennoxville, diocese of Quebec, has granted the following degrees: 11 D.D.'s; three B.D.'s; 8 Licentiate; in Arts, 14 of Masters, 71 Bachelors. The Law School has granted 22 degrees: one LL.D., 6 Masters in law and 15 Bachelors. The School of Medicine has granted 116 degrees. The invested funds of the University amounted to \$150,000 without a cent of debt. It is proposed to add a new wing to the building to be called "The Bishop Williams' Wing." The annual dinner of the Alumni and "Old Boys" came off recently in Montreal, and was a grand success. Speeches were delivered by the Bishop of Quebec (Dr. Williams), Canon Norman and others. The venerable Bishop, a former head-master of the Boys' School, was accorded a most enthusiastic reception. It is gratifying also to note that King's College, Nova Scotia, is in a very prosperous condition, and seems to have completely weathered the troubles of last year, which at one time threatened to overwhelm it. The new president is meeting with great success, and is being well supported by the professors.

It is reported that the Rev. Rural Dean Logan of Trenton Falls, a very prominent clergyman of the diocese of Toronto, will be a candidate in the Conservative interest for the Dominion House of Commons at the next election. Mr. Logan has signified his intention of being entirely guided by his friends in the matter. If selected by his party convention he will consent to stand for the constituency, but will not canvass. It seems likely that the old English statute, debarring Roman and Anglican priests from sitting in parliament, would apply in Mr. Logan's case, which is no doubt unprecedented in the history of the Canadian Church.

Ontario, January 29, 1886.

HOLY COMMUNION AMONG THE MORAVIANS.

BY H. F.

On Maundy Thursday, April 13th, 1854, being vouched for as a communicant of the Catholic Church, the writer was invited to attend the service at the "Big Church," at Bethlehem, Pa., none but those entitled to participate being admitted. When it is remembered that over 1,000 were present (the membership January 1, 1886, was 1,311) one can understand why non-communicants were excluded.

The holy table was covered with a white cloth; the officiating clergy were vested in albs and entered the church while the choir began the "Passion Liturgy" with "Kyrie Eleison, Christe Eleison," etc., in the original Greek. The Collect, Epistle and Gospel (same as our own), followed by a prayer and hymn, were said and sung. A short address, another hymn, and then the solemn canon of Consecration was said. The wafers were in large, open willow baskets, and had been duly prepared by the "Sisters;" the wine was contained in crystal flagons, and was made from the grapes grown in the Brethren's vineyard.

During the singing of another portion of the liturgy, the Celebrant—attended

by a server who carried a basket—passed to the "men's side" (the sexes being separate), and breaking a wafer into two pieces handed the same to the recipients, who held it firmly in the right hand until the "Communion." The same duty was performed on the "women's side" by an assistant presbyter, a deaconess acting as his server. Returning to the holy table, with his brother clergy standing by his side, the deaconesses in the rear, the Celebrant lifted one of the consecrated wafers, speaking these words: "Our Lord Jesus Christ said, 'This is My Body which is given for you,'" and turning around with his back to the people, knelt. The entire congregation simultaneously knelt and consumed the bread in silence. The organist and organ blowers were the only persons not kneeling. A soft, sweet symphony on the dulciana stop of the "chor-organ," with the tremulant to give the sobbing effect, was all that we heard. The organist—whose desk faced the chancel, with the great instrument towering behind him—had his eye on the Celebrant; and as the latter slowly rose from his kneeling posture, a full chord was sounded on the great organ, and the congregation also arose and stood as the choir sang the 11th and 12th verses of Psalm cxvi: "What return shall," etc. Next came the deacons and deaconesses with the "Cup of Salvation," and delivered the wine to each one standing. A concluding prayer and the benediction of peace closed the services.

What remained of the consecrated bread and wine was reserved, being placed in a side chapel, under lock and key, and subsequently administered to the sick, to the bed-ridden, and to those who had been unable to attend the Celebration.

In answer to the question: "Does your Church teach the Real-Presence?" the writer received the reply: "Our Lord said: 'This is My Body;' He said it, we believe, and adore His goodness in giving Himself for us. We indulge in no speculative questions: 'How can these things be?' It is a mystery we cannot fathom, as more than that of the Incarnation or the Trinity. We believe because He said it."

Wafer bread is always used, being similar to that which the Saviour took and blessed; "for then were the days of unleavened bread."

MR. ELBRIDGE T. GERRY, in a letter written to explain some action of his in the last convention of the diocese of New York, touches upon the question of the revision of the Prayer Book, as follows: "The whole of this movement to amend the Book of Common Prayer was instituted for the avowed purpose of *Liturgical Enrichment*. These words appear in the title of the Committee appointed originally to consider the subject, and again in the Report of the Committee of Conference. On turning to pages 386 and 438 of the Journal, I find this extraordinary amendment in the way of an addition to the rubrics in the office of the Holy Communion: 'And even though there be not above twenty persons in the parish, of discretion to receive the Communion, yet there shall be no celebration except three (or two at the least) communicate with the priest.' If this rubric be adopted, it is a direct interference with the inherent functions of the priests of the Church to celebrate its chief sacrament, and would operate to preclude any missionary in a distant outpost of the Church, if only one communicant could be found in the place of his visitation, from administering to him the greatest privileges which the Church offers, and thus to deprive him of a right inherent in his membership of the Church itself. I should be glad to learn in what way that rubric can be construed in any sense as *Liturgical Enrichment*."

The Household.

CALENDAR—FEBRUARY, 1886.

7. 5th Sunday after Epiphany.	Green.
14. 6th Sunday after Epiphany.	Green.
21. Septuagesima.	Violet.
24. ST. MATTHIAS.	Red.
28. Sexagesima.	Violet.

"THY WILL BE DONE."

BY VON WEIHE.

We know not what for us our Lord decrees,
Of good or ill;
We know not what for us most fit He sees,
To work His will.

We cannot trace the path which He doth
mark
For us in love;
We only know that it, however dark,
Will end above.

We cannot tell why He in low estate,
Makes us to be;
We patient for the end in faith must wait,
Then we shall see.

We cannot always calmly kiss the rod,
That smites to save;
We know that He who chastens us is God,
Then trust, be brave!

We cannot always pierce the gloom and see
The kindly light;
There's One who sees the sparrows fall,
and He
Will guide aright.

Then quiet be, O fretful, doubtful soul!
And fear no ill;
Tho' wave on wave of trouble o'er thee roll,
It is God's will.

And to those who, submissive, patient, meek,
Life's burden bear,
Christ will, the crown of heaven which
they seek,
Give them to wear.

RATIONAL EDUCATION.

BY CHARLOTTE M. YONGE.

Rather more than a hundred years ago the intellectual world awoke to the perception that education should not consist of a book on the one hand, and a rod on the other, while the temper and character formed themselves as best they could.

Locke seems to have struck the first note, but the real *reveille* was sounded by that strange dreamer, Rousseau, who, under other circumstances, might have been a great man. That attention to children should have been excited by a father who "sent his poor babes to the Foundling, my dear," is certainly an anomaly; but it was the example of Emile and the training that hero underwent that made babies the fashion among the fine ladies who had hitherto put them out to nurse in cottages, and set people to thinking and trying experiments, some of them quaint enough. A German prince used to write constantly to Jean Jacques for minute directions of the nursery training of his poor little princess; and, because Emile was to be made hardy and brave by sudden surprises and alarms, an unfortunate little girl, a contemporary of Mrs. Schimmelpenninck's, used to be tossed in a blanket by her parents! Richard Lowell Edgeworth bred up his eldest son as a child of nature, and after eight years exhibited the result to Rousseau, who took the pupil out for a walk, and returned him to his father, saying that in only one respect had the training been defective. It had not eradicated national prejudice, for whenever the boy saw anything to admire in a horse or carriage he exclaimed: "That is English."

It was needful that the extravagances of Emile should be pruned, and what was really sensible in them be reduced

to a practical form. The persons who had the chief part in doing this work were, in France, Madame de Sillery-Genlis, and in England, somewhat later, the Edgeworths, father and daughter. The former lady, to judge by her own memoirs, had the ordinary education of a French *demoiselle*, being bred up in a convent, where she learnt little and played outrageous tricks upon the poor old nuns, but she was very clever, and after her emancipation by marriage at fifteen she contrived to read and think out a good many of the topics of the day. She tried experiments on her own children, and talked more than she either thought or tried. Her aunt, Madame de Montesson, was the left-handed wife of the old Duke of Orleans; and to that prince's grandchildren, the offspring of him who was afterwards Philippe Egalité, she became governess, and she certainly turned out two remarkable specimens of the results of her system. Her own children were failures and disappointments, but Louis Philippe and Madame Adelaide were model productions of the rational education of Rousseau watered down by Madame de Genlis. They seemed almost like her *Adele et Theodore* in real life. The above, as the present generation may not remember, was the title of a work on education published by Madame de Genlis in her governess days. It was put into English by Maria Edgeworth, but another translation forestalled hers, a subject of congratulation to Thomas Day, so shocking did he think female authorship. In this book the Baron d'Almane and his wife retire into the country to educate their son and daughter, and thence write letters of advice to all their kindred engaged in a similar manner, notably to the Count de Roseville, who is tutor to a young prince, and to a typical Paris lady who is engaged in the responsible task of bringing up Theodore's future wife, but who commits the great error of letting the poor little thing actually fall in love with her intended! The model couple devote themselves wholly to their task, and as nothing is to be enforced on the children without their reason being convinced, they have to learn not to be greedy by over-eating themselves, and a course of extraordinary *epreuves* are arranged for them with total disregard of truth. For instance, to teach them that secrets may be burdensome, the Italian drawing-master and English governess are induced to confide, the one to the boy, the other to the girl, that they are secretly married; while, on the other hand, the parents torment the poor little *confidants* by talking of projects for pairing each of them off in another direction. And the children though instructed to tell the truth, do not appear to have been in the least provoked when they learnt that this monstrous figment was only to teach them not to be eager to receive awkward communications. The whole spirit of the training is not irreligious, and high ideas of forgiveness, beneficence, and self-denial are inculcated both here and in the *Veillees du Chateau*, which was really written for Madame de Genlis's pupils, and volume by volume is given to Adèle year by year. Does any one know it now? Has any one read it as the comparatively few books of childhood fifty years ago were read? It has a great charm, and no one who so read it can forget Delphine, the spoilt Parisienne, who was cured, body and mind, by living in a Swiss cow-house; Alphonse, who left the jewels and saved the false pedigree in the earthquake of Lisbon, and after-

wards stuck fast in hobnailed shoes upon a loadstone mountain; Pulchérie, who went without a fire and gave her faggot to a poor woman; and, above all, the Palace of Truth, which has become a proverb, where everybody, without knowing it, was compelled to express their real sentiments. The Academie Francaise greatly mortified the authoress by "crowning," instead of this book, *Les Conversations d'Emilie*, one which seems to us to have a most delicate aroma of humor about it, too fine perhaps for a child's comprehension.

This school of "rational educators" was really the inventor of children's literature. Before 1760 or 1770, there was nothing beyond the hornbook and primer, except little gilt chap books containing fairy tales, popular legends, and even an abridgement of Sir Charles Grandison. No one had thought of making childish stories a medium of unconscious teaching through precept or example, until these educators began to need them for instruments, and while producing finished little works in their own line, utterly and severely proscribed the fairy tales. Weisse began the production of these books with the *Kindersfreund*, followed and imitated in French by Berguin's *Ami des Enfants*, and in English by *Evenings at Home*. Their keynote throughout was reason. The child's reason was to be convinced and should from the first rule his will and govern his actions. The weak point was that the result becomes either expedience or love of praise. The strong point in the system was the constant personal vigilance of the parents, and the careful training of the intelligence, while in all minor moralities, the good sense and prudent calculation, postponing the present to the future, were really a most commendable and useful example. Obedience is inculcated not as an absolute law of right and duty, but as desirable because there may be cases when the parents alone can judge, and cannot explain their motives.

The Edgeworthian literature goes on the same principles, but with modifications. Richard Edgeworth and Maria his daughter, had sense enough to see that *epreuves* would come of themselves without being at the cost of ingenious falsehoods to produce them. Nor had they the truly French love of scenes which pervades Madame De Genlis's books, and their chief aim was to make their young people well-principled, fearlessly truthful, self-reliant, and sensible. They, however, preferred working through the reason rather than subduing the will, and though the expediency is of a nobler kind, it is still expediency. If Madame de Genlis inculcates virtue in order that vanity may be gratified, the Edgeworths look at self-respect as the object; and this is so high an aim that, where the machinery is supplemented by a higher motive, as the mainspring, it is nearly perfect in training, in intelligence, and good sense, though it strikes us that there are times when these might break down. When Frank is tempted to go out hunting by a good-natured, ignorant squireen, he is convinced by a judicious application of Gay's fable:

A lion cub of sordid mind,
Avoided all the lion kind,
Fond of applause, he sought the feasts
Of vulgar and ignoble beasts,

together with an exhibition of vulgarity on the squire's part. We greatly doubt whether the average boy would not have felt the hunt, not to say the language, a relief from the pursuit of astronomy, and mechanics, and the precisor of tongue, inculcated at home, or

whether a decided prohibition would not have often proved the better safeguard. Indeed, Frank's reason will not bear him through the declension of the verb *sum*, and he has to be punished at last.

The Quarterly Review, in an article on "Practical Education," derided the slavery of the parents, who, instead of sending off to the nursery the child who begins to be troublesome, find some new occupation for it. This is not, however, to our mind at all a bad feature in "Rational Education." The attention which parents, not only mothers, but fathers, were urged to pay their children was really the best point in the system, with the cultivation it involved alike of manners, language, and intelligent interest in all their surroundings. Idleness sneered it down and laughed at the pointing out why steam rose from the urn, and how butter was made, not choosing to perceive that such things told in a lively manner are really more delightful to the childish mind than when learnt in the school-room in *Mangnall's Questions*. More reasonably, the absence of all regard to the imagination was an objection, and the exclusion of the cultivation of memory, unless where a subject was understood, was a greater one. This last rule seems to have survived the rest in an indolent sort of way, and leads to little children being fed upon what is rather beneath their intellect, without the "rational educator's" endeavor to stimulate and expand it. Stores of poetry have ceased to be laid up for future enjoyment, so that our young people in these days really know none that will not come to use in an examination, and which they have torn limb from limb, and dissected in every phrase or word.

Practical usefulness with head and hands, and ready adaptability, was another feature in the training thus introduced. The model instance, Louis Phillippe, owed much to it in his days of exile, when he won honor in Switzerland and in America as surgeon, schoolmaster, and clockmaker. His sister meantime was under Madame de Genlis's care. One of this lady's pretty but entirely forgotten tales is *Les petits emigres*, describing the escape of several families of children; but the veritable history of the wandering of the Duke of Orleans reads like a continuation of the story of the imaginary pupil of the Count of Roseville in *Adele et Theodore*. His teacher did not merit respect, and spent a poverty-stricken, neglected, fretful old age, dashed with liveliness by her unflinching spirits. There is a most amusing account in a letter of Maria Edgeworth's of a visit paid to her in her apartments at the arsenal—Sully's Arsenal—not long after the Restoration. Few have more entirely succeeded in training up a child in the way in which he *did* go. The very walls of Versailles recall those of the D'Almane family which were painted with scenes from history and medallions of Roman Emperors! And Le Roi Bourgeois carried out rational education in his strength and weakness. There was the family affection and simple tastes, the promotion of general intelligence, the beneficence and personal kindness carried into details, the respect for religion and desire for general cultivation; but all along with a view to immediate expediency rather than to the absolute right or wrong—to sight, not faith. Therefore arose scandals as to grasping and ambition; therefore endeavors at definite religious education were crushed lest the State system should be inter-

ferred with; therefore the domestic government became vacillating in the endeavor for popularity; therefore the foreign policy became crooked, and the prince, whose success had once been amazing, and who had many merits, fell and became contemptible, not for his fall, but for the policy that had been its immediate cause.

Rational education had proved itself an excellent and successful thing as far as it went. We believe it would be an immense advantage if its machinery and its details were again in vogue in families; but "in the fierce light that beats upon a throne," we have seen that it breaks down without the eternal law of obedience to God, not of advantage to self, to support it.—*The Guardian*.

HOW A SMALL BOY GOT HIS RIGHTS.

Big men are not always just or generous, and many times the small boy is a sufferer at their hands. Sometimes the big man is cross because he has eaten too much dinner—the small boy will understand now how uncomfortable he feels—and as he is too big to cry he vents his ill humor, many times, on the first small boy who comes in his way. Now, you know that some people think that if you eat too much meat you will become savage, and, as this man who was unjust to the small boy was a butcher, perhaps he had eaten so much meat that he had become in part a savage. In one of the police-courts up-town, in New York, one morning, not long since, a very small boy, in knickerbockers, appeared. He had a dilapidated cap in one hand and a green cotton bag in the other. Behind him came a big policeman with a grin on his face. When the boy found himself in the court-room he hesitated and looked as if he would like to retreat, but as he half turned and saw the grin on his escort's face, he shut his lips tighter and meandered up to the desk.

"Please, sir, are you the judge?" he asked, in a voice that had a queer little quiver in it.

"I am, my boy; what can I do for you?" asked the justice, as he looked wonderingly down at the mite before him.

"If you please, sir, I'm Johnny Moore. I'm seven years old, and I live in One Hundred and Twenty-third street, near the avenue, and the only good place to play miggles on is in front of a lot near our house, where the ground is smooth; but a butcher on the corner," and here his voice grew steady and his cheeks flushed, "that hasn't any more right to the place than we have keeps his wagon standing there, and this morning we were playing miggles there, and he drove us away, and took six of mine, and threw them away off over the fence into the lot, and I went to the police station, and they laughed at me, and told me to come here and tell you about it."

The big policeman and the spectators began to laugh boisterously, and the complainant at the bar trembled so violently with mingled indignation and fright that the marbles in his little green bag rattled together.

The Justice, however, rapped sharply on the desk, and quickly brought everybody to dead silence. "You did perfectly right, my boy," said he gravely, "to come here and tell me about it." "You have as much right to your six marbles as the richest man in the city has to his bank account. If every American citizen had as much regard for his rights as you show there would be far less crime. And you, sir,"

he added, turning to the big policeman, who now looked as solemn as a funeral, "you go with this little man to that butcher and make him pay for those marbles, or else arrest him and bring him here."

You see this boy knew that his rights had been interfered with, and he went to the one having authority to redress his wrongs. He did not throw stones or say naughty words, but in a manly, dignified way demanded his rights.

BRIEF MENTION.

A NEW sect has sprung up in Canada whose doctrine is that women have no souls, because the Bible nowhere mentions women angels. The leader is a Frenchman. NEXT!

IN the Lutheran Evangelical body of this country there are 107 ministers who have the title of D. D. (about one in 40), three with both title of D. D. and LL.D., one with Ph.D. and LL.D., sixteen with Ph. D., and twelve with M.D. There are 3,717 ministers in all.

IT is said that when the Rev. E. S. Ffoulkes returned to our Communion from Rome, Canon Gregory received him after the recitation of the Nicene Creed in Greek without the clause containing the Filioque.

URBAN the Eighth launched a bull against tobacco. Why has not this its effect upon some inveterate smokers of the Roman Church?

M. REVILLE, in speaking of some of the fundamental traits of the Central American religion, mentions the sun as generally associated with the moon, as his spouse, and they were called by these people "Grandfather and Grandmother."

A GREAT many people think it ridiculous for Churchmen to turn towards the East. It may seem not so very bad after all, when we remember that the North American tribes had a similar custom, told us in Dr. Brinton's work. "When the day begins," he says, "the man wakes from his slumbers, faces the rising sun and prays; the East is before him; by it he learns all other directions. It is to him what the North is to the needle," etc. Let the ancient customs prevail!

IN India, during divine worship, the heathen priests chewed cocoa leaves, and unless they were supplied with them, it was believed the favor of the gods could not be propitiated.

VAMADEVA SHASTIN, a Hindu, writing in the December number of *The Fortnightly Review*, asserts that "if you Europeans ever take seriously to importing from India our religious phantasies and patters, you will find yourselves well requited, in the sphere of morals, for any material mischief you may have done us by your exportation to India of aniline dyes, cheap cotton goods, and other deleterious articles of your insatiable commerce; I only can hope that the exchange of our spiritual products for your material manufactures may not be a kind of free-trade that augurs no great advantage to the future development of either nation."

IN the Shakespearean town of Stratford-on-Avon, some indignation was evoked by a reckless mutilation of the magnificent avenue of limes close to the church. This called attention to the generally woe-begone aspect of the churchyard, and a considerable improvement was afterwards effected. The church-wardens, in order to complete the work, called the parishioners to

contribute in kind from their gardens, and a good number of shrubs and plants were thus obtained, and at once distributed over the churchyard. These transplants were effected, in many instances, without injury to the gardens, the trees being raised in the ordinary course of thinning out.

IN Scotland, according to a London daily, the question of the hour raised by a Free Church congregation is whether their minister may smoke on the Sunday. As illustrating how this regulating the habits of life by religious authority works, an incident from an autobiographical reminiscence of the late Dr. Guthrie may be cited here. Dr. Guthrie arrived at Glasgow, and was to preach his second sermon as a supply, he having just been graduated from St. Andrew's. Sunday morning came—it was winter and cold. Calling to his landlady, young Guthrie asked for a cup of hot water. "An' what for sir?" "Oh, for shaving, if you please, m'm." "For shaving!—a deal o' water for shaving will ye get on the Lord's Day here. But?" (after a pause) "if ye had wanted it to mix with a little whuskey, ye might o' had it; but for shaving on the Lord's Day—na, na!"

THE *Central Baptist* says: "We have been informed that some churches in a certain State have become so wild on the temperance question that they fail to observe the Lord's Supper, regarding the use of the wine as probably misleading. This conduct, to say the least, is intemperate and sinful."

"DUTCH courage" has evidently something more than a metaphorical significance. During the battle of Shiloh, an officer hurriedly rode up to an aide, and asked for General Grant. "That's he with the field-glass," said the aide. Wheeling his horse about, the officer furiously rode up to the General, and touching his cap, thus addressed him: "Sheneral, I wants to make one report: Schwartz's battery is took." "Ah!" said the general. "How was that?" "Vell, you see, Sheneral, de sheshenists come up in front of us, and the sheshenists flanked us, and the sheshenists come in de rear of us, and Schwartz's battery was took." "Well, sir, you of course spiked the guns?" "Vat," exclaimed the Dutchman, in astonishment. "Schpik dem guns! schpik dem new guns! No, it would schpoil dem!" "Well," said the General, sharply, "what did you do?" "Do? Vy, we took dem back again!"

MR. GLADSTONE has forwarded a Latin inscription for the Market Cross at Edinburgh. The translation is: "This ancient monument, the Cross of Edinburgh, which of old was set apart for public ceremonies, but having been utterly destroyed by misguided hands in 1756, was avenged and lamented in song nobly and manfully by Walter Scott, has now by favor of Edinburgh magistrates been restored by William Ewart Gladstone, who claims from both parents a purely Scottish descent." In addition to the inscription, the Cross, when completed, will bear the following eight coats of arms:—(1) The United Kingdom; (2) Scotland; (3) England; (4) Ireland; (5) Edinburgh City; (6) Burgh of Canongate; (7) Leith; and (8) Edinburgh University.

IT is said that the learned Dr. Wordsworth on his death-bed called a little child to bless him, esteeming that the blessing of innocent childhood was of more value than any other benediction.

HINTS FOR HOUSEWIVES.

MIKADO after-dinner coffee-cups are bright red with black storks on the side.

To prevent flat-irons from scorching, wipe them on a cloth wet with kerosene.

SPONGE CAKE.—Whites of four eggs, $\frac{1}{2}$ teaspoonful cream tartar, $\frac{1}{2}$ cup sugar, same of flour, one teaspoonful of lemon.

A NICE way to serve sardines is to lay them on three-cornered pieces of nicely buttered toast, and garnish the dish with parsley.

ICED APPLES.—Pare and core 12 juicy apples, fill with sugar mixed with a little nutmeg, bake until nearly done, cool, and remove fruit without breaking, into another dish; put icing on top and sides, first pouring off juice.

BANANA CREAM.—Remove skins from 5 large bananas, and pound with 5 oz. sugar. Beat $\frac{1}{2}$ pint cream to a stiff froth, add pounded fruit, and piece of lemon, mix well and add $\frac{1}{2}$ oz. gelatine, previously dissolved in a little rich milk; gently whisk and mold; eat with cream.

A BEAUTIFUL and simple portiere is made of old gold satine, covered with bunches of oak leaves and acorns, which are cut from several shades of golden brown plush and applied on. A band of brown plush finishes the top and bottom.

To prevent a burn from leaving a scar the following is a good remedy to be used after removing the fire from the burn. Grate or scrape flat turnips, fry in fresh lard until quite brown, and strain into bottles or boxes kept air tight. Apply on linen cloths.

To make a perfumed sachet, cut two pieces of silk nine inches long and four inches wide; sew the long sides together; turn them. In the centre place a roll of cotton with perfumed powder and tie together at each end with ribbons. Embroider a small spray of flowers on the ends of the sachet and fringe them. One side of blue and the other of gold is pretty. Bits of ribbon can be used in this way to advantage.

MADRAS muslin can be utilized as a covering for old satin furniture which has become soiled. It should be carefully upholstered by a professional person to cover the satin tight. It has an effect like the old embroidery of the days of Catherine de Medici, and wears very well for a couple of seasons, perhaps longer. Buy a pale gray Madras muslin with pink and yellow embroidery on it, put it over any old satin furniture and it repays the trouble. The sheen of the satin shows through the muslin, which of itself is very strong.

CANDIED ORANGES.—Choose very small green Seville oranges; reject all larger than a walnut. If desired, the core may be extracted and the cavity filled with a paste made of chopped almonds, sugar and rose-water. The incision should be made at the stem end of the fruit. Put the green oranges on a very steady fire to boil. When tender, place in lime-water twenty-four hours, then in clear spring water, changing the water every day for twenty days—the oftener the better. Then drain the water off. Make a strong syrup, place the fruit in it, and boil until the syrup thickens. Remove from the fire, and let the fruit remain in the syrup until the next day. Boil every day a few minutes until all the syrup is absorbed. Separate them on a large platter, and let them remain fifteen days in a dry place before putting away in glass jars.

KNITTED lace suitable for sacques and skirts is made as follows:

Cast on any number of stitches which can be divided by thirteen, and two for edge; knit across plain.

First Row.—Slip one (a), narrow, knit four, over, knit one, over, knit four, narrow. Repeat from (a) to end of needle, and knit the edge stitch plain.

Second Row.—All purl. Repeat these two rows eleven times.

Twenty fifth Row.—Plain.

Twenty sixth Row.—Plain.

Twenty seventh Row.—Slip one (b), over, narrow. Repeat from (b) to end of needle.

Twenty eighth Row.—Plain.

Repeat the twenty-seventh and twenty-eighth rows eight times, knit two rows plain, and cast off loosely.

If knitted of ice wool, it makes a pretty veil for children.

The Living Church.

Chicago, Saturday, Feb. 6, 1886.

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

MEN are best brought to Christ by the Gospel in the hands of living agencies, those who are fitted for that work by having themselves been brought to Him in the Gospel.

THE world is not going to be saved by a paper-and-print Gospel, but by the living Gospel written in the hearts and lives of its followers, and overflowing in their love and labor to others.

THE "Great Command" was not: Send ye your Bibles and Prayer Books into all this world; but "Go ye into all the world and preach the Gospel to every creature." There was no such thing contemplated then nor is now in the counsels of the Spirit, as the substituting of a printed Word for one personally preached and practiced.

OUR Lord's was not a Bible-and-tract-circulation method of saving men, one not only impersonal and mechanical, but also quite compatible with luxurious ease and self-indulgence, but one direct, personal, self-denying, that of the living voice speaking out of the fullness of a loving Christian heart.

SOME months ago we published a poem entitled "The Children," giving as the author the name of Charles Dickens. A correspondent sent a correction, claiming that the poem was written by Charles M. Dickinson of Binghamton, N. Y. This claim was controverted by "W. F. M." in our issue of December 26, who stated the grounds of his belief that Mr. Dickens wrote the poem in question. We have now before us a letter from Mr. C. M. Dickinson, in which he claims the authorship of the poem, and that it was first published under his *nom de plume*, "The Village School Master," in 1863. Mr. Dickens died in 1870, and never, so far as is known, claimed the authorship of this poem. It has been published over Mr. C. M. Dickinson's name in several collections, and we are convinced that he is the author of it.

EDITORS, as well as preachers, often have the painful experience of being misunderstood. In writing or speaking upon one phase of a question, it is impossible to emphasize and make clear every other phase; or if not impossible, it is impracticable. Especially in paragraph writing the point must be made clearly and at once, without being blurred or covered up by a mass of amplifications and qualifying verbiage. The preacher and the editor should be judged, not by a single utterance, but by the general tone and teaching of the whole season. A paper cannot be estimated by a specimen copy any more than a preacher can be judged by a "trial sermon."

"WHEN schisms began to divide the Church, Christianity lost its expansiveness. In the early centuries it numbered its converts from heathendom by hundreds of thousands. In latter years, with rare exceptions among here and there a savage tribe, the conversions are single and sporadic."

This statement of a simple historic fact occurs in a Christmas paper by Dr. F. H. Hedge, one of the greatest of living Unitarians. It is not a plea; not an opinion; it is a simple statement of fact. And yet there are those who tell us that schism is a blessing, and that by existing in a variety of "denominations" Christianity is more effective,—adapts itself to different sorts of men much better than it could if its adherents were united in one body. The irrefutable answer to all such excuses for our "unhappy divisions" is: "When schisms began to divide the Church, Christianity lost its expansiveness." Here is not only a fact, but a truth.

The London *Church Times*, speaking of the Apostolic foundation and extension of the Church, says:

"Besides the Twelve, and St. Paul and Barnabas, there were Andronicus and Junia, who were 'of note among the Apostles'—an expression which can hardly have meant the Twelve. Again, St. Paul and Barnabas were consecrated by the Prophets Simeon, Lucius, and Manaen, who must in their turn have been consecrated by some one else, either by the Twelve, or by some ordinee of the Twelve; because if they had not received ordination, mediately or immediately from the Twelve, it is clear that the Heavenly City would have had more foundations than those spoken of in the Apocalypse. The *Didache* speaks of the Apostles and Prophets as being practically the same order; for it says that if an 'Apostle' does not fulfil a certain test he is a 'false prophet.' It also declares that the prophets are 'high priests' (*archiereis*). As to what followed the days of the Apostles, we have, in the first place, the categorical statement of St. Clement of Rome, whose own words prove that he wrote after the death of SS. Peter and Paul and before the fall of Jerusalem, but who says the Apostles left directions as to what should be done after their departure.

We have next the unfaltering testimony of history that the highest orders of the ministry were continued under the designation of bishops."

LANDLORDS IN AMERICA.

The article in the *North American Review* on the above subject has taken most people by surprise.

Mr. Gill, who is an Englishman and a member of Parliament, tells us that there are a million and a quarter of tenant holdings in the United States, or more, by a fourth, than in England, Ireland, Scotland and Wales. Equally surprising is it to be told that while in France there are five millions of thrifty agriculturists in absolute proprietorship of their small holdings, in the United States there are not quite three millions. In other words, there are, in France—France which for centuries is supposed to have been at the mercy of priests and kings, and whose government has been as changeable as the phases of the moon—more farmers, by two millions, who are enjoying the liberty and independence which come of the absolute ownership of their holdings, than there are in this land of the free and home of the brave!

Mr. Gill goes into further particulars. He gives the number of tenants in each of the States, which reach from a few hundreds to many thousands. The champion State is Illinois, which in the language of Mr. Gill, "has gone deeper into the landlord and tenant system than any other State in the entire Union." In this State, he tells us, the number of tenant farmers is 80,244, or 20,000 more than in the ancient feudal kingdom of Scotland. Not only so, but things are going the same way in Ohio, Indiana, Michigan, Kansas and Missouri. In Illinois, he says, landlordism has taken on many of the features that distinguish it in the old world. For instance, "the land-law in Illinois is made altogether for landlords and by landlords, without a single one of its thirty odd clauses that can be construed as other than a device to secure that the tenant shall bleed to the full nomination of his bond."

Only one thing is needed in addition to complete this astonishing state of things. The diminution of the public land has been going on at the rate of 20,000,000 acres a year, till the domain of public lands available for tillage is practically exhausted. This is not only declared by Mr. Gill, but it is publicly declared at Washington. Here we were deluding ourselves with the idea that we had land enough with which to supply the population of the world, and, lo! we have nothing at all, save the Indian reservations which are ever at the mercy of land thieves, and the rest of 200,000,000 acres not worth the taking. A peo-

ple so foolishly lavish and wasteful of a magnificent estate was never heard of since the world began.

There are some things, however, to be said on the other side of this subject. The public lands are not wasted, even if they have been almost given away. The lands are here, where they were when the buffalo was roaming over them, and they are serving a much better purpose, standing thick with corn, than they were while covered with prairie weeds, furnishing food only for prairie fires. If there had been no "landlords" to risk their capital in these new regions, it would have taken many generations to develop the country.

These 80,000 tenants in Illinois are mostly laboring men who came West without other resources than their own brave hearts and strong hands. It would be too much to expect that the landlords of Illinois would make them a present of a quarter section all around; and it is too soon to expect that they should pay for it and fence it and stock it all out of their savings. Fifty years from now, we venture to say, individual holders in the West will be greatly multiplied and the proportion of large land-holders will be greatly reduced. It is to be hoped, at least, that this will be the tendency of events.

THE CHARITY OF CHRIST.

When we examine the New Testament it is astonishing how slight the contact was between Christ and many of the persons who received the most convincing tokens of His mercy. The sincere heart, the pure spirit, the penitent soul, won his compassion at once. It did not seem to matter to Him what their general circumstances might be. The Samaritan woman at the well at Sychar, the Greek woman from the coasts of Tyre and Sidon, the Roman centurion—not to mention the cases of apparent moral laxity, and the vast unnamed host that perpetually waited upon Him for instruction or healing—with each and all, the one condition upon which his compassion and power were exerted was that of trust in Him. The rest of their life might be what it might be. They were subjected to no catechetical examination. He did not seem to intrude into the general territory of their lives lying outside of the immediate needs of the hour. If they came with a physical ailment, and trusted Him, He healed them. If they came with a heart full of the woe that arises from an accusing conscience, and cried to Him for compassion, He forgave them. If, as was more frequently the case, they came with both body and soul in need, and reposed confidence in His word, they received both health and pardon. As no miracles were

wrought and no mercy extended without faith, so on the contrary, if faith was there, there were no questions asked, but the power went forth in seeming obedience to a trust that commanded its exercise.

What a spectacle Christ presents as we contemplate Him moving about within the narrow limits to which He confined His journeyings! Coming in contact perpetually with the diversified population of the land, now and then approaching its borders and mingling for a brief space with peoples of other blood and other traditions, everywhere the same gracious, full, tender soul, always giving, holding Himself in readiness at every moment to welcome any willing heart, taxing Himself to the utmost to fulfill his commission of mercy, never checking His power, or submitting for one moment to the thousand and one reasons or excuses which cramp the sympathies or withhold the charities of men, rising superior to the narrow thoughts and constrained impulses, not only of that, but of every age, indignant only at wrong, at heartlessness, at selfishness, but with an exhaustless, overflowing, compassion for every stricken spirit among the sons of men!

Is it any wonder that the world turns back evermore to look at Him and to ponder His example? Is it not a wonder that we so often forget the breadth and depth of His charity and the supreme catholicity of His heart? It was this catholicity which was His distinction. None of His Apostles ever approached Him in this regard. His Church has never equalled Him. The saintliest souls have always taken on the complexion of their age. Their sympathies have been contracted to the gauge assigned by a narrow orthodoxy, the fictitious standards lifted up by this man or that, this party or that. In Christ we have an everlasting rebuke administered to that exclusiveness which sits in judgment upon one's neighbor. His is the unique character rising in solitary majesty from the general level of the world of men, and proving His Deity perhaps in no one way more conclusively than this, that there was room in His heart for all the sorrows of humanity to find their alleviation, and for all the shortcomings of humanity to find their apology and pardon. The Church has produced no saint so resplendent in virtue as to furnish an unerring guide. Her bright ranks show many a lofty and heroic figure. They are examples for single qualities. Like the stars, each one of which has a peculiar ray, a peculiar color of its own, so the saints shine for their learning, or their devotion, or their zeal, or their missionary activity, or their eloquence. But when we want a perfect example, we go to Christ.

While each Christian has the privilege, and, by the law of his regenerated life, he must of necessity let his light shine, it is his higher privilege to point to the "true Light which lighteth every man that cometh into the world."

OUR NEW YORK LETTER.

Our Assistant-Bishop has again appointed a series of services for the women who are engaged in the several departments of Church work in his diocese. There will be four services, held in the following order: Monday, February 1st, 11 A. M., in St. Anne's church, subject, "The Realm of Order;" Monday, February 15, 11 A. M., in the church du Saint Esprit, West 22nd street; subject: "Ends and Instruments;" Monday, March 1st, at the same hour, in the church of the Ascension, subject: "Illusions and Ideals;" Monday, March 15th, in St. George's church, subject: "Wholeness." The following announcement is made in this connection: "They are designed to be helpful to those who are engaged in the various ministries to the poor, the neglected, the unevangelized, the fallen and the ignorant, to which women in our day are so largely devoting themselves, and this invitation is extended most cordially to any such to whom this card may come, and to others to whom they may be minded to communicate it. The service will consist of the Holy Communion and an address, and the whole will be concluded by 12:30 P. M. Persons unable to remain after the conclusion of the address are asked to occupy seats in the side aisles."

The magnificent gift of Mr. Sloane, a daughter of the late W. H. Vanderbilt, establishes one of the most necessary charities of this great city. There is no free maternity hospital in New York, nor sufficient accommodations for maternity patients even in paid or conditioned institutions of this kind already established. It is to be erected on a site adjoining the buildings of the College of Physicians and Surgeons on Tenth Ave. and Fifty-ninth Street. It will be remembered that Mr. Vanderbilt gave \$500,000 to this college previous to his death, and now this is nobly supplemented by the gift of his second daughter.

I have often thought what lies in store for Church and other charities that will come directly or indirectly from the vast amount of money which Mr. Vanderbilt left to his children. There is no more generous or benevolent man in New York than Mr. Cornelius Vanderbilt, and his annual gifts to the Church are most liberal. If a correct account could be made of the monies thus charitably expended from their estate during the next twenty-five years, I am led to believe that it will foot up into surprising magnitude.

The seventeenth anniversary of the consecration of Bishop Littlejohn was celebrated in the cathedral of the Incarnation, at Garden City, on Wednesday last. His consecration took place, as many will remember, in the church of the Holy Trinity, and was an important event in the history of the diocese, which came into active being coincident with the consecration of the Bishop. But few clergy outside of the Bishop's own diocese were present. Nearly all the clergy within his jurisdiction were in attendance, with a considerable number of the laity. The seats within the sanctuary were occupied by the clerical incorporators of

the cathedral, while the canons' stalls were filled by the rectors of the leading Brooklyn churches. As seen from the nave, the *tout ensemble* was brilliant in the extreme. The altar was vested in white, making the tall memorial jewelled cross stand out in bold relief. The Bishop was robed in the vestments which represent the order given him by Cambridge, England—D. C. L. The priests on whom the degree D. D. had been conferred by Oxford wore red hoods. Black and blue distinguished the Trinity priests, black with ermine the Bachelors, and mouse color and black the Cambridge honoraries. It may be of interest to note that there were but four black stoles worn. The services began at 10:30 o'clock. The boy choir with an increased number, sung the processional, and the Bishop and clergy followed. Morning Prayer was said. The Rev. Dr. Moore, of St. George's church, Hempstead, delivered the address of the clergy, and the Bishop briefly replied. The following facts were gathered from his remarks: "Since his consecration, the communicants of his diocese had increased 100 per cent, and the clergy 40 per cent. He said that contributions for charitable and missionary purposes had amounted to nearly \$6,000,000, exclusive of the gifts of the cathedral property, which is estimated at \$1,600,000. The present property of the diocese is valued at \$2,500,000." He was proud to be able to say that though with the present number in the diocese 263 have, in the past seventeen years, been connected with the diocese, there has not been one ecclesiastical trial, and the cases of private discipline have been so few, that they really do not make an item in the history. When the Bishop concluded his remarks he was presented by his clergy, with a pastoral staff of ebony and gold. The boys of St. Paul's school, and the girls of St. Mary's school at Garden City were in attendance. The service was fully choral, and was beautifully sung by the cathedral choir, under the direction of Professor Woodcock, the *Credo* especially, being superbly rendered. The Introit was Mendelssohn's, "Now are we Ambassadors," the service was Eyre in E flat, and the offertory, Stainer's magnificent anthem, "And all the people saw." After the services were concluded at the cathedral, the clergy and many of the laity were entertained at the Bishop's house.

The farewell service to the Rev. Mr. Aitken at Orange, N. J., on Friday evening, January 29, was of a most generous and enthusiastic character, and it certainly must have caused the English missionary to feel that his labors here have been appreciated. Three thousand persons must have been present in the skating rink where the services were held. A large number of clerical and lay friends went over from New York; among them were Assistant-Bishop Potter, and Dr. Mallory of *The Churchman*, the Rev. Messrs. Wilson and Parker, of St. George's church, the Rev. Mr. Vandewater, of Brooklyn, the Rev. Mr. Kimber of the Missionary Board, and others. Addresses were made by Bishops Starkey and Potter to the Rev. Mr. Aitken, who made a very suitable response. In the sermon which followed, Mr. Aitken urged his hearers to continue the work so auspiciously inaugurated in this country by the recent Mission services. He sailed on Saturday morning for England.

During the past week Alumni dinners have been in order. Williams, Dart-

mouth, and Trinity Colleges have many graduates in this city, and every year these men meet at Delmonico's or some other famous restaurant, and there recount their old college days in speech and song. This year the dinner given by the Trinity Alumni took the palm, if the presence of American bishops is a sign in that direction. Five live bishops sat down with lesser lights on Wednesday evening. There were Assistant-Bishop Potter, of New York; Niles, of New Hampshire; Paddock, of Massachusetts; Scarborough, of New Jersey; and Spalding of Colorado. Clergymen and lawyers, business men and "men of leisure" were present, and all pledged their active labors, in pushing their *Alma Mater* to the front ranks of American colleges.

At the twelfth anniversary of the New York Society for the Suppression of Vice, during this week, Bishop Huntington made a brief address, while on Sunday evening, Bishop Doane spoke in the same hall on the proper observance of the Lord's Day. To show the kind of work the former society does, the secretary stated that during the past year there had been seized and confiscated 36,926 pounds of obscene books, 233,594 pictures, 275,883 lottery tickets, and 26,423 pounds of stereotype plates. No wonder that the criminal calendar shows in every city a large increase of prisoners under twenty years of age.

There has been a society in existence in this city for fifty years, and yet it was not until this week that a sermon had been preached to its members. It is known as St. David's Benevolent Society. The sermon was preached in the Welsh language by the Rev. D. Parker Morgan, in the church of the Heavenly Rest, and a large congregation of Welsh men and women were present. Mr. Morgan congratulated his hearers that there were so very few Welsh poor in America.

New York, Jan. 30, 1886.

NO ZEAL.

BY E. T. T.

If in the present day any one ventures to be in earnest he will most surely be regarded as eccentric, odd, or even vulgar, by the ordinary members of polite society.

It was Tallyrand who gave the cue, *Surtout point de zele*, and fashionable society still decrees that a gentle lackadaisical indifference to all matters, other than those than concern artistic æstheticism, shall be regarded as a distinct mark of good breeding.

The fact is, that the world does not appreciate too much zeal. A person who is energetic in the ordinary affairs and pursuits of daily life may be considered as only original or "so peculiar, poor dear," but the one who ventures to allow his religion to shine through every action in his life, who is so surely fighting the good fight as to dare to be "instant in season and out of season," is regarded with a kind of contemptuous pity by the kindly, with an indignant coolness by the less gentle. The earnest Christian is vulgar, ill-bred, or even mad. So were the Apostles said to be, and on the day of Pentecost did not those who assembled to hear them declare them to be filled with new wine? Thus it will ever be so long as Christianity is so much heard about by name, and so little, so sadly little, seen in action. And yet was anything great ever accomplished in this world by the half-hearted or the lukewarm? Did an army ever prove victorious when the soldiers

"SHALL I NOT SEE THEM WAITING STAND."

BY MRS. J. H. MEECH.

Life's greenest spots were quickly past,
Life's brightest stars are sinking fast,
Yet have I you, and heaven, at last,
Dear friends, whose feet have gone before,
To wait upon the eternal shore
For one with whom you walked of yore.

Between me and eternity
Life's darkest shadows seem to lie,
Like clouds against a summer's sky;
Swiftly I near the eternal strand.
Soon shall I reach the immortal land
There to rejoin my household band.

O dwellers in God's Paradise!
Looking on me with love-lit eyes,
Out from your home beyond the skies,
I see your hands stretched forth to me,
Across the vast eternal sea,
Your voices call incessantly.

Separate from me on holier shore,
Your feet are set: tho' severed far,
Still in my heart I hold you more
Than all the loves of outlived years.
Above the din of earthly cares,
Thro' all the mist of blinding tears
I see your white hands beckon me;
Across the vast eternal sea
Your voices call incessantly.

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.]

THE INFANT PHILOSOPHER. Stray Leaves from a Baby's Journal. By Tullio S. Verdi, M. D. New York: Fords, Howard, and Hulbert: Chicago: S. A. Maxwell & Co. 1886. Pp. 136. Price 30 cts.

We cannot tell how successful this author may be in telling "What the baby is thinking about." This is what is attempted. The result is amusing, and may do good if it is only read by the right people, that is, the people who in mere kindness overdo the care of little ones.

THE PASTOR'S DIARY AND CLERICAL RECORD. Non-Denominational. Prepared by the Rev. Louis H. Jordan. New York: Funk and Wagnalls. 1886. Price \$1.00.

It has been well said that "He lives best who lives most by rule and square." This publication is intended to help in this direction. In one or two particulars we think it might be improved. It is of course impossible to embrace everything in a pocket manual, but it would seem as if there ought to be a place for the record of—"Books read" and "Studies pursued."

WORDS OF GOOD CHEER. By the Rt. Rev. W. Walsham How, D. D., Bishop of Bedford. New York: E. and J. B. Young & Co. Pp. 148. Price 40 cts.

This book is enough to make the preacher despair. Its plain, direct, affecting speech is just what the world needs. No one can read these sermons without wishing that there were more of such preachers. They are as simple as Spurgeon or Moody, but possess what these men lack, that is a spirit of reverence for what is venerable in Christianity and the Church of God. The sermons are admirable for lay reading or family use.

AS WE WENT MARCHING ON." A Story of the War. By G. W. Hosmer, M. D. New York: Harper & Brothers; Chicago: Jansen, McClurg & Co. 1885. Pp. 310. Price \$1.00.

This is the best war story we have read. It tingles with life from first to last. Its love passages become delightfully tangled, while its descriptions of rough soldier-life are fresh and vivid. The chapter entitled "The Roar of Battle," seems as clear an account as could be given to the uninitiated of what a battle must be.

SONGS OF THE SEASONS. By Henry F. Darnell, D. D., rector of Zion church, Avon, N. Y. Philadelphia: McCalla & Stavelly. Pp. 57.

This is a short collection of short poems. The verse is not of the highest order but the sentiment is good and pure, and there are touches here and there which disclose the true poetic

fire. The topics are, "The Coming Year," "Under the Snow," "Bury me at Easter," "Seed-Time," "May-Day Song," etc. The publisher has placed the poems before the public in good form, paper, typography and binding; all are fully worthy of the contents of the volume.

LIFE AND TIMES OF WILLIAM SAMUEL JOHNSON, LL. D., first Senator in Congress from Connecticut, and President of Columbia College, New York. By E. Edwards Beardsley, D. D., LL. D. Second Edition. Revised and Enlarged. Boston: Houghton, Mifflin & Co. 1886. Price \$3.00.

This is a valuable book not only as affording a fine view of a most able and interesting man, but also from the fact that it gives a lively account of the stirring scenes in which Dr. Johnson was a prominent actor. It was a period when such a man, distinguished as he was by sincere Christian sentiment and by the highest cultivation, as well as by great fearlessness, could not help being a conspicuous figure. No book could be better adapted for circulation among young men. Here was a man with deep and intelligent Christian convictions, applying these convictions in places of great public trust, and in a time of serious peril.

CORRESPONDENCIES OF FAITH AND VIEWS OF MADAME GUYON. A Comparative Study of the Unitive Power and Place of Faith in the Theology and Church of the Future. By Henry T. Cheever. New York: Anson D. F. Randolph & Co.; Chicago: Jansen, McClurg & Co. Pp. 292. Price \$1.25.

Mr. Cheever here brings together, chiefly from two writers of great power, a class of passages illustrative of the deeper phases of Christian life. The liberal quotations from Dr. Cheever and Madam Guyon, and from many other eminent Christian thinkers, are exceedingly choice. The book is admirably adapted for use in promoting spirituality of mind, in disclosing the dark places of the human heart, and in leading the believer to his Lord. But along with this free and hearty commendation it ought to be said that the defect of the book lies in this very abundance of quotation. This method which has become the characteristic of reviews and magazine articles, detracts from the dignity and power of a book. When we take up a volume the expectation is that we are to be carried on under the conduct of one mind. When the attention is divided, the pleasure is diminished, and the influence of the author is weakened. In this case there can scarcely be said to be an author. Mr. Cheever is entirely content to stand aside and perpetually perform the office of introducer to some one else.

MARIUS, The Epicurean, His Sensations and Ideas. By Walter Pater, M. A. Second Edition. New York: Macmillan & Co.; Chicago: S. A. Maxwell & Co. 1885. Pp. 452. Price \$2.25.

A charming story of the days of Marcus Aurelius. Its accurate local coloring reminds one of the remarkable Egyptian romances of Geo. Ebers. Marius is a youth who possesses the old religious veneration that had almost ceased to be. He studies poetry and philosophy, but is perplexed in spite of all by the problems of suffering and death. Finally, on the very threshold of manhood he passes away, almost persuaded to be a Christian, the mysterious rites of which persecuted class he had been permitted to witness on one or two occasions.

The book has reached a second edition, but while its descriptions are wonderfully interesting and life-like, the style is very bad. Clause upon clause, parenthesis within parenthesis, digression after digression, make the paragraphs mere puzzles, for which no little time must be spent in finding the key. If one can excuse this, he will be amply repaid in reading the book by the touching story as well as by the accur-

acy of its representation of the ideas of a remarkable age.

The Contemporary Review for January contains among many good articles, a strong one on "Oaths," by the Bishop of Peterborough. He favors the abolition of all oaths, with one condition. The Fortnightly Review has a good article on "Darwinism and Democracy," by W. S. Lilly, a Roman Catholic writer. Another article on "Mr. Gladstone as a Theologian" cannot hardly be called an answer to his article on "Genesis," for the late Premier has again come out strong and defiant in The Nineteenth Century, giving his opponents more anxiety. "A Pedantic Nuisance," by F. Harrison, in the last-mentioned Review, a plea for old names modernized, will have many sympathizers. [Leonard Scott Publication Co., 1104 Walnut St., Phila., Pa.]

ONE of the most striking features of the February Century is the expression of opinion on forty-five American writers on "International Copyright," in the "Open Letters" department. Gen. Grant's article on "Preparing for the Wilderness Campaign" will excite general interest. Contributions from Bishop Dudley and the Rev. J. H. Hopkins, appear in "Open Letters."

HARPER'S Franklin Square Library in No. 505 gives us "England under Gladstone," by Justin Huntly McCarthy, M. P.; in No. 506, "Original Comic Operas," written by W. S. Gilbert.

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

THE GENESIS OF "PRIEST."

BY THE REV. ED. RANSFORD.

Strangely enough, of the four words used to express the sacrificial officer in the Church—Jewish or Christian—not one has, etymologically speaking, the slightest connection with the idea of sacrifice. Thus, presbyter (priest at large) is simply an elder; sacerdos was one who had to do with sacred things; hiericus bears the same meaning; while cohen is a ruler or chief councillor.

The elderly man of the Greeks or of the Jewish synagogue, which the Christian Church followed in a degree as a model for its arrangement, hardly corresponded to our young man of twenty-four who is empowered to offer the Holy Sacrifice on the Church's altars; yet we know he fulfils the same duties as those presbuteroi, or elders, whom the Apostles ordained in every Church. A little examination, however, will show that even in Apostolic times the word had lost its immediate significance; e. g., we find St. Paul cautioning St. Timothy, a bishop, and, so more than a mere presbyter, as to letting men despise him on account of his youth. This witnesses to a divergence from the practice of appointing the older men to be the rulers and officers of the Apostolic communities, just as the Greeks had their gerontes, the Latins their senators, and the Anglo-Saxons their aldermen, to advise as to the affairs of the State or borough, many of these being elders only by position. But this by no means points to anything of the nature of offering sacrifices, any more than any such signification is inherent in the words sacerdos or hiericus.

The Hebrew word cohen is equally far removed from the idea of a sacrificer. Yet the Jewish ritual was essentially sacrificial. The whole nature of the Hebrew worship—as well as of the patriarchal—consisted in sacrifice. Still the

word expressing the minister charged with the superintendence and the conduct of that sacrificial worship, the cohen, pointed simply to the time when the heads or princes—the first heads—of families, tribes and peoples, used to regulate family, tribal, or national affairs. The word was even more vaguely applied among the Jews, as, for example, in the case of the sons of David, who were called cohenim, princes or councillors. Thus, while every priest was a cohen, the converse did not hold good of every cohen. It will therefore, be seen that while, etymologically, presbyter and cohen meant only an elderly or a ruling man, and sacerdos and hiericus simply one who had to do with sacred things, historically, each word had a more extended signification.

The chief officers of the Jewish synagogues, as has been shown, were styled elders—a title which descended to them from patriarchal and primitive times, when the father or eldest male member of the family, the eldest man of the tribe, or the head man and, therefore, the senior or elder in rank, presided over the religious functions. In their days God's people, even before they were set apart as the Jewish nation, were, under Him, self-governing communities, ruled by one chief, who often had under him a council of elders, and these, when it came to a matter of religious service, had their minister or assistants—the germ of the Jewish High Priest, the cohen, or priests, who offered the lesser sacrifices, and the Levites, their assistants. From this hierarchy sprang, as a matter of natural arrangement and order in the Christian Church, the Apostle—bishop—with his presbyters, and deacons. That threefold ministry in the beginning performed the double functions of ruling in things temporal, and directing and taking charge of the religious worship. Their special and highest work was sacra facere (often expressed by the words facere or operari alone), to go through the sacred rites, hiera poiein, or merely poiein, or the like in Greek. Hence the ancient Rex Sacrificulus of the Roman, pointed to the time when, like the Archon Basilicus of the Greeks, the patriarchal Noah, and Melchisedek, King of Salem, or the Jewish kings, offered the sacrifices as the chief elder, the highest in dignity, or directed the religious rites of the people.

This introduces the logical reason why the various words, priest, presbyter, sacerdos, hiericus, or cohen, all involve the idea of sacrifice. From time immemorial, from the days of the First Parents, the highest act of worship of Almighty God was the offering up the sacrifice (sacra facere) of a victim at more or less cost to the offerer. But, as this act of sacrificing was to be performed by the highest in rank, and therefore, the elder or senior, the sacrificial idea became necessarily inherent in the word priest, who was in the beginning a ruler rather in things temporal than in things spiritual. This right to offer the sacrifices was often confined to certain families or transferred to them by the decree of God, or the will of the nation. In course of time these families were crowded out of their temporal functions and set apart as the conductors of the religious ceremonies of it. Hence arose the great priestly castes in Egypt and India. As has been said, the highest part consisted in offering sacrifice.

In the case of the Hebrew race, Moses and Aaron, of the tribe of Levi, as the elders or leaders, administered the sacred and the temporal affairs of the nation. In course of time Aaron was

divinely invested with the dignity of Elder-in-chief in things divine, and became not only the High Priest, but the father of a priestly and ministerial line, whose rights were to be inalienable, so long as the Jewish dispensation should last. These were the *cohens* by excellence, and as sacrificing was the chief function which they had to perform, to the word *cohen* (priest) the sacrificial idea became inseparably attached.

When the Jewish was superseded by the Christian Church, the old arrangements were in great part continued. The Apostles, as the elders, had charge of the whole community. They equally administered its temporal and its spiritual affairs (Acts ii: 42-47; iv: 34-37; v: 1-11). At the same time they evidently had under them a council, so to say, of other elders, among the brethren (Acts i: 14, 15), possibly the College of Seventy chosen by our Lord, whom they consulted as to the successor to the traitor Judas, and from whom they selected two, over whom they cast lots for election by the Holy Spirit. Of these, one, St. Matthias, became an Apostle, while the other, Joseph or Judas, called Barnabas, remained as a consultant, and with St. Silas, St. Barnabas, and St. Paul, was looked on as one of the chief men—elders—among the brethren (Acts xv: 22).

The administration of the temporalities proving too hampering to the Apostles, they again consult the brethren, the elders (Acts vi: 1-7), who at their request choose out "seven men of honest report, full of the Holy Ghost and wisdom," whom the Twelve appointed over the business of administering to the poor "in the daily ministrations" of alms, as well as of baptizing, preaching, and catechising (Acts vii: 8-10; viii: 5-13, 26-40). The greater power of Sacrifice and Confirmation, and Ordination, however, they reserved to themselves. In all this we see the threefold ministry, that of the Apostles, the superintendents-in-chief, chief bishops, presbyters, and deacons—the Apostles, on the principle of the greater comprehending the less, being also presbyters (elders) or priests (I St. Peter v: 1), and as such, sacrificers.

As the newly established Churches grew, their places of worship multiplied so fast as to require for each of them a ruler, who should minister to them in things sacred and also superintend and instruct the congregation over which he was set. The ruler was chosen from among the presbyters or elders, and after having been solemnly ordained by the presiding elder, the bishop, whose orders were conferred on him by the Apostles themselves and whom they obeyed, as their local head conducted the public worship of God each in his own church, continuing "steadfastly in the Apostles' doctrine and fellowship, and in the breaking of the Bread and in the prayers." But this breaking of the Bread was confessedly the Eucharistic Sacrifice, doing, or sacrificing what Christ had ordered as a remembrance of Himself (I Cor. x: 16-21; vi: 23-26, cf. also v: 29), offering that pure and stainless offering, which is to be continually offered up everywhere, "from the rising of the sun even to the going down of the same."

Etymologically therefore, a presbyter is a senior or elder, either in the matter of age or of dignity. Historically, as an elder he is a ruler of or in the Church of Christ, one who cares for and officiates at the public worship in the congregation. Wherefore, as the chief act of

worship is the offering of the Holy Sacrifice of praise and thanksgiving, a priest is logically a man who sacrifices—and this meaning the friends and the foes of the Church unanimously assign to the title.

As a necessary consequence, it follows that as the Church's presbyters, priests are sacrificers, they must have a sacrifice to offer, they must fulfil their functions as *hiereis* or sacrificial priests, while they likewise perform their duties as presbyters, ruling elders, in the congregation. What this duty as sacrificing priests is and what is that Sacrifice, may be gathered as well from the references already given, as from the New Testament, the Apostolic use of the word *hierateuein*, which can mean only to do the work of and to minister as a sacrificing priest at that Altar which we have, "whereof they have no right to eat which serve the tabernacle" (Heb. xiii: 10), whereon is offered up the great Eucharistic Sacrifice for a memorial of that Sacrifice on Calvary, "whereby alone we obtain remission of our sins, and are made partakers of the Kingdom of Heaven." That is to say, the crowning and essential act of Christian worship is the Holy Eucharist, and its sole minister is the priest.

LETTERS TO THE EDITOR.

*THOSE CORRECTIONS.

To the Editor of the Living Church:

Your correspondent, "A Member of the Board of Missions," who takes upon himself the task of rectifying some of the statements in one of my recent letters on "Canadian Church Affairs" has, I think, taken up a good deal of valuable time and space to very little purpose. A very few words will, I think, dispose of his formidable impeachment. 1st. As to the authorship of the Epiphany appeal for Foreign Missions, I willingly stand corrected, although had I time, space, or inclination to discuss so small a matter, I might show excellent cause for my mistake. 2nd. As to the disposal of funds raised for foreign missions, I made no statement in my last letter. About a year ago, on the occasion of the last appeal, I explained the custom of the board. The money not having as yet been realized, it is impossible for me or anyone else to say what will be done with it. 3rd. If I am mistaken as to Mr. Ford's offer, why has your correspondent waited until now to contradict it, when at the time it was made it went the rounds of the whole Canadian press, secular and religious, and why has't Mr. Ford himself contradicted it? 4th. My only answer in the Crompton affair is, to refer your correspondent to the action of the Metropolitan who has sustained Mr. Crompton. Bishop Sullivan, like the man and Christian that he is, has acted on the Metropolitan's advice, and has paid Mr. Crompton his salary in full.

YOUR CANADIAN CORRESPONDENT.

EXTEMPORANEOUS PRAYERS.

To the Editor of The Living Church:

One of our Church journals informs us that the Bishop of Maryland has interdicted the use of extemporary prayers at the Mission of West Calvary church, Baltimore, adding "the Church having made better provision, the Bishop does not think it seemly for every man to have his psalm, but holds with St. Paul." I am sure you will agree with me that it is high time that some one having the power, should also have the courage and consistency to put a check to this new "craze" after extemporary prayers. What possible authority or justification there is for them

in the public services of the Church is hard to imagine. If they are to be used at one particular sort of a service according to the taste and fancy of one clergyman, then why not at any other service according to the taste of some other clergyman? Why is the Church going through all her present toil and travail to "enrich" her worship, if every man can enrich it according to his own good pleasure?

Have bishops, clergy and laymen all forgotten the canon of the Church that reads, thus: "Every minister shall, before all sermons and lectures, and on all other occasions of public worship, use the Book of Common Prayer, as the same is or may be established by the authority of the General Convention of this Church; and in performing such service, no other prayers shall be used than those prescribed by the said book?"

Are we ready to unsay all that we have been saying in past years about "our noble Liturgy," and turn our people over to the barren and wearisome system of extemporary worship? And have we chosen for this change just the time when the most learned and thoughtful men among non-liturgical Christians, are looking to this venerable Book of Common Prayer for relief from the dry and barren system of extemporary worship wherein they were born and bred? To any who have a yearning for this system we heartily commend the following sentiment, in an article on "The Average Prayer Meeting," in *Scribner's Magazine*, vol. VIII., 1874, page 621. They are the extemporary prayers of laymen that the criticism is directed against, but it will apply with measurable force at least to all extemporary prayers for a public congregation, essentially unsuited as they are for such a purpose.

After several such phrases as "Dreary platitudes of prayer and speech, unrefreshing and lacking spontaneity to a sad degree," the writer says, "To suppose that any great good can come from the spending of an hour in this way, is to offer an insult to common sense." Again, "When men go to a religious meeting of any sort, they go to be reinforced, or refreshed, or instructed. How much of any one of these objects can be realized in such a meeting as we have described?" "So utterly valueless, to all human apprehension, are the prayer meetings carried on by some churches, that it may be well questioned whether they are not rather a detriment than an advantage, a harm rather than a help, to the regular work of the pastors, and the spiritual prosperity of those whom they lead and teach."

Finally the author says: "Spontaneous lay-prayers in public are very nice in theory, but in practice, in the main, they are apples that break into ashes on the tongue. The opinion seems reasonable to us that any pastor, or body of pastors, who will present to the American churches a liturgy for social use, so genial, so hearty, so full of the detail of common wants, and so appreciative of the aspirations of the people, as to be the best possible expression of social worship and common petitions, will do more to lift the average prayer meeting out of decrepitude, not to say disgrace, than can be done by any other means. If non-Episcopal Protestants wish to learn why it is that the Episcopal Church makes converts with such comparative ease, they need not go outside of our suggestions for their information."

These are most significant utterances coming from such a source. They rep-

resent the sentiments of multitudes who, with the author, have sounded the depths, or rather the shallows, of extemporary worship; and though these criticisms do not reach the root of the matter—the essential and radical unfitness of extemporary prayers for the use of a public congregation—they are nevertheless full of instruction to those among ourselves. Who would turn over any portion of the worship of the Church to the influence of such beggarly elements as these? We have no such customs, neither do we want them.

CONSISTENCY.

FAMILY PRAYER.

To the Editor of the Living Church:

A correspondent, in your issue of January 2nd, makes a timely suggestion as to the improvement of the Order for Family Prayers. One thing is certain—they must be short and easily understood. They should also follow, as far as possible, the Daily Matins and Evensong of the Church. I would suggest something like the following:

Change the title to

THE ORDER FOR FAMILY PRAYER.

daily throughout the year.

The head of the family (or one appointed by him) shall read a portion of one of the Lessons or of the Psalter for the day (morning or evening).

Then shall be said, all standing,

Glory be to the Father, etc.

R. As it was in the beginning, etc.

MORNING.

Let us pray.

Lord, have mercy upon.

Christ, have mercy upon us.

Lord, have mercy upon us.

Our Father * * * * *

* * deliver us from evil. Amen.

The collect for the day.

A collect for grace.

(Special collects or prayers if desired.)

(Collect for 21st Sunday after Trinity).

Grant, we beseech Thee, merciful Lord, to Thy faithful people pardon and peace, etc.

The Almighty and Merciful God, the Father, the Son, and the Holy Ghost, bless and preserve us, now and forevermore. Amen.

EVENING.

Substitute for collect for grace—"Lighten our darkness," etc.

R. H. G. O.

THE SOCIETY OF THE TREASURY OF GOD.

To the Editor of The Living Church:

IN THE LIVING CHURCH of January 16th, "Western Churchman" criticises the bishops and clergy, and seems to think that they are inferior to the men of old. He forgets that England was mainly converted by men who lived in community, and from cathedral centres.

The cathedral system is being revived in the American Church, when we see our bishops presiding over their councils of dean and chapter, canon, missionaries, chancellor, treasurer, and what not. The treasury of God with its archdeacon and deacons, will also find its home again, and we may hope that the clergy may receive a portion of their salaries paid out of a common fund, and not be hired by congregations.

It is now as it was with the Jews, "as with the people so with the priest." I believe our bishops and clergy are in no way inferior to any of their predecessors. R. P. J. of St. Louis I thank for the application of "They shall be mine when I make up my jewels" to those who return unto God in tithes and offerings. I never saw before that

it is included in the blessing. As for what he says about the Oxford Movement, is it not clear that the great revival of religion, the Pentecostal outpouring of the Holy Spirit, has created a demand for money and men, that can only be supplied by the steady income that will result from tithing payment, and that a "return unto God" will create a still further demand?

I have not funds to advertise. Will you kindly allow me to state that the S. T. G. is prospering, and that I will thankfully send our monthly paper to all who ask for it. C. A. B. POCKOCK.

Hon. Organizing Sec.

Toronto, Jan. 23, 1886.

BAPTISM BY POURING.

To the Editor of The Living Church:

Some time ago mention was made in THE LIVING CHURCH, for November 7, of an argument for affusion once made by the Rev. Dr. Wheat. Being desirous of knowing the nature of a process of reasoning which proved so immediately effective, I procured a copy of it from the Rev. R. Heber Murphy, and his permission to send the same to you for publication. Here it is.

J. H. V.

Oldtown, Maine.

Scriptural authority for Baptism by Pouring, Matt. iii: 11. What did John do "with water?" If Baptism (a Greek word, not translated), means the same thing in both places, (which our Baptist brethren strenuously maintain) then what Christ did "with the Holy Ghost and fire," John did "with water." What was it that Christ did? See Acts i: 3-5. Here He tells us that the descent of the Holy Ghost on the day of Pentecost was the fulfilment of John's prophecy, and of His own promise. But what was the mode of the Pentecostal Baptism? See Acts ii: 1-4. Here we are told "the tongues of fire (the outward and visible sign of the Holy Ghost with which 'they were all filled') "appeared" and "sat upon each of them."

N. B. The place was filled with "the sound of a mighty wind" but that was not an immersion in "the Holy Ghost and fire." But whence came the fiery tongues that sat upon them? See Acts ii: 33. Here we are told that Christ "shed forth" what the people did "see and hear." But what does "shed forth" mean? See Acts x: 44-45. Here we are told the Holy Ghost "was poured out" (in fulfilment of Joel's prophecy), and fell on Cornelius and his friends. And we are told Acts xi: 15-16, that this was the mode on the day of Pentecost; and that it was according to the word of the Lord, and as John had foretold.

Matt. iii: 11. John says what I do "with water," Christ will do "with the Holy Ghost and fire." Christ poured out "the Holy Ghost" and it "fell on" and "set upon" them. Therefore, John "poured out" the water and it "fell upon," and "sat upon" the brow of the baptized, "all glistening with baptismal dew." Q. E. D.

Corollary 1. Baptism with water is a type of the Baptism of the Holy Ghost and not of death and resurrection.

Corollary 2. Pouring being the mode in the case of Christ's and John's baptizing, if it is not in any and every other, the burden of proof lies upon him who denies it.

Corollary 3. If immersion can be proved to be the mode of Baptism in any instance, it is, then, but a mode, not the only mode; and the Church still has Scripture for baptizing by pouring.

OPINIONS OF THE PRESS.

The Independent.

A VANDERBILT LEGACY.—The wealth of the Vanderbilt family will be a blessing to the suffering all over the country, as so much of it goes for establishing a most thoroughly equipped medical college. It will be remembered that Mr. W. H. Vanderbilt gave half a million dollars to the College of Physicians and Surgeons. They have a fine property, and an adequate building is now being erected. Mr. Vanderbilt's daughter, Mrs. William D. Sloane, and her husband, have undertaken to erect on the same property a maternity hospital, to be open to all women expecting to become mothers. It will accommodate five hundred cases in a year. Mr. and Mrs. Sloane will also give it ample permanent endowment. This is a much needed charity, and does honor to the wealth and Christian benevolence which gives it.

The Churchman.

THE ST. GABRIEL SISTERHOOD.—A member of Mt. Calvary church, Baltimore, has written to a Church journal complaining that he cannot induce the Assistant-Bishop of New York to prevail upon his daughter, now of full age, to withdraw from the Sisterhood of St. Gabriel. He says further: "I supposed that the Episcopal Church of the United States is founded upon what is right; is governed by Christian laws rather than legal laws; that the bishop of a diocese possessed some ecclesiastical authority," etc. We are sorry that Mr. White regrets his daughter's action. But he explains exactly the bishop's powerlessness, when he says that he, the father, has no legal redress in the matter. A bishop of the American Church is an American citizen, and will not, and cannot, go above, or behind, or beyond, or against, the law of the land. An essential law of the Church is obedience to law. The right upon which "the Episcopal Church is founded" is obedience to law. It obeys equally "Christian laws" and "legal laws." If Bishop Potter were to attempt to restrict the freedom of a member of Mr. White's family not of age, Mr. White would find that he would have legal redress against the Bishop. The State alone makes and enforces laws concerning personal liberty, and any person of full age can engage in any lawful occupation without let or hindrance.

The London Church Review.

THE PRESIDENT OF FRANCE.—The election was practically unanimous, and it speaks much for the wise and prudent rule of M. Grévy that he should be once more called upon to fill the post of the first magistrate of France at his advanced age—seventy-eight. It is noteworthy that M. Grévy, unlike the majority of his fellow-countrymen, is desirous of making himself as little prominent as possible; he has studiously sought after self-effacement, whereas the ordinary Frenchman, at least as he is conceived of by John Bull, is filled with vanity and is never so happy as when figuring before the public. The only objection that could be brought against M. Grévy was his great age; but this is a cycle in which old men figure largely. We have our own Grand Old Man, who on Tuesday attained the age of seventy-six; and in every rank of life old men are better than half the young ones. Archbishop Beresford was eighty-five when he died last Saturday, and Lord Tennyson is seventy-seven, the German Emperor eighty-five, and Prince Bismarck seventy.

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."

CHICAGO.

CHICAGO.—Western Theological Seminary.—Mention has already been made in these columns of the prize of \$100 instituted by Miss Jay, for the best essay on the foreign missions of the Church, written by a student of the Western Theological Seminary. The essays this year were by Mr. F. J. Hall, and Mr. Wm. C. De Witt, the latter being the winner of the prize. Both essays were excellent, and a special prize of \$20 was awarded to Mr. Hall. The reading of the prize essay was an occasion of great interest, and was attended by many guests. Luncheon was afterwards served and many hearty and enthusiastic speeches were made. Thus the first public occasion of the seminary, since the opening, was devoted to the cause of missions.

QUINCY.

PRE-EMPTION.—On the first Sunday after the Epiphany the Bishop made a visitation to St. John's church, and preached two very instructive and practical sermons. At morning service he celebrated the Holy Communion, and at evening service he administered Confirmation to a class of nine, presented by the rector, the Rev. Stuart Crockett. Owing to the inclemency of the weather and the almost impassable state of the roads, the congregations were not very large, and only 9 of the 29 candidates for Confirmation were able to be present. The Bishop will visit the church again in March to confirm those who were unable to be present at this visitation. This church has just been thoroughly renovated, and was never in a more prosperous condition. The Bishop expressed his satisfaction with the temporal and spiritual condition of the parish.

SPRINGFIELD.

ALBION.—St. John's church was fortunate in having the Bishop with them on Sunday, January 24, when assisted by the rector, the Rev. W. H. Tomlins, he celebrated the Holy Eucharist at an early hour, preached and confirmed after Matins and Litany, addressed the Sunday school in the afternoon, preached again at night and confirmed, and celebrated the Holy Communion the next morning. His sermons both morning and evening made a profound impression on the large congregations that listened with close attention.

MR. CARMEL.—A good work is being done here both in Church and school. A choral Evensong was well and fully rendered by the surpliced choir. The Bishop preached a stirring and most interesting sermon to a large congregation, and confirmed a class presented by Dean Hoyt, the priest-in-charge. The school, St. Maur's Hall, under the principal Miss Hutchison, is admirably fitted for the education of girls. The new buildings opened last November are elegant and comfortable.

GEORGIA.

BRUNSWICK.—The Bishop visited St. Mark's church on the morning of Jan. 16, preaching upon the Manhood of Christ. The service was read by the rector, the Rev. H. E. Lucas, assisted by the Rev. W. A. W. Maybin. The rector then presented six candidates for Confirmation. In the afternoon, eleven candidates (one in private), were presented by the Rev. Mr. Maybin, priest-in-charge of St. Athanasius mission, (colored.)

MARYLAND.

BALTIMORE.—St. Paul's Church.—The new parish house of this church, on Cathedral street, between Mulberry and Saratoga streets, is now finished. It is in the modernized Romanesque style of architecture, four stories high, and with a front of sand brick, laid in black mortar and ornamented with terra cotta tiles and Belville stone. The first floor has a Sunday school room, forty feet long by forty feet wide, and also two

rooms, connected by glass partitions, one of the rooms being large enough for choir rehearsals and the other for guild purposes. On the second floor are rooms for the assistant rector and for the ladies who have charge of the mission work. On the third floor are twelve sleeping rooms, and also a sitting and a dining-room, to be used by young women out of employment. The first floor is finished in white pine oiled, and the stairways are of ash. There is a laundry in the cellar, a place for drying clothes on the roof, and a lifter to raise or lower coals or other heavy things. The building is 42 by 75 feet, and cost \$18,000. Mr. T. Buckler Ghequier was the architect.

St. Paul's is not only the oldest congregation of any religious society in the city, but older than the city itself, even in its original character of a village. The first St. Paul's church seems to have been built about 1693 on Patapasco Neck. In 1730 an act was passed by the General Assembly for the building of "a church in a town called Baltimore town in St. Paul's parish." Under this act the vestry procured a lot, on a portion of which the present church stands and which comprised the square now bounded by Charles, Saratoga, St. Paul and Lexington streets. Near the centre of this square the second St. Paul's church was built in 1739. In 1779 it was resolved to build a new church, which was completed and opened May 30, 1784. This third church stood a little nearer Lexington street than the former building, and was surrounded on three sides by a graveyard. The fourth St. Paul's church was built in 1817 on the site of the present building, and was destroyed by fire April 29, 1854. The re-building of the edifice was begun at once, and the fifth and present St. Paul's church, was consecrated by the late Bishop Whittingham on January 10, 1856. The Rev. Dr. J. S. B. Hodges is the tenth rector of the parish, and by his energy and administrative ability has done much to develop its many good works. It is hoped the unfinished tower of the church will soon be completed. Among the many honored names on the roll of the parish are those of Moale, Luther Martin, Rogers, Merryman, Clagett, Ridgely, Grundy, Buchanan, Gibson, Lindenberger, Howard, Hollingsworth, Hoffman, McKim, Donnell, Lorman, Morris, Cooke, Hugh Davy Evans, Glenn, Alexander, Donaldson, Brice, Pennington and Reverdy Johnson.

DIOCESAN MISSION WORK.—Bishop Paret has undertaken, with vigor, mission work among colored people, and proposes to erect small chapels for their use in different parts of the diocese. The chapels will cost from \$700 to \$800 each. Mr. Ghequier is preparing plans for the buildings. He is also designing very handsome choir and clergy stalls for the new chancel at Mount Calvary church. The stalls are a gift of a member of the congregation and will cost \$800.

NEW JERSEY.

EPISCOPAL APPOINTMENTS. FEBRUARY.

- 14. A. M., St. John's, Chew Landing; P. M., Ascension, Gloucester.
- 21. A. M., St. Peter's, Spotswood; P. M., Holy Trinity, South River.
- 23. St. John's, Elizabeth. Convocation.
- 28. St. Peter's, Freehold.

CONNECTICUT.

NEW BRITAIN.—Death of a Priest.—The Rev. John H. Rogers, rector of St. Mark's church, died on January 23rd, of pneumonia. He was born January 4th, 1834, and was the son of the late Horatio and Susan (Curtis) Rogers. He graduated from Brown University in 1854, with the degree of A. M.

At first he applied himself to business pursuits, but he speedily relinquished them and entered the Berkeley Divinity School at Middletown, Conn. He was ordained priest by Bishop Clark, November 15th, 1863, being presented by the Rev. Dr. (now Bishop) Littlejohn, and as assistant to this latter clergyman he performed his earliest clerical work. His first parish was at Great Barrington, Mass., whence he was called to a parish on Staten Island; and this charge he resigned in 1868 to make an extended tour of Europe and the East, being absent upwards of four years. Upon his return from Egypt and Palestine he was seized with Syrian fever at Constantinople, so that his life was despaired of, and that illness left an enduring impress on his constitution.

After his arrival home he had charge

for a season of the church of the Redeemer, New York City, during the absence abroad of its rector, the Rev. Dr. Shackelford. Next he was settled over Christ church, Schenectady, N. Y., doing most excellent service there; and in September, 1880, he assumed charge of St. Mark's church, New Britain—the success of his labors there being a worthy culmination of his Christian work.

PROVINCE OF ILLINOIS.

KNOXVILLE—St. Mary's School.—This school has recently enjoyed a visit from the Rev. Dr. Cross, formerly of the old diocese of Illinois, and well-known to many of our readers through his published sermons and other books. Dr. Cross preached several times before the school, and his sermons were a rare treat. His diction (in purely extempore discourse) is as perfect as the most finished composition, and his delivery is very impressive. The school chapel is now in daily use, seated and thoroughly warmed by steam. No permanent chancel furniture is yet in place, as it is hoped all needs will in time be supplied by gifts. Teachers and pupils are making strenuous exertions to procure an organ, so much needed in the services.

MAINE.

AUGUSTA—St. Catherine's Hall.—On Christmas Day the work of raising funds for a chapel was begun by an offering in St. Mark's church. The Rev. W. D. Martin, Principal, appeals for funds for this most needed addition to the instrumentalities of Christian education at St. Catherine's, and truly says: "Nothing tends more seriously to blunt religious sensibility, to destroy the spirit of devotion natural to the young, and to secularize thought, than holding religious services in school-rooms and parlors."

Churchmen can do no better with the means at their disposal than to provide a chapel for every school that is founded to train the young in all that a Christian should know and believe. An attractive building, set apart for prayer and praise, and Sacrament, is an indispensable adjunct of every Church school.

MASSACHUSETTS.

EPISCOPAL APPOINTMENTS, 1886. FEBRUARY.

- 7. Sunday, A. M., St. James's, New Bedford; evening, Grace, New Bedford.
- 12. Friday, A. M., Groton School, Groton; P. M., Groton Mission, Groton.
- 13. Saturday, P. M., All Saints', Chelmsford.
- 14. Sunday, A. M., St. Anne's, Lowell; P. M., St. John's, Lowell; evening, House of Prayer, Lowell.
- 17. Wednesday, evening, St. John the Evangelist, Hingham.
- 19. Friday, evening, St. Augustine's, Boston.
- 21. Septuagesima, A. M., St. Paul's, Malden; evening, St. Matthew's, South Boston.
- 24. St. Matthias, evening, St. John's, Cambridge.
- 25. Thursday, evening, St. Paul's, Dedham.
- 28. Sexagesima, A. M., St. Thomas', Methuen; P. M., Christ, Andover.

ROSLINDALE.—Bishop Paddock visited the Sunday school and congregation on Sunday, the 24th inst. He catechised the scholars, preached and administered the rite of Confirmation to five persons, three men and two women.

CENTRAL NEW YORK.

EPISCOPAL APPOINTMENTS, FEBRUARY.

- 7. East Syracuse.
- 14. A. M., Manlius; P. M., Jamesville.
- 21. A. M., Waterloo; P. M., Seneca Falls.
- 24. Christ church, Binghamton.
- 25. A. M., Greene; P. M., Chenango Forks; evening, Whitney's Point.

CANASTOTA.—On Sunday, January 17, the hearts of the Church people in this place, were greatly gladdened by the opening of their new church, for which they had waited and worked so long. The service was conducted by the Bishop, assisted by the Rev. J. E. Cathell, of Oneida; the Rev. Wm. J. Wilkie, of St. John's School, Manlius; and the Rev. F. P. Winne, minister-in-charge. The house was more than filled, many being unable to gain entrance. The Bishop's sermon, replete with instruction, will long be remembered by those who were privileged to listen to it, and to take in its holy and Christly teaching. The music was well rendered by the choir and by friends who kindly assisted on the occasion. The building, designed by Mr. W. J. Tillotson of Oneida, and erected by local labor, is of excellent proportions, most Churchly in appearance both within and without, and can hardly fail to be a constant reminder of the object for which it stands amongst us. The chancel window (memorial, and made by J. & R. Lamb, of New York) is the gift of Mr. F. P. Winne. The central division of it contains the symbol of the Holy Trinity,

upon a ground-work of passion flowers, while the side lights are filled, the one with lilies, and the other with roses. The effect of the whole is very beautiful. The windows of the nave, which are very handsome, were presented by Dr. Wm. Taylor, and the neat and appropriate chancel furniture by the Bishop. The nave will contain sittings for nearly two hundred. The cost of the whole, exclusive of gifts, will be about \$2400, of which a portion remains to be provided for.

May this new house of prayer be, as God intends His Church to be, a fountain of light and life to all who dwell about it.

VERMONT.

NORTHFIELD.—Sunday morning, Jan. 17, the Rev. F. C. Cowper officiated in St. Mary's church for the last time as rector of the parish, and left town on Monday, for his new field of labor in the diocese of Pittsburgh, Penn. His district lies in a semi-circle of fifteen miles to the west of Phillipsburgh, and comprehends a population of ten thousand. A pleasant reception was held on the evening of the 11th at the house of Dr. Bradford, for the purpose of giving Mr. and Mrs. Cowper an opportunity of meeting again socially, prior to their departure, the members of the congregation. A vestry meeting was also held the same evening at the same place, at which time resolutions of regret and good-will were unanimously adopted by both vestry and the large number of the parish present.

WESTERN NEW YORK.

MEDINA.—The Bishop visited St. John's church, the Rev. W. W. Walsh, rector, on the first Sunday after Christmas. At the evening service he confirmed nineteen persons.

MICHIGAN.

SAGINAW.—St. John's church has a vested choir composed of 70 boys and young men. This choir has sung at all the Sunday services since last June, and is constantly growing in favor. From the first, the rector has had the earnest and hearty support of his vestry, and also, of every member of the parish. The present rector, the Rev. B. F. Matrau, took charge of the parish in May, 1883. At that time the congregation was worshipping in an old dilapidated frame church, and the number of communicants reported was 190. Now it has a handsome stone church, with a seating capacity of 500, and reports a communicant list of 435. At North Saginaw the rector has built a mission chapel—Calvary—which has a communicant list of 90. Large Sunday schools are held both in the parish church and in the chapel.

The parish is just on the eve of erecting a commodious guild house, to be used as a general headquarters for the work of the Church.

The Holy Eucharist is celebrated every Sunday, and on all Holy days.

The parish is entirely free from debt and prosperous.

NORTHERN NEW JERSEY.

NEWARK—St. John's Church.—On the eve of the Feast of the Conversion of St. Paul, eleven members were received into the Guild of the Iron Cross, in this church, by the rector, the Rev. A. L. Wood. The service consisted of shortened Evensong, which was heartily rendered by a surpliced choir numbering about twenty-five men and boys. The reception followed the processional hymn. The members of the guild stood at the chancel rail, and as each made his profession to the rules of the guild, he knelt and received an iron cross, and the rector's blessing. The office was very impressive, and was witnessed by a large congregation.

The Rev. Thos. F. Gailor, Professor of Ecclesiastical History in the University of the South, preached an excellent and very practical sermon from Phil. iv: 8, in which he eloquently urged the members of the guild to live up to their obligations, which are to promote temperance, reverence, and chastity among men.

TENNESSEE.

NASHVILLE—Convocation.—This convocation met on Tuesday, January 19th, in St. Peter's church. There were present of the clergy, the Rev. Drs. Wm. C. Gray, and H. R. Howard, the Rev. Messrs. T. F. Martin, P. A. Fitts, C.

M. Gray, Cabell Martin, M. M. Moore, Hubert Grabau, and Wm. G. G. Thompson. The following delegates represented the laity: Messrs. J. W. Fisher, P. M. Radford, J. T. Odom, J. K. Williams, F. M. Clark, J. Orr, and Geo. W. Jackson.

Tuesday night the convocation sermon was preached by the Rev. H. R. Howard on "Culture and Christianity." Wednesday, at 11 o'clock, the Holy Communion was celebrated by the dean, the priest-in-charge serving. The Rev. Chas. M. Gray preached on "The Manifestation of Christ at Cana and Galilee." At Evensong, the Rev. Hubert Grabau preached on "The Childhood of Christ."

On Thursday, after the Celebration, the Rev. P. A. Fitts read an essay on "The Church, the Keeper of the Bible;" which was much appreciated, and at night, after the final Evensong of the convocation, the Rev. Wm. G. G. Thompson preached on "The Presence of Christ, though hidden, in the Church and Sacraments." The services were admirably attended, while the hearty responses and singing will not soon be forgotten.

There were business meetings daily at 9 A. M., and 12:30 P. M. The subject of the "Otey School for Boys" was thoroughly discussed, the only regret being, that the head master was not there to report.

Over \$300 have passed the treasurer's hands since the last meeting at Cedar Hill in October. Everything was reported to be flourishing. New missions were opened, and the good work of this convocation is being felt more and more, for good, in this large and important diocese.

St. Peter's church, till lately has been a mission of Christ church, Nashville, but it has now its own priest, the Rev. Cabell Martin, under whose care it is thriving. It is hoped that at no distant date this will be a parish. The Sunday school at present is one of the largest in the city, and is steadily increasing.

PITTSBURGH.

PITTSBURGH—Convocation.—The Southern Convocation was held in Trinity church, Tuesday and Wednesday, Jan. 26 and 27. An unusual interest was manifest, and large and attentive congregations were present at all the services.

The convocation began its session on Tuesday evening. The sermon was delivered by the Rev. Wm. Rainsford, rector of St. George's church, New York City. On Wednesday morning, service was held at half-past ten, after which the Bishop preached the sermon. In it he reviewed the work of the past four years, and spoke encouragingly of the work of the future.

At noon a meeting for men only was held, and fully five hundred were present. The Rev. Mr. Rainsford, delivered a most eloquent and stirring sermon. The effect of this meeting was excellent, and the interest manifested before and after was exceedingly interesting. The Mission services held in Trinity church, New York, had been much commented upon by the business men. Some were doubtful as to the good results, but all doubts were dissipated by this noonday meeting in Trinity church. The sermon was manly and to the point and was well received.

At 3 P. M., the Rev. Mr. Rainsford, addressed the clergy and gave excellent counsel and encouragement to his brethren in the ministry. At 7 P. M., the Rev. Dr. Langford, the Gen. Secretary of the Missionary Board, preached a sermon, exhorting his hearers to give more liberally to the missions of the Church.

At the business meeting of the convocation, it was decided to hold the next session in St. Stephen's church, McKeesport, the Rev. H. Greenfield Schorr, rector.

CENTRAL PENNSYLVANIA.

LANCASTER.—Sunday School Institute.—On Wednesday, January 20th, the sixth regular meeting of the Sunday School Institute was held in St. John's parish. The morning session was opened with the Holy Communion celebrated by the Bishop, assisted by the rector, the Rev. J. Edward Pratt. Immediately after this service the congregation adjourned to the Sunday school room where the business meeting was held.

The following programme was suc-

cessfully carried out: Model Lesson for Adults, Teacher, the Rev. A. C. Powell, of York; Best Method of Conducting a Sunday School, by the Rev. A. T. Sharpe, of Marietta; Church Teaching of the Tabernacle Illustrated with a Model, by the Rev. John Graham, of Manheim; Progress of the Institute and Review of the First Year's Work, by the Rev. F. J. Clay-Moran, of Columbia; Question Box; Method in Teaching, by Prof. E. O. Lyte, of the State Normal School at Millersville; Sunday School Libraries, by the Rev. Wm. F. C. Morsell, of Philadelphia. Discussions followed the model lesson and each one of the addresses or papers. The question-box yielded a number of written questions which were distributed among the clergy, and all of which were instructively answered. The question-box is an important feature of the programme. It welcomes queries on all sorts of Sunday school topics.

During the noon recess the ladies of the parish showed their generous hospitality by serving a luncheon to over 150 persons.

Sunday school workers will be glad to know that Prof. Lyte's paper on Method in Teaching, and that by Mr. Morsell on Sunday School Libraries, will soon be published in the American Church Sunday School Magazine.

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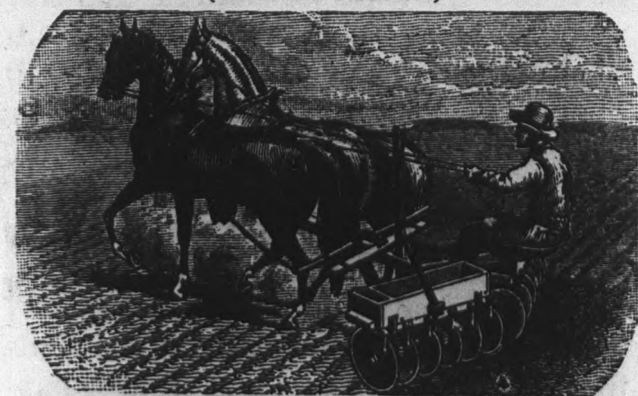
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