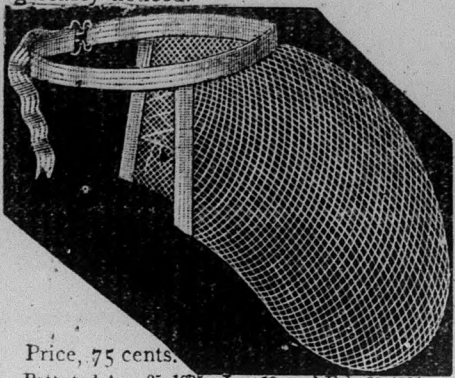




**ABOUT THE HEALTH BRAIDED WIRE BUSTLES,**  
 Made only by the  
**WESTON & WELLS M'F'CO.,**  
 Philadelphia, Pa.

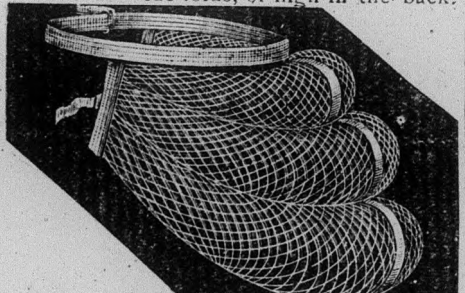
Dealers who keep the following styles of Bustles are sure to suit every customer, because they are made to conform to all prevailing styles and tastes in dress. They are the lightest, strongest and most pliable bustles made. They yield to the slightest pressure, yet immediately return to their proper shape after the severest usage, and they properly sustain the heaviest drapery, so that the wearers are never mortified by their being crushed or bent into ridiculous shapes. This means a great deal to sensitive ladies who desire to be able to rise, in a car or at church, without that furtive attempt at "re-arrangement," which is so often disagreeably noticed.



Price, 75 cents.  
 Patented Aug. 25, 1885; Jan. 19, and Feb. 23, 1886.

**THE LADY WASHINGTON.**

This Bustle is made of plated steel wire of fine quality, braided into a torsion spring, which gives it great strength and elasticity. It can be so arranged by the wearer, that the drapery will hang in narrow or wide folds, or high in the back.

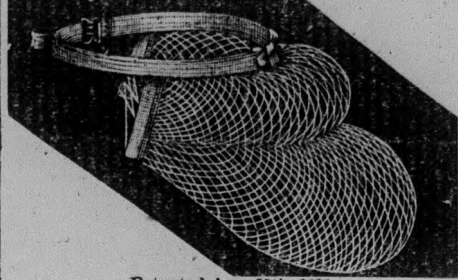


Patented Mar. 23, 1880; Aug. 23, 1881; Aug. 25, 1885, Jan. 19, 1886.

**THE HEALTH BRAIDED WIRE BUSTLE, No. 3.**

This is the "old reliable." It is perfect fitting, light and durable, made of blue tempered watch-spring steel, and also of fine steel wire plated. Its popularity is shown by its large sale during the past

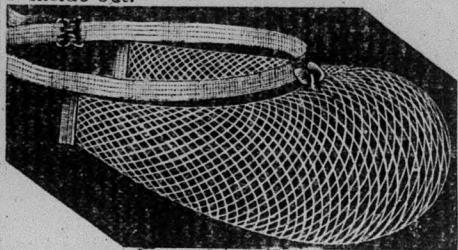
year, being more than twenty times that of any other bustle in the market. Price, 75 cents. The same Bustle is made with two rolls (No. 2), a little smaller, and lower in price, 65 cents.



Patented Aug. 25th, 1885.

**THE PLATED BRAIDED WIRE BUSTLE, No. A.**

This is an elegant Bustle, made in one braid. It is of good medium size, and the best that can be made for the money, 50 cents. It is reversible, making a different style, narrower, by simply turning it inside out.



Patented Aug. 25, 1885.

**THE CINDERELLA BUSTLE.**

This is something very nice for little misses, or for ladies who do not want the extreme of fashion, and yet like to dress somewhere near as others do. It is a very nice little bustle, just little enough—not too little—made of white wire; very durable, and sells everywhere, at 25 cents.

There are other special styles, but these are the leading ones. They are remodelled frequently from the best shapes adopted in the fashionable world, and ladies wearing them can be sure that while preserving health they are wearing the latest and most tasteful styles.

Price lists sent to the trade on application. Goods sent on receipt of retail price if you do not find them where you trade.



**The WESTON & WELLS M'F'CO.**  
 1017 Chestnut St., Philada., Pa.  
 We also manufacture at  
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 and 12 Rue L'Échiquier, Paris, France.

**Colds, Coughs, Bronchitis,**

And other affections of the Throat or Lungs, are speedily cured by the use of Ayer's Cherry Pectoral. This medicine is an anodyne expectorant, potent in its action to check the advance of disease, allaying all tendency to Inflammation and Consumption, and speedily restoring health to the afflicted. \*\*On several occasions, during the past year, I have used Ayer's Cherry Pectoral. In cases of severe and sudden Colds, if used according to directions, it will, judging by my experience, prove a sure cure.—L. D. Coburn, Addison, N. Y.

Last December I suffered greatly from an attack of Bronchitis. My physician advised me to take Ayer's Cherry Pectoral, which I did. Less than a bottle of this medicine relieved and cured me.—Elwood D. Piper, Elgin, Ill.

Ayer's Cherry Pectoral once saved my life. I had a constant Cough, Night Sweats, was greatly reduced in flesh, and declining rapidly. One bottle and a half of the Pectoral cured me.—A. J. Eidson, M. D., Middletown, Tenn.

**LUNG COMPLAINTS.**

I have no hesitation in saying that I regard Ayer's Cherry Pectoral as the best remedy within my knowledge for the cure of Colds, Chronic Bronchitis, Coughs, and all diseases of the Throat and Lungs.—M. A. Rust, M. D., South Parish, Me.

About three years ago, as the result of a bad Cold, I had a Cough, from which I could get no help until I commenced using Ayer's Cherry Pectoral. One bottle of this medicine effected a complete cure.—John Taoley, Ironton, Mich.

An experience of over thirty years enables me to say that there is no better remedy for Sore Throat and Coughs, even of long standing, than Ayer's Cherry Pectoral. It has ever been effective in my personal experience, and has warded off many an attack of Croup from my children, in the course of their growth, besides giving effective relief from Colds.—Samuel Motter, Editor of the *Emmitsburg Chronicle*, Emmitsburg, Md.

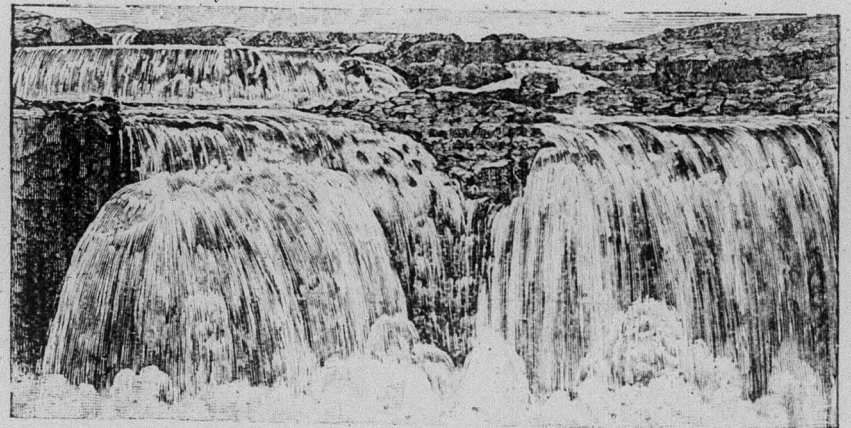
I have used Ayer's Cherry Pectoral, in my family, for a number of years, and with marked success. For the cure of Throat and Lung Complaints, I consider this remedy invaluable. It never fails to give perfect satisfaction.—Elihu M. Robertson, Battle Creek, Mich.

We have used Ayer's Cherry Pectoral, in our family, a great while, and find it a valuable medicine for Colds, Coughs, and all diseases of the Throat and Lungs.—Alice G. Leach, Jamaica Plain, Mass.

Two years ago I was taken suddenly ill. At first I supposed it was nothing but a common cold, but I grew worse, and in a few weeks, was compelled to give up my work. The doctor told me that I had Bronchitis, which he was afraid would end in Consumption. I took two bottles of Ayer's Cherry Pectoral, and was entirely cured.—J. L. Kramer, Danbury, Conn.

**Ayer's Cherry Pectoral,**

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass. Sold by Druggists. Price \$1; six bottles, \$6

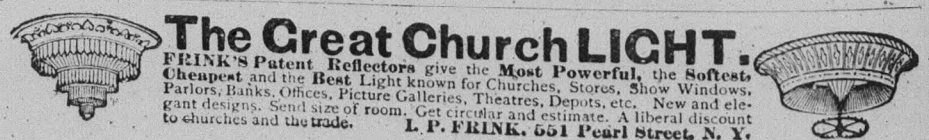


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 Splendid Chance to Help Build a Great City.

**SIOUX FALLS** occupies the same relation to Dakota as a distributing point that Omaha, Kansas City, Denver and St. Paul occupy to their respective states. It has a population of 8,000 and three great systems of railroads—the Burlington, Cedar Rapids & Northern, Chicago & Northwestern, and Chicago, Milwaukee & St. Paul—fine system of water works, gas and electric light, ten wholesale houses, numerous manufactories, immense granite quarries and water power, territorial school for males, Baptist and Episcopal colleges. Here is a grand opening for wholesale houses and factories to do the business of the State of Dakota. We have for sale a large amount of valuable property in Sioux Falls and other county seats, also a fine paying hotel, at bargain that will surprise the purchaser. Surrounding Sioux Falls is the finest farming country in the world for **STOCK AND GRAIN**, and we know very near this thriving city at from \$6 to 10 per acre. We are members of the Iowa, Minnesota and Dakota Land and Emigration Association, and give **FREE TRANSPORTATION** over the C. & N. Railway to all purchasers of property. Send for pamphlets and information to

**PETTIGREW & TATE, Sioux Falls, Dakota**



**The Great Church LIGHT.**

FRINK'S Patent Reflectors give the Most Powerful, the Softest, Cheapest and the Best Light known for Churches, Stores, Show Windows, Parlors, Banks, Offices, Picture Galleries, Theatres, Depots, etc. New and elegant designs. Send size of room. Get circular and estimate. A liberal discount to churches and the trade.  
**L. P. FRINK, 551 Pearl Street, N. Y.**

**SOME** Why not start a business of your own? We make every reader of **THE LIVING CHURCH** the grandest offer any **Responsible House** can make you. Hitherto Photography was considered an art requiring years of study and practice, and very costly apparatus, but since the introduction of **Gelatine Bromide Process Dry Plates**, any one having common sense and a small capital to buy an outfit will be able to make the finest Photographs without the aid of a teacher, either to make money or merely for amusement. Boys, Young Men, and Ladies, cannot engage in a more genteel or profitable business than photography. Hundreds will employ you to photo Houses, Landscapes, Residences, Family Groups, Farm Stock, Churches, Factories, etc. You start out in the morning with a good stock of Dry Plates and Camera in hand, all weighing but a few pounds, and the novelty of having a photographer with full equipment appear unexpectedly at the very door, at once excites curiosity; the whole family cannot resist the temptation to have a photograph of themselves or some favorite article and it is so "cute" to have it done right at home, no fixing up to do. Every negative is worth from \$1 to \$10 to you. **The Empire Camera** is without doubt the most beautiful and finely executed piece of mechanism ever offered to the public in the and is highly polished, with nickel trimmings, and is making up a fine piece of apparatus. It 3x8 Portraits, Cabinets and Cards. **The Empire Camera**, one Double Dry Plate Holder, one varnished wooden Carrying Case, one complete outfit, **31 different articles**, all boxed, \$30, \$10 with order and balance. \$20 C. O. D. If you will send this advertisement and \$30 in full before **March 1st, 1887**, we will place in box one Negative Box worth \$2.50 **FREE**. Do not be deceived by Cheap Photo Equipments. You better pay a few dollars more and obtain something you are not ashamed to uncover before people. 80-page book "How to Make Photos," and 5x8 Portrait made by Empire Camera, 24 cents (none free). We send hundreds of references, if necessary, but only have space for a few. Write and enclose stamp, they will tell you what they think of the Empire Equipment: W. E. Crumrine, Akron, Plymouth Co., Iowa; J. H. Bell, Steel, Belmont Co., Ohio; C. H. Smith, Flint, Mich.; Elmer E. Carr, Bynum, Hartford Co., Md. Our \$25 **Magic Lantern**, **1st March 1st, 1887**, only \$12; \$4 Cash and C. O. D. \$8; if you send \$12 with order will put 12 slides in box free. Catalogue and references for stamp. Address **EMPIRE COPYING CO.**, 351 Canal St., N. Y. P. S.—Recollect our offer in former issue this paper headed "Holiday President," or a Life-size Portrait framed worth \$54 for \$9.75, not good after Feb. 1, 1887, after that date will cost you \$54.

**NEW** **EMPIRE EQUIPMENT** complete consists of one Lens (extra good), one Tripod, one handsome strong and light, combining all the latest parts that makes portraits indoors or out, also landscapes; one complete **chemical outfit**, and one complete **printing outfit**.

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**COMMUNION WINE.**  
**CONTRA COSTA**  
 130 La Salle St., Chicago.  
 Pure "Altar" and Family Wines exclusively from California grapes. Samples on application. Reference to clergy now using them.

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 Sold by ALL DEALERS throughout the World.  
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**PATENT ANTI-SLIPPING RUBBERS!**  
 A CREEPER AND RUBBER COMBINED.  
 An ordinary Rubber Shoe with **STEEL POINTS** so inserted and bound together by an interior thin metal plate, that they cannot tear out. Sensible Practical.  
 Men's, \$1.25; Women's, 75 cts. Extra when mailed. Men's, 25c.; Women's, 12c. The trade also supplied.  
**B. C. TILLINGHAST, Rubber Stores,** 12 and 14 South Second Street, Philadelphia, Pa.

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

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 Postal Card. Buy one and send to **THE FREE PRESS CO., Detroit, Mich.**, for a **FREE** sample copy of that unrivalled and **FAMOUS NEWSPAPER**  
**THE WEEKLY DETROIT FREE PRESS.**  
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**4 MONTHS ON TRIAL**

# The Living Church.

SATURDAY, JAN. 22, 1887.

## To the Readers of the Living Church!

This announcement will be of interest.

### One Thousand Beautiful Presents,

will be distributed among the readers of this journal, as fast as the conditions below are complied with. These are not cheap chromos or plated jewelry, but one thousand

### Churchman's Centennial Kalendars,

as good as gold, and not to be had anywhere for less than 50 cents each. To any one sending the name of a new subscriber and One Dollar, a copy of this superb Kalendar (in a box)

#### Will be sent Post-paid.

This leaflet Kalendar is unquestionably the most attractive, artistic and useful that has yet been published. It is designed for the Vestry room, Study, Parlor and Office; in the shape of a Maltese Cross, beautifully printed in colors; arranged to stand up on the table or hang upon the wall. Size of Cross, 8x8 inches, with leaflet-calendar in centre. To Clergymen and Choir Masters it will be a great convenience, as it contains all needed information for the services, on leaflets which may be detached for reference in Choir or Chancel. To all Churchmen it is of value as a means of information, for it contains a concise explanation of the Church Seasons, Festivals and Fasts; it also gives the Introits, proper Psalms and lessons for the day. Appropriate texts and beautiful quotations have been selected for each day.

Those who propose to make application for one of these beautiful Kalendars, should be prompt. Of the entire edition there are

#### Only One Thousand Left.

and it is estimated that they will all be distributed within thirty days, under this offer. Make all money orders, etc., payable to THE LIVING CHURCH, Chicago.

## HE KNOWETH THE WAY THAT I TAKE

BY MABAH.

What matter tho' shadowed my pathway?  
Tho' storm-clouds above me may break?  
My Father controlleth the tempest,  
"He knoweth the way that I take."

"He knoweth!" Blest words of consoling!  
What need to start back in alarm?  
He'll guide and protect me from danger,  
Will shield me from all that can harm.

"He knoweth!" No need to be fearful,  
To peer thro' the darkness and gloom  
That shadows the face of the Future,  
From dawning of life to the tomb.

Be still, then, weak, questioning spirit!  
The duties that wait thee, perform;  
Be sure thou'lt be guided in safety,  
Be shielded from hurt in the storm.

"He knoweth," yes, knoweth my weakness,  
He knoweth my folly and pride,  
Affliction He sends to refine me,  
As gold in the furnace is tried.

Take courage, my soul, and press forward!  
The duties of life undertake,  
As gold I shall be when He's tried me,  
"He knoweth the way that I take."

## NEWS AND NOTES.

No more liquor will go to Alaska by permits of the War Department, except wine for sacramental purposes.

EIGHTY-NINE clergymen of the Church of England whose gross incomes from all sources averaged only £137, were applicants for relief at the last meeting of the Court of Assistants of the Sons of the Clergy Association, when the sum of £2,017 was awarded in grants.

THE Rev. Mr. Harris, a missionary who has just returned from Japan, declared in an address in San Francisco that Christianity had made remarkable progress in the land of the Mikado. He predicted that by the close of this century Japan would accept Christianity as its national faith.

GOVERNOR OGLESBY, of Illinois, although well toward seventy years old, has the heart and spirit of a boy, and Christmas Day is to him the most notable one of the year. It was celebrated this year in the governor's mansion at

Springfield, the tree loaded with presents for all the members of his family being presided over by the governor himself, his ruddy face beaming with joy as he distributed gifts to young and old.

THE editor of the *Spirit of Missions* corrects a mistake in the Calendar which the Board of Managers presented to the clergy. In it the feast of SS. Simon and Jude was assigned to the 21st instead of the 28th Oct. We would add that corrections are needed in the table of lessons for January. The second lessons for Sunday evenings, the 2nd and 16th, are from I Cor., not from II Cor. If the mission funds are to be expended in intruding upon the field of private enterprise, it would be well that accuracy should be sought.

THE outrageous treatment of the Chinese in Wyoming and Washington territories, and the general persecution on the Pacific slope, together with the criminal indifference of Congress, have already borne sad fruit in China, where a spirit of retaliation has been engendered, and our West China mission is for the present broken up. All Christian people, and all true patriots, ought to arise in defence of the oppressed Chinese, and insist upon it that the fullest protection be secured to them throughout the land.

THE action of the trustees of the church of the Reformation, New York City, in removing a cross which had been placed upon the altar, has caused the resignation of its devoted rector. The reason assigned by the trustees for their extraordinary action is that the terms of the trust forbid anything of "ritualism" in the church. For the same reason, they should remove the altar itself and forbid the use of the Prayer Book, surplice, and above all, the black gown. When Methodists, Baptists, Presbyterians, etc., freely use the cross, when it is so common in all "low" churches as seldom to excite remark, we can scarcely see how the trustees can justify their action upon even a strained construction of the terms of the trust.

THE following is a translation of a Welsh anonymous letter received by Mr. Venables Williams, vicar of Colwyn Bay, showing how Irish notions have been imported into and have apparently taken root in hitherto peaceful and law-abiding Wales:

Mr. Williams, Sir—This note is a warning to you to inform you that if you do not make a reduction of 25 per cent. in the tithe of your parish, your house, yourself and all you possess will be dynamited and blown up. What will a man do in exchange for his life? Take this as a warning, for in the hour you think not the Son of Man will come. (The Lord reigneth.) Justice to Wales!  
Yours,

TWO HOME RULERS, WELSH DETERMINED.

We are willing and determined to sacrifice our lives for the rights of our country. (Wales and Welsh forever!)

GERMAN papers of a few weeks ago give accounts of a singular ceremony at Merseberg, in Prussian Saxony. At the re-opening of the fine old cathedral there, after the restoration of the interior, the service was conducted at a temporary altar, the high one of the church being without a crucifix. At the close of the ceremony the Crown Prince of the German Empire, who was present, brought a fine new crucifix from a table

in the vestry, and placed it upon the altar with his own hands, remaining for a short time in silent prayer in front of it. This the *Hallesche Zeitung*, from which the report of the proceedings is in the first instance taken, regards as an auspicious omen that his Royal Highness will permit no interference with the orthodox standards of the Prussian Establishment after his father's death.

At a large meeting held in London in support of the project to erect a Church House as a memorial of the Queen's jubilee, the Archbishop of Canterbury took a decided stand in favor of the union of the Convocations of Canterbury and York.

"Who would believe," he said, "that in the nineteenth century the whole of England was divided by a zigzag line from east to west, and that all the deliberations of the Church had to be carried on partly on one side and partly on the other? Questions are really considered in duplicate, and a decision may be arrived at by a narrow majority on one side of the line, and an opposite decision arrived at by an equally narrow majority on the other side. This is not a desirable state of things, and conflicting decisions could not take place if a general meeting-place for the discussion of Church affairs existed. In these days communication is so rapid and so easy, that it is clear that circumstances and events will drive us to have, not two provincial synods, but one national synod."

This bold declaration of the Primate in favor of a reform which, till quite recently, might have been thought remote, at once brings it to the front as the great practical question for the Church of England to determine. The movement for the union of the Convocations of Canterbury and York has gained a new significance from the fact that the Archbishop has declared himself in favor of it. If the new Church House is likely to help forward so desirable a consummation, there can be little doubt that its erection will call forth ten-fold more enthusiasm than if it had been intended merely to be a sort of recognized Exeter Hall for public gatherings, with side rooms for the convenience of Committees of Convocation. The Church House is now bound to rise, and its erection will, in all probability, have a most important bearing on the future of the Church of England.

THE *St. James's Gazette* chronicles a strange illustration of primitive simplicity, as shown in the action of a friendly society in an Essex village. In return for their contributions, each of its five-and-twenty members was entitled to an allowance in sickness of seven shillings a week. To the wise men of this modern Gotham actuarial calculations were a vanity and banks an untrustworthy innovation. Their money was deposited in a bag, that bag in a box, and that box beneath a member's bed. For further security, the key of the box was entrusted to another member. This, however, would seem to have been a mere constitutional formality, since the box could be opened without the assistance of a key. On recourse being had, last week, to this jealously guarded treasury for an instalment of sick pay, it was found empty but for a florin. Consternation now reigns in Pattiswick, and it is agreed that there must have been a flaw somewhere in an otherwise perfect system.

THE late Bishop MacDougall was a member of the medical profession, for which he was educated at King's College, London, where he obtained the gold medal in 1837. He became a Fellow of the R. C. S. L., and demonstrator of anatomy at King's College. When he threw up a lucrative medical practice to take Holy Orders his ordination might have been easy and direct, yet he preferred first to graduate at Oxford, taking B. A. from Hertford College in 1844. He proceeded D. C. L. ten years later. His prospects as a clergyman were most promising, but he relinquished them all when offered, in 1847, by Bishop Blomfield, the appointments of chief missionary and principal chaplain to Borneo and the Eastern Archipelago, going out with Rajah Sir James Brooke, and afterwards accepting the much-enduring and poorly endowed bishopric of Labuan and Sarawak, which he held from 1855 to 1868. Whilst there his medical and scientific knowledge was of great value; and once, when on board a British gunboat which was attacked by four piratical junks, the Bishop proved himself a brave combatant, and afterwards acted as a skilful surgeon towards the wounded. But a graphic account of the engagement, from his pen, which appeared in *The Times*, brought down upon him the censures of a number of easy-going Christians at home. Dr. MacDougall was, about the year 1861, well known in Ireland, attracting attention by his being the first unshaven prelate, or perhaps cleric, who had then appeared in the country. Archbishop Whately greatly enjoyed his interesting accounts of his diocese, and had him as a guest at the palace at several of his Grace's monthly clerical dinners. After his retirement from Borneo in 1868 the Bishop held a living in Ely diocese, and became subsequently Archdeacon of Huntingdon. But on the translation of Bishop Harold Browne to Winchester, Dr. MacDougall followed him, being appointed Archdeacon of the Isle of Wight, where he held the living of Shorwell. In its churchyard his burial took place, the body having been carried thence from Winchester cathedral.

## ENGLAND.

Something like a century ago the west end of Hereford cathedral fell, and what is regarded as an abortive substitute, took the place of the ruined part. It is now proposed, as a fitting memorial of the Queen's Jubilee, to rebuild the ancient structure, and the dean and Chapter have appointed a committee to take the matter in hand. The cost is estimated roughly at £80,000. In the intervening years between 1840 and 1863, about £45,000 was expended in restoration of the Lady Chapel, the sub-structure of the tower, and general repairs, so that the capitular body has at present but light funds to help the proposed new restoration.

A memorial to the late Bishop Hannington, of East Equatorial Africa, has been erected in the parish church of the Holy Trinity in his native place, Hurstpierpoint, and was unveiled at an afternoon service on St. Andrew's Day. It consists of a brass figure in episcopal garb, set in Galway marble, with the following inscription:

"James Hannington, D. D., born at St. George's, Hurstpierpoint, 3rd September, 1847; consecrated first Bishop of Equatorial Africa, 24th June, 1886"

and killed on the north-east shore of the Victoria Nyansa, 20th October, 1885; Evangelist and Martyr."

It is proposed to erect in the rural deanery of Stockport, in connection with the Bishop of Chester's fund, ten new churches, at an estimated cost of £77,000, and fifteen mission-halls at an additional cost of £6,000; £10,300 has already been subscribed.

The Archbishop of Canterbury has conferred the degree of B. D. upon the Rev. William Crisp, canon and chancellor of Bloemfontein cathedral. Canon Crisp has translated the New Testament into the Serolong dialect of the Sechuana language, and is the author of a Sechuana grammar.

#### NEW YORK

CITY.—Leading members of the church of the Reformation held a meeting on Friday evening, Jan. 7th, in the matter of the resignation of their minister, in consequence of the removal of a cross by the trustees, which had been placed upon the altar. No discussion was had in regard to the action of the trustees, but a committee of eight members was appointed to prepare a petition to the trustees, and such petition was read at the close of the service on the following Sunday evening. The petition spoke of the peculiar trial through which the church was passing in consequence of the contrary action of the trustees and the minister; did not see how a simple cross upon the holy table was a "ritualistic feature" forbidden in the will of their deceased benefactor, but considered it a legitimate symbol of Christianity whether without or within, and expressed the opinion that the good feeling and fellowship existing in the church and congregation were imperiled by what seemed to them an inadequate cause and prayed that some way of reconciliation might be found by which they might continue to enjoy the fellowship and ministrations of their pastor. In accordance with a resolution adopted by the congregation, the petition was presented by the committee to R. Fulton Cutting, one of the trustees.

Calvary church is carrying on in the eastern part of the city, a highly successful mission, called Galilee Mission. In addition to the services on Sunday, exercises are going on every evening, in the way of meetings, entertainments, etc. The Church is proposing to have a lodging house to accommodate two or three hundred men, and may also start a coffee house in connection with it.

The Church German Society held its annual meeting on Tuesday, Jan. 11th, electing as president, *ex officio*, Bishop H. C. Potter; president, the Rev. Dr. J. R. Davenport; vice-president, the Rev. M. L. Woolsey; general secretary, the Rev. Johannes Rockstroh; treasurer, Mr. A. C. Zabriskie. The society also elected an efficient body of managers. It publishes a paper printed in German, called *Der Kirchenbote*, which was spoken highly of by the Rev. Mr. Anketell, now acting as chaplain in Bellevue Hospital. He said the paper was eagerly sought for in the places where he ministered. Others testified to the value of the paper in their work among the Germans. The circulation of the paper is steadily increasing.

PORT CHESTER.—On Sunday evening, Jan. 9th, the Rev. Samuel W. Young was installed rector of St. Peter's church. The Rev. Dr. Mulcahey, minister in charge of St. Paul's chapel, New York City, represented the Bishop. He was assisted by the Rev. Charles Canedy, rector of Trinity church, New Rochelle, and by the Rev.

Mr. Holmes, rector of Trinity church, Mount Vernon. The parish intends putting up a new structure on West Chester Avenue.

MT. VERNON.—The Rev. Stephen F. Holmes delivered an address on the eighth anniversary of his rectorship in Trinity church on the second Sunday after Christmas, January 2. He said that the most important occurrence of the year had been the extension and improvement of the Church edifice. The cost of the whole work, including everything—carpets, cushions, windows, etc., has been \$7,179.17. Special gifts, in the way of windows, etc., included in this calculation, amounted to \$892.25. During the year there have been baptized 8 adults and 27 children, in all 35; 8 marriages and 14 funerals; 35 persons have been confirmed. There are 194 names on the roll of the Sunday school and more than 23 officers and teachers.

The average attendance at the Holy Communion at the 10:30 o'clock Sunday morning services throughout the year appear to have been 82 and at the early Sunday Celebrations nearly 14. On the Sunday after Ascension Day—the day on which those newly confirmed received their first Communion, there were 146 at the Lord's Supper—the largest number, it is likely, that ever received the Communion at one time in this church, as was the class for Confirmation the largest ever presented here on one occasion. The entire income from every source (except of course through the mortgage and loans) has been \$5,697.86, an amount \$1,903.32 beyond the total income of the year 1885, while at the same time the receipts from pew rents have been also in excess of those in 1885 by the sum of \$407.22.

#### LONG ISLAND.

DOUGLSTON.—On Sunday afternoon, January 9, the Rev. Dr. H. M. Beare for 41 years rector of Zion church, died at the rectory after a prolonged illness, in the 70th year of his age. With the exception of the Rev. Dr. J. Carpenter Smith, rector of St. George's, Flushing, Dr. Beare enjoyed the longest rectorship of one church, of any clergyman on Long Island. He had calls to other and important parishes, but would never leave the church of his love and, indeed, seemed bound up in the welfare of the people. For years he had been so feeble that others largely conducted the service, but when possible he was always present, taking a deep interest in his flock. He was greatly beloved wherever known and especially by the poor, to whom he gave nearly everything he had. He belonged to an old New York family which had long been connected with Trinity church.

The funeral of Dr. Beare took place on Friday at 12:30, a special train going out from Hunter's Point. There were eleven clergymen present, among them Dr. Seabury who was related to the deceased. At the hour appointed the clergy moved in procession to the church, at which was gathered an immense congregation. The services were conducted by Dr. J. Carpenter Smith, of Flushing, an arrangement having been long before entered into between Dr. Beare and Dr. Smith that whichever died first, should have the other conduct his funeral services. After the reading of the lesson, and previous to the committal service, the Nicene Creed together with some prayers was said, as authorized at the Convention in Chicago. At the conclusion of the service the body was taken by cars to Greenwood for interment, where a few pray-

ers were said by one of the clergy. It was the general opinion among the clergy that Dr. Beare was the George Herbert of America. He certainly was an ideal parish minister and one of the most affectionate and unselfish of men.

#### PITTSBURGH.

##### VISITATIONS, 1887.

According to the following order, the Bishop purposes making his sixth official visitation of the diocese. 15 or 20 other parishes and missions have already been visited since the annual convention.

##### JANUARY.

23. Third Epiph. St. Mark's church, Pittsburgh.
  24. Southern Convocation, Hazelwood.
  25. St. Paul's Day, Hazelwood.
  30. Pittsburgh, St. Luke's; evening, St. Cyprian's.
- ##### FEBRUARY.
2. Purification B. V. M. Church Home, Pittsburgh.
  3. Eve. St. George's Mission, Irwin.
  10. Eve. St. Matthew's Mission, Homestead.
  11. Eve. Trinity church, Freeport.
  13. Sexagesima, Pittsburgh, St. Paul's church; eve. St. James' church.
  20. Quinquagesima, Nativity, Crafton; P. M., St. Luke's church, Woodville; evening, Atonement Mission, Mansfield.
  23. Ash Wednesday, eve., Calvary church, Pittsburgh.
  24. St. Matthias' Day, eve., Grace church, Mercer.
  25. Eve., St. David's Mission, Pardoe.
  26. P. M., mission at Gomersal.
  27. First in Lent, St. Peter's church, Butler; eve., St. Peter's church, Petrolia.

#### ALBANY.

The Christmas festival was fitly celebrated in Grace church, Canton, large and devout congregations being at all the services. The midnight Celebration on Christmas Eve was the first of the kind held in this parish, and was most impressive. There were three celebrations of the Holy Eucharist. One of the pleasing features of the festival was the offering of a silver flagon bearing the inscription:

"In loving memory of a sister who entered Life Eternal on Christmas Day, A. D. 1876."

There is a very marked growth in the parish since its present rector entered upon his duties last Lent. Not only the Sunday services, but the week-day services as well, are faithfully attended. It is gratifying to notice the large and steady attendance of the students of St. Lawrence University, particularly at the evening service, when the rector, instead of a sermon, delivers an instruction upon the distinctive features of the Church. As these students come from various parts of our country, the seed of Catholic faith and practice sown here, will bring forth fruit in other localities where, it may be, the Church has not yet much strength.

The village of Morley lies some six miles down the Grasse river from Canton; here is a lovely stone chapel completely and elegantly furnished for the due and proper service of Almighty God. On the resignation of the late priest-in-charge, the rector of Canton, the Rev. R. G. Hamilton, with the consent of the Bishop took charge of Trinity chapel in connection with his duty in Canton. Trinity chapel is a memorial to the late W. H. Harison, Esq., for many years controller of Trinity church, New York, and prominent in the affairs of the old diocese of New York.

#### LOUISIANA.

NEW ORLEANS.—Bishop Galleher has just been presented with a very handsome cope of white cashmere lined with silk, and with lace orphreys. The gift is a general one from his many loving friends in the diocese. The Bishop by his gentleness and pure Christian character has won all hearts.

The congregation of St. Philip's church (colored), is now worshipping in a private house. The Rev. H. H. Waters, the beloved rector of St. Paul's, is interesting himself in trying to secure a church for the colored population.

The Rev. Dr. McKim, of Trinity church, at Christmas had the Sunday school children bring their last year's

toys to the Sunday school to be distributed among the poor. The orphans, Trinity chapel, and St. John's in the city, and Lake Charles, Morgan City and Port Hudson in the country, were kindly remembered.

PORT ALLEN.—The Bishop's missionary held service in Christ church, on January 9. The parish has been without a rector since 1879, and the service of the missionary was the first held here for years.

PLAQUEMINE.—The Rev. S. M. Wiggins is succeeding very well in this parish. A lot owned by the church, but lately sold, netted a profit of several hundred dollars. The treasurer has quite a sum of money on hand and under the direction of the rector, a church will soon be erected.

OPELOUSAS.—Mrs. Judge Moore of Epiphany church has raised a considerable sum of money for the building of a new church. This parish owns a whole square of ground and has a building for worship. The building is however far from being Churchly and the people hope to raise enough money to tear down the present church and to erect a new edifice.

BASTROP.—The Rev. R. S. Stuart is very anxious to receive a plan for a Churchly-looking church to seat about 500. He met with quite a misfortune a few weeks ago in having his rectory with all his household effects destroyed by fire.

#### WESTERN MICHIGAN.

HASTINGS.—Emmanuel church enjoyed the Christmas festival very much indeed. The little ones were remembered, also the poor. The church building was decorated with evergreen, and the services Christmas Day were well attended. The children's festivities occurred on Holy Innocents Day. The children and teachers assembled at the church, and after a service interspersed with carols, marched to the parish rooms where a supper and a good time were had. On the 1st Sunday after Epiphany a class of seven was confirmed by the Bishop, followed by a Celebration of the Holy Communion, over forty communing, the class of the newly confirmed communing last. The Bishop's sermon was searching, practical and full of Churchly teaching, the congregations were large morning and evening. The Bishop's words of advice, encouragement and praise were appreciated by both teachers and scholars.

GRAND RAPIDS.—The Rev. F. A. De Rosset, late assistant-minister of St. Mark's church, having accepted the rectorship of Trinity church, Natchez, Miss., was the recipient of many tokens of love and appreciation of his services before his departure. The Sunday schools presented their token of love in the form of a pocket Communion service, in an elegant leather case. The congregation made up a purse of over \$200 in gold to be expended by Mr. De Rosset in such ways as he may deem best. Time did not permit a thorough solicitation of the parishioners, or the amount would have been considerably larger. The choir presented silver forks and spoons with other tokens of personal attachment. Several friends handed Mr. De Rosset their own gifts, separate from the foregoing, as in many cases it was desired to make the gift an individual personal one.

The rector and Mrs. Fair tendered Mr. and Mrs. De Rosset a reception on New Year's Day which was availed of by the congregation of St. Mark's, and friends of Mr. De Rosset throughout Grand Rapids.

IOWA.

COUNCIL BLUFFS.—The rector of St. Paul's church has instituted a weekly celebration of the Eucharist, and has formed a society called St. Paul's church Brotherhood, for the purpose of enlisting the young men of the church for active service. The brotherhood is a secret society in the sense that each member is pledged to secrecy as to the vows and proceedings of the same, save in the case of members not 21 years of age, when parents are allowed full inspection and knowledge of the work of the brotherhood. The vows assumed are based on the White Cross vows, the active work consisting of the spread of temperance literature and the circulation of an anti-treating pledge, which has already accomplished a noble work in the city. Neatly printed invitations to the services of the Church are also left at the various hotels every Saturday evening, addressed to strangers staying in the city over Sunday. The members of the brotherhood also act as ushers at the services, and young men who are strangers to the Church have thus been enlisted, and take a hearty interest in the work.

The pledge of secrecy as to the ritual, pass-words, signs and grips of the Brotherhood serves to attract and hold the young men as the older men are held by the masonic and other secret societies, for men are after all only grown-up boys. It is hoped ere long to finish the interior of this most beautiful church by the purchase of a pipe organ and the introduction of a boy choir, the basis of which is already formed in the chorus choir which has rendered the service of the Church so acceptably since the opening of the present church building.

MAINE.

Three churches in the diocese are now ready for consecration: St. Mark's, Augusta, to be consecrated on Feb. 2d, the feast of the Purification, St. Mark's, Waterville, and the church of the Messiah, Dexter, the debt on both these last named churches having been recently paid.

OHIO.

CLEVELAND.—The Rev. Dr. Van de Water of St. Luke's, Brooklyn, has undertaken a Mission in this city, and will be assisted by the Rev. Mr. Oliver. The Mission will last ten days.

INDIANA.

The question is often asked: How came the Church to be so weak in Indiana? What is the matter that the Church has made so little progress comparatively, and that the ratio of communicants to its population is to-day less than in any other State in the Union, being in the ratio of one communicant to every 425 of population, whilst it is one to 28 in Connecticut, one to 98 in Virginia, one to 230 in Ohio, one to 226 in Illinois, one to 178 in Wisconsin, etc. We will try to answer this question and show that the responsibility rests upon the general Church and not on Indiana.

The settlement of Indiana began with the beginning of the century, and steadily increased up to 1835 when it contained a population of 600,000 souls. For 36 years it was neglected by the Church and no effort made to send missionaries, or to care for the children of the Church pouring in there. When Bishop Kemper came as missionary bishop in 1836 he writes: "I found but one youthful missionary (supposed to be the Rev. Samuel R. Johnson, then at Lafayette) but not a brick, stone, or log had been laid toward the erection of a place of public worship." Bishop Chase of Ohio, he says, considered

Indiana lost to the Church in consequence of the Church's long neglect.

Just imagine what Wisconsin, Minnesota, Dakota, Nebraska, Iowa or Kansas would be to-day if the Church had left these great States where she is to-day so strong, until they had acquired a population of 600,000 souls before she sent a missionary to them. Here is the secret of the weakness of the Church to-day in Indiana. She was not on the ground in the early days in the founding of the towns and cities to secure land for church sites, to care for her own children and to win others to share in the privileges of the Church.

Bishop Kemper did what he could with Missouri besides on his hands, but with only limited missionary aid he could only occupy a few of the principal towns and cities, and this was all the harder from the Church coming in last and after every other religious body had become firmly established. Then in 1844 with only a few weak struggling parishes, a diocese was organized, and burdened itself with the support of a bishop when it should have had the aid and comfort of the Mission Board in the support of its bishop who was in every sense of the term a missionary bishop. Hence its progress was necessarily slow. As an organized diocese it received little help from the General Church except the limited appropriation from the General Board toward the support of a few missionaries, or the little sums gathered by some courageous missionary-canvassing the East for aid in building now and then a mission church. No schools, no institutions of any kind were founded. It was simply a struggle to live. It had no power for aggressive Church work or to keep pace with the material growth going on.

The opening and settlement of the great North and Southwest coming on, attracted the attention of the missionary spirit of the Church, and drew from it large sums for the founding of schools, building of churches and support of missionaries. Indiana was overlooked. Its able bishops, Upfold and Talbot, did all they could do with the little means at their command. The Church made fair progress and acquired at least respectable footing but in no proportion to their opportunity, and the great growth of the State. Thus it came to pass by the neglect of the Church at large for 36 years to occupy this great and growing territory, and by long continued neglect on the part of the Church in the planting period, that for the comparatively small means sent here when the work was undertaken, so little comparative growth has been the outcome. In proportion to the missionary aid bestowed on Indiana the returns have been abundant. What is needed now in order to retrieve the past is that the attention of the Church be called to past neglect and it be implored to turn some of its missionary bounty to this long neglected field.

Indiana has 36,000 miles of territory, as large an area as Connecticut, Massachusetts, Rhode Island, Vermont, New Hampshire and Delaware, six Eastern dioceses. It has a population of 2,000,000 and is the 5th State in the Union in material importance—New York, Pennsylvania, Ohio, Illinois and then Indiana. It is a noble mission field, but with half its territory unoccupied, with 75 towns of considerable size where the Church has no foothold, it is folly to think it can get on and do the work before it without outside assistance or with the small amount of \$1,700 per annum apportioned to it by the Domestic Board.

The present Bishop is doing what he can, nobly seconded by his diocese. An endowment which should have been secured 25 years ago is now being collected within the diocese and \$20,000 has been pledged the past nine months towards it, and the Bishop will not let up until the sum of \$60,000 is secured.

A school for boys and one for girls has been founded, only needing some generous assistance for a year or two, until they can gain a good foothold to become an assured success.

For diocesan missions the diocese is contributing \$3,000 a year, an increase of fourfold, and liberal sums are given for a diocesan church building fund to aid in building mission churches. Six of these have been built in the past two years and several rectories. The diocese is responding nobly to the demands of the Bishop upon it, and the clergy are working hard to retrieve the past. It can be done if Churchmen throughout the Church would make up for early neglect of Indiana by sending help to its Bishop now. It is hard to make bricks without straw. Indiana will make good return for every dollar the Church will bestow on her and she will yet take her place among the most prosperous of our dioceses and be a source of pride rather than a reproach.

ILLINOIS.

An adjourned meeting of the Provincial Synod was held at St. Mary's School, Knoxville, on the 12th inst. All the bishops and a good number of delegates were present. After the choral Celebration in the chapel, at which Bishop Seymour officiated, the business meetings were held in the spacious library, Bishop McLaren presiding, and Mr. H. H. Candee being re-elected secretary. It was a cause for regret by all that the Primus was far below his usual health and strength. It is the desire of many anxious friends that he should have a complete change of climate at an early day, as ordered by his medical advisers; though he has over fifty engagements which must be met before he will consent to take further precautions.

This meeting of the synod was declared by several delegates the pleasantest one ever attended, the entire day being occupied with discussion of matters relating to the interests of the Church. Action was taken looking towards endowment of a fund for aged and infirm clergy. The Orphanage at Springfield was a subject in which great interest was manifested. The following report was made:

The committee to whom were referred the reports connected with the Orphanage of the Holy Child, respectfully report that the funds contributed during the year ending November 1, 1886, including \$368.81 balance received from the Rev. S. H. Gurteen, financial agent, were \$1,437.55; and that the disbursements were \$1,408.63, leaving a balance of \$28.92. Since the first of November, 1886, to January 11, 1887, \$465.18 have been received and \$152.21 have been expended. The balance in the treasury is \$341.89.

The committee further report that while the institution is under excellent management, being wisely and economically administered by the trustees, and by the house mother, there is urgent need of a greater liberality on the part of the several parishes and missions of the Province in order that necessary current expenses may be met and the institution be carried on without straitness financially. We are of the opinion that the parishes and mis-

sions, as well as liberally disposed individuals in the Province, are not effectively wakened to the fact that the Orphanage is a provincial institution, that it is without endowments of any kind, that it is entirely dependent for support upon the offerings of the faithful. The income of the Orphanage for necessary current expenses should be larger, at least \$1,800 per year. The number of orphans connected with it is 16, all that can be accommodated. The health of the orphans has been good. It is highly desirable that funds be secured for re-arrangement of the building and for repairs. Your committee recommend the following resolutions for adoption:

*Resolved*, That one member of the synod be appointed to prepare a brief statement of the needs of the Orphanage and an appeal for funds, and that the same be printed in THE LIVING CHURCH and in THE DIOCESE OF CHICAGO.

*Resolved*, That an offering for the Orphanage be asked of all parishes and missions in the Province on Christmas Day of each year.

*Resolved*, That the appointment of the Rev. S. H. Gurteen as financial agent of the Orphanage be terminated, and that the synod proceed to the appointment of a financial agent who shall have authority to solicit and collect funds for the Orphanage.

*Resolved*, That a committee be appointed to make final settlement with the late financial agent.

ALEX. BURGESS,  
Chairman.

The Rev. F. W. Taylor, rector of St. Paul's parish, Springfield, was appointed the financial agent. Trustees for the Orphanage (three elected each year, for three years): Wm. G. Hibbard of Chicago, Jared J. Smith of Quincy, H. H. Candee of Springfield. The need of contributions for current expenses and for the payment of a debt, is pressing.

The building, management and condition of St. Mary's, the Provincial school for girls, were thoroughly examined and discussed. The following is the report adopted:

The committee appointed to consider and report upon the subject of St. Mary's School, Knoxville, are happy to state that their duty in the premises is a remarkably pleasant office. They find the school externally and internally in an admirable condition. The buildings combine not only the latest improvements suggested by the best experience of those who have erected similar structures, all over the land, but also special adaptations to meet sanitary and economic ends which are, we have reason to believe, peculiar to St. Mary's School. The beautiful chapel gives point to the school life of the pupils, and lifts it to a higher plane than was ever possible before.

By the blessing of God the health of the girls has been uniformly good. The discipline and morals of the institution have been creditable alike to the Principal and his associates and the scholars. With such elements of excellence in this school, our only regret is that the charges for board and tuition necessary for its maintenance are so high as to place its advantages beyond the reach of most of our clergy in the education of their daughters, for whose benefit we would most gladly make it subservient. In view of this fact, and the additional consideration that there are many other deserving people whose circumstances will not permit them to send their daughters to St. Mary's School, we would, while commending the institution without reserve, address ourselves to the one point of securing endowments for scholarships in St. Mary's School with as little delay as possible, and therefore respectfully suggest the adoption of the following resolutions:

*Resolved*, That it is in the judgment of the Provincial Synod, of great importance that St. Mary's School, Knoxville, should be provided with endowments for the free or partial education of the daughters of the clergy and others, as soon practicable.

*Resolved*, That it be earnestly recommended to the parishes, missions and laymen of the Province to labor for the endowment of such scholarships in St. Mary's School.

*Resolved*, That the Principal of St. Mary's School, with two others whom he may call to his aid, be appointed to prepare a plan for such an endowment of scholarships, with an accompanying appeal, and issue and circulate the same throughout the Province.

*Resolved*, That it be recommended to the clergy and friends of St. Mary's School to use their best endeavours to increase the patronage of the Institution, by their personal influence to induce parents and guardians to send pupils to its halls.

GEO. F. SEYMOUR,  
Chairman.

All the members present were entertained at dinner by Mrs. Leflingwell, and a number remained as guests till the following day. After the beautiful Evensong of the school, in the chapel, Bishop Seymour confirmed a candidate from his diocese, presented by her rector, the Rev. F. P. Davenport of Cairo.

#### FLORIDA.

At the Bishop's visit to Key West, the Rev. Mr. Duarte, and several other gentlemen from Cuba, met him, with the Rev. Mr. Baez, and were greatly pleased with the prospect for organizing the Church in Cuba, and with the Bishop's plan for it. Mr. Baez will visit Cuba, with these gentlemen, to assist in carrying out the plan. December 12th the Bishop visited Orlando and preached morning and evening to large congregations. This parish seems to be in a very healthy condition. On the 14th he visited Auburndale to consult with a committee appointed by the residents to offer lands and money for the erection of a diocesan school. December 19th he preached in St. Paul's, Key West, morning and evening, and addressed the Sunday school. The lumber for the rebuilding of St. Paul's has arrived, and they have over five thousand dollars in hand for the work. The parish is in a most flourishing condition, and it is hoped that some good friend of the Church will aid the Cuban residents in purchasing a lot and building a church. They greatly need a place for worship of their own. December 22d the Bishop visited Fort Meade and preached. The next day he celebrated the Holy Communion, baptized one infant, and preached. December 24th, he confirmed one person in the church of the Holy Cross, at Sanford, and Christmas day, in the same church, he preached, confirmed six persons and celebrated the Holy Communion. December 26th, he confirmed six persons in St. Andrew's church, Tampa, and preached morning and evening.

WINTER PARK.—Less than a year ago there was not only no church of our Communion in this place, but it does not seem to have occurred to any one that such a thing was possible as the erection of a house of prayer for the worship of the Church. The "faithful" are very few and scattered, nor have they, for the most part, much to give for any object beyond their personal needs, being in this respect like most settlers in a new country. The great bulk of the population is composed of Congregationalists, who have a good place of worship and a flourishing college. In the midst of this community, however, it has pleased the Great Head of the Church so to bless the efforts of His people, that last Christmas Day saw them worshipping in a beautiful, although as yet unfinished, temple of their own. Their main object having been to provide what might at least be a place of spiritual shelter for the numbers of Church people who among others flock to this lovely winter-resort for a few months in the course of the year, they were satisfied to finish the building externally, except the windows,

and to make the interior, necessarily left incomplete, as attractive as possible. As the result, they have a neat, commodious, and Churchly building, supplied with comfortable seats and kneeling benches. The window-spaces are filled temporarily with screens of cotton cloth. The chancel, organ-chamber, and sacristy are finished, being ceiled and wainscoted with the beautiful native pine. The building does great credit to the taste of the designer and architect, Mr. Kivas Tully, of St. Louis. The altar is but a rough and temporary structure, which it is devoutly hoped may before long be replaced by a much worthier one. For this purpose a fund is being gradually gathered, and the priest-in-charge earnestly pleads for contributions towards it.

One word ought to be said with respect to the financial outcome of the whole work, which, let it be understood, has from the first been—not a presumptuous leap, but a veritable venture of faith. The original indebtedness was \$4,325, which is now reduced to \$1,625, with three years in which to pay it.

#### WISCONSIN.

The diocesan branch of the Woman's Auxiliary convened at St. James' church, Milwaukee, on Wednesday, Jan. 12th. The Holy Communion was celebrated by the Bishop, and the sermon was by the Rev. L. S. Osborne, rector of Trinity church, Chicago. After lunch, which was served by the ladies of the parish, in their hall adjoining the church, a business meeting was held. Letters were read from the Bishops of Missouri, Colorado, and Montana, and a stirring address was delivered by the Rev. Dr. John Vaughan Lewis, U. S. A. Interesting reports were presented and read from the various parochial auxiliaries in the diocese, sketching the work during the past six months, and the outlook for the future. The ladies met at three o'clock, with closed doors, Mrs. Jane Wright, President of the auxiliary, in the chair. Interesting papers were read by Miss Grace P. Jones of Oconomowoc, and Mrs. Washington Becker of Milwaukee. The reading of reports was also continued, being of great value and interest. The next session will be held at St. Paul's church, in June.

At the recent meeting of the Milwaukee Clericus, the Rev. Fayette Durlin rector of Madison, read a paper on "Fiction as a Vehicle of Religious Instruction." An interesting debate followed the reading.

Boy choirs are in training at St. John's and St. James' churches, Milwaukee. Surplices will be donned when their inaugural services are held. The work is progressing nicely in both parishes, and there is every promise of having good music.

Bishop Welles leaves for Florida, to take a vacation in search of rest and health, on the 20th inst.

The Rev. C. H. Lemon, rector of Monroe, was married on the 11th inst., at Nashotah, to Miss Mary Kemper, a grand-daughter of the first missionary bishop. The ceremony was quietly performed by the Rev. Dr. Adams, after which the Holy Communion was celebrated by the Bishop.

WAUKESHA.—On the first Sunday after Epiphany, the rector of St. Mathias' church formally admitted 13 boys as choristers at that church. These comprise the new surpliced choir, from whom great things are looked for at the church. At the same service, a class of six were confirmed by the Bishop. The new rector, the Rev. W. E.

Walker, has so happily managed the parochial affairs, that great progress is being made. A chapel is to be erected in the spring, adjoining the church. The robing room will be between the two, and will open into each building.

WHITEWATER.—The St. Luke's Chapter of the Brotherhood of St. Andrew have opened a free library and reading room in the second story of the Stewart block, conveniently located. This room will serve as an office for the Chapter. On a recent Sunday evening, in the parish church, the rector, the Rev. S. De L. Townsend, gave an excellent address on the work of the organization, after which 17 young men were admitted to full brotherhood. Much interest is felt in the movement, throughout the community.

On the second Sunday after Christmas, in St. Luke's church, the Bishop confirmed nine candidates, eight of whom were adults.

#### CENTRAL NEW YORK.

The mission commenced in Christ church, Willard, Sunday, January 2d, the Rev. J. W. Bonham, missionary, was closed Monday, the 10th inst. As the Rev. C. W. McNish had prepared his people for the Mission, they manifested great interest in the services from the commencement. The missionary, and the pastor, the Rev. C. W. McNish, were greatly cheered by the presence and devout attention of such large congregations, including Methodists, Baptists, Presbyterians, Roman Catholics, and others. The liturgical service, varied at each service, was selected from the Prayer Book, and the hymns selected from the Hymnal, were heartily sung by the choir, clergy and congregation. At the Thanksgiving service on the 11th instant, addresses were made by the Rev. Mr. McNish, and the missionary, and one by Captain M. J. Gilbert, who represented the laity. After the singing of the *Te Deum*; the Holy Communion was celebrated.

On the evening after the Mission closed, to facilitate "Christian Union," the missionary delivered a lecture on the birth of the Christian Church, its organic maturity, and the perpetuation of its apostolic and three-fold ministry.

On Thursday evening, the 13th inst., the missionary delivered a lecture in Grace church, Lyons, the Rev. H. Lubeck, rector, on "The Rise, Progress, and Results of the Great Revival in the Anglican Church," and showed that the Anglican Church is now the most living and religiously active Church in Christendom.

#### MINNESOTA.

St. Paul's parish, Minneapolis, the Rev. Mr. Millspaugh, rector, furnishes a good example through its children. A mission Sunday school, not connected with the parish, was invited to come to the Epiphany service and tree. The mission children were then furnished each with a present, and the offering amounting to \$25 was given to the construction of their chapel in Southwest Minneapolis to be called St. Luke's.

MOORHEAD.—A farewell reception was tendered the Rev. Geo. E. Swan by his congregation on Dec. 31st, just previous to his departure. Mr. Swan was the recipient of many valuable gifts, and an appreciative address from his vestry, thus pleasantly closing a rectorship of over five years.

#### QUINCY.

We regret to hear that one of the most useful and honored Churchmen in the diocese is very ill—Mr. Samuel Wilkinson, treasurer of the diocese, and

secretary of the Board of Trade, Peoria. His father, William Wilkinson, one of the pioneers at Jubilee, and a pillar of the Church in Illinois for half a century, recently died at Farmington, having passed his four-score-years-and-ten.

#### NORTHERN NEW JERSEY.

DOVER.—St. John's church received a handsome brass altar desk on Christmas day, as a memorial of Agnes Jackson, one of the oldest members of the parish, who passed to her rest in May last, at the advanced age of 89 years. This most useful gift completes the set of altar brasses.

The church was simply but tastefully trimmed, and the choir showed improvement under the charge of the pains-taking organist, Mr. W. H. Spangler, Jr., in whom the church has a most helpful acquisition. St. John's Guild undertook the expense of tuning the organ in preparation for the season. This guild, which has proved a most efficient aid in parish work for the past ten months, held its annual festival on the evening of December 29th, when they invited (at the suggestion of the rector) the Rev. Mr. Christian and his choir from Grace church, Newark, to take the service. Both service and address were impressive, and it is hoped will give an impetus to music and work in the parish. A very pleasant social was held at the rectory afterwards.

The Sunday school had their festival and Christmas tree on the afternoon of Holy Innocents, when there was a large congregation to hear the carols and witness the distribution of the beautiful gifts presented by the superintendent, Mr. W. H. Davis. Mr. Davis himself was the recipient from the Sunday school of a handsome Oxford Teacher's Bible.

#### CENTRAL PENNSYLVANIA.

##### BISHOP HOWE'S APPOINTMENTS.

###### JANUARY.

16. Church of Faith, Mahanoy City.
23. Christ Church, Towanda.

###### MARCH.

20. Grace, Allentown.
27. Trinity, Easton.

##### ASSISTANT-BISHOP RELISON'S APPOINTMENTS.

###### JANUARY.

16. Missionary Meeting, Brooklyn.
17. Sunday school Association, Philadelphia.
18. Mission, Shenandoah.
20. St. John's, Ashland.
21. Trinity, Shamokin.
23. Lehigh University, South Bethlehem.

###### FEBRUARY.

6. A. M. Mission, Susquehanna; P. M. church of the Good Shepherd, Milford; evening, Grace Great Bend.
7. St. James', Jermyn.
8. St. James', Pittston.
13. Trinity, Chambersburg.
14. St. Luke's, Mechanicsburg.
15. St. John's, Carlisle.
27. Harrisburg: A. M. St. Stephen's, evening, St. Paul's.
28. Christ church, Lykens.

#### WASHINGTON TERRITORY.

SEATTLE.—The want of such an institution as Grace Hospital had long been felt by the Rev. Dean Watson, when at last he was enabled to make a start some two years ago, and since then has borne the whole burden of organizing and building; only of late his burden has been somewhat lightened by the appointment of co-trustees. The building which is of the military hospital order, is now raised, with sufficient land adjoining to add wings as need calls and money is forthcoming. There is still a large debt for which help is much needed. On the 15th and 16th a chocolateire was held, which netted \$450, for the purpose of furnishing the building; early in January, a grand reception will be held at the hospital. A thousand dollars are needed in order that the furnishing etc., may be completed. This will be one of the most compact and well arranged hospitals in the West, and will

be a great addition, and help in this missionary jurisdiction.

**EAST SOUND.**—Through the kindness of Eastern friends, Emmanuel church in the far away islands, was made this Christmas to look in its decorations, equal to many small city churches. The Ladies' Guild decorated the church in thorough good taste; and the white banners sent from the East, gave a true Christmas appearance. Would that many churches would send their cast-aside banners, altar frontals and cloths to mission churches; at this church and its missions they would only be too thankfully received.

After service the Sunday school Christmas tree was lighted up and surrounded by a large and appreciative congregation; and a beautiful tree it was, thanks again to kind Eastern friends. About 20 prizes and 75 presents with candies, nuts and oranges, were given away. The reason the tree was held after Christmas service, was on account of the long distance many had to travel and the difficulty of getting the people out two days running in the wet season. The service was very hearty, the chanting and singing being especially good for a new church in a country side.

**NEW JERSEY.**

The church of St. John the Evangelist, New Brunswick, in addition to the memorials lately mentioned in these columns, has been the recipient of a handsome window of stained glass, in memory of Mr. Jacob S. Carpender, who was the senior warden of the parish, from 1870 to 1882. The subject is Christ Blessing the Children. Our Saviour holds one child in His arms, another is held by its mother. Three older children stand before Him with two other female figures presumably their mothers. On our Saviour's right hand is St. John and in the background one of the disciples who, "rebuked those that brought them."

The whole window is of exquisite design and coloring and reflects great credit upon the firm of Cox, Sons, Buckley & Co., London, by whom it was made.

**MICHIGAN.**

**DETROIT.**—The annual Christmas Festival of the Sunday schools of St. John's parish took place on the Sunday after Christmas. The Sunday school of St. Mary's mission, which now numbers 385, marched in a body through the streets to St. John's church. Christmas carols were sung by the combined schools, while the infant department of the mission Sunday school, numbering 195 little ones, sang very creditably the carol, "Little children, can you tell." Prizes were then awarded to over 100 scholars for punctual attendance through the past year.

The new Year book of this parish is just published. The Rev. J. N. Blanchard is rector, and the Rev. H. M. Kirby, assistant, and in charge of St. Mary's mission. Parish statistics show for the past year: Baptisms—infants, 90, adults, 12—102; confirmed, 87; communicants, St. John's, 891; St. Mary's mission, 118; total, 1009. Public services—Sundays 166, Holy and other days 231, total, 397; Sunday schools—teachers for both schools 92, scholars, St. John's 539, St. Mary's 380, total 919; There are 12 parish guilds or organizations comprising about 450 members. The parish gives to diocesan missions \$4,165.53, for Domestic missions, \$3,296.00, for Foreign missions \$10,899.00, while the total amount of receipts for all objects amounts to \$23,093.63.

**A TRANSCENDENTAL POEM.**

The transcendental philosophy, of which Emerson was the chief apostle, is rather neatly parodied in the following rhymes.

Across the moorlands of the Not  
We chase the gruesome When,  
And hunt the Itness of the What  
Through forests of the Then.

Into the inner consciousness  
We track the crafty Where;  
We spear the Ergo through, and beard  
The Ego in his lair.

With lassoes of the brain we catch  
The Isness of the Was,  
And in the copses of the Whence  
We hear the Think bees buzz.

We climb the slippery Which bark tree  
To watch the Thussness roll,  
And pause betimes in gnostic rhymes  
To woo the Over-Soul.

*Christian College Magazine.*

**BOOK NOTICES.**

**HEART'S OWN VERSES.** By Edwin R. Champlin. Chicago: Charles H. Kerr & Co. 1886. Pp. 69. Price 75 cents.

Rhymsters are sometimes a little less merciful than punsters.

**STEPPING HEAVENWARD.** By Mrs. E. Prentiss. New York: A. D. F. Randolph & Co.; Chicago: A. C. McClurg & Co. Price \$1.00.

This story of a life by faith takes the form of a diary. It has a peculiar charm as it tells in natural and sympathetic language of the trials and joys of a wife and mother. Its Christian tone is exalted, though subjective. It is a strong and helpful book. This is a new and cheaper edition.

**MISTAKES IN WRITING ENGLISH, AND HOW TO AVOID THEM.** For the use of all who teach, write or speak the language. By Marshall T. Bieglow. Boston: Lee and Shepard; New York: Charles T. Dillingham; Chicago: A. C. McClurg & Co. 1886. Price, 50 cents.

"For the use of all who teach, write, or speak the language!" "Fit audience," perhaps, but not "few." Few there are who need no lesson in how to avoid mistakes in writing; so there are few who may not find this little book of service. We commend it especially to those who will persist in putting an adverb between an infinitive and its sign, and to those who write *would* for *should*; even to the extent of—I *would* like.

**RODMAN THE KEEPER.** Southern Sketches. By Constance Fenimore Woolson. New York: Harper & Brothers; Chicago: A. C. McClurg & Co. 1886. Pp. 339. Price, \$1.00.

They who read the author's "East Angels" will not be disappointed in their expectations from this, her latest work in fiction. Miss Woolson will earn fame in her generation for the genius of nice character-shading united with the ability, in giving her fancy full rein, to create personages of every-day naturalness and invest them with circumstance of strong interest and likelihood. These sketches made in the South, give the real impressions borne in upon the author by a few years' late residence there, under the form of a skilled novelist's art. Some passages thrill the spirit in their reading, yet never is a situation overstrained.

**ACTORS AND ACTRESSES OF GREAT BRITAIN AND THE UNITED STATES.** From the days of David Garrick to the present time. Kean and Booth, and their contemporaries. Edited by Brander Matthews and Laurence Hutton. New York: Cassell & Co.; Chicago: S. A. Maxwell & Co. Price \$1.50.

This book belongs to the class now known in Boston as the "Symposium," although that title is not so much as hinted at either on the cover or between the lids. It is a feast of good things about the lives of those of whom the world often knows little except as they are seen across the footlights, and then not as themselves. The editors have drawn material from many sources. Sometimes a fellow-actor, sometimes a play-goer, gives his "impressions." Thus the "Elder Booth" tells us of Edmund Kean, and Edwin Booth nar-

rates many a beautiful incident in the home-life of his father. The motto is a well-chosen one: "Meanwhile we make ourselves happy among the Wits and the Players."

**THE HISTORY OF NAPOLEON THE FIRST.** By P. Lanfrey. In four volumes. Second Edition. New York: Macmillan & Co.; Chicago: S. A. Maxwell & Co. 1886. Price \$9.00.

This great work of Pierre Lanfrey needs no praise. A more just and discriminating account of the first Napoleon has probably not been written, and certainly none more accurate as to facts, and profound as to insight into the significance of facts. As an instance of the author's power of striking sparks of truth out of the hard flint of facts, take this brief passage, a remark upon the funeral oration of M. de Fontanes, ostensibly a panegyric of Napoleon, but really a glorification of Napoleon. "It was thus," says Lanfrey, "that the praise of true greatness served to exalt false greatness. The ambition which abases, crushes, degrades men, was placed above that which frees and raises them. The genius which destroys was preferred to that which builds up. The shadow of Washington was evoked from the tomb to escort to the dwelling of kings the son of the Revolution who had denied his mother." On the last page is this single sentence: "M. Lanfrey died November 16, 1877, aged forty-nine, leaving his History of Napoleon unfinished." Though the work was cut short, it was long enough "to destroy forever the Napoleonic legend."

**THE LIFE AND LETTERS OF ELIZABETH PRENTISS.** Author of "Stepping Heavenward." New York: Anson D. F. Randolph & Co. Pp. 573. Price \$1.50. By mail, \$1.65.

Mrs. Prentiss is widely known through her books, many of which have been translated into other languages, and one of which, "Stepping Heavenward," has had an enormous circulation. Much of the memoir here given is in the form of an autobiography, extracts from her letters and her journals forming a large part of the contents of the book. Her life naturally partook of the spirituality which so characterizes her works, or rather her works have evidently drawn their spirituality from her life. "The secret of her peace and of her usefulness," says her biographer, "lay very largely in the prayerfulness of her life." That prayer is not to be made dependent on the emotive states in which one comes to God, is thus quaintly illustrated by herself: "When one of your little brothers asks you to lend him a knife, do you inquire first what is the state of his mind? If you do, what reply can he make but this: 'The state of my mind is, I want your knife.' 'Christian life,' she wrote, 'is not all contemplation and prayer; it is not all muscle and sinew. It is a perfect, practicable union of the two. I believe in your joyful emotions if they result in self-denying, patient work for Christ. I believe in your work if it is winged by faith and prayer.'"

**THE ARCTIC PROVINCE, ALASKA AND THE SEAL ISLANDS.** By Henry W. Elliott. Illustrated by many drawings from nature, and maps. New York: Charles Scribner's Sons; Chicago: S. A. Maxwell & Co. 1886. Price, \$4.00.

Year by year, as facilities for travel are increased—railroad and steamboat companies offering more and more tempting inducements to the excursionist—we who once thought a trip to St. Paul as our utmost possible venture into the great North-West, begin to look upon a trip to the "Rockies" as not much of an undertaking, and reach out in imagination, as we plan our summer tours, to a run up the coast to Alaska as a holiday journey we may hope some

day to take. Thus day-dreaming, we open, perhaps, this volume which promises us so much valuable information about "Our Arctic Province," but which we find to be no book of an idle traveler's "impressions." The introduction is dated, Smithsonian Institute; so we at once conceive ourselves introduced to science, to facts, even before we read that it is the author's determination "to portray in word, and brush and pencil, the life and country of Alaska as it is." Facts and figures do not, however, in this case prove uninteresting. Here is some of the poetry of it—the writer says:

"A bronzed humming-bird lies upon the author's table, that once hovered and darted over the waters of Sitka Sound. Its torn and rudely stuffed skin was given to him at Fort Simpson with the remark that it came from the hot springs just below New Archangel; and that nowhere else in all of a vast wilderness outside of the immediate vicinity of these springs, ever did or could a humming-bird be found. Should therefore, a visitor to this Alaskan solitude chance to travel within it during the months of April and May, if he will but follow the path of that wee brave bird, he will be led into a veritable green and fragrant oasis, encircled all around about with savage icy mountains and snowy forests."

A SERIES of articles will be begun in the February issue of *The Church Review*, and continued through the year, on "The Divine Origin of Episcopacy," and on "The Government of the Christian Church during the first Fifteen Centuries of the Christian Era." One of these articles will be written by a distinguished scholar of the Greek Church, and the others by well-known members of the English and American Churches. The articles will embrace a review of the literature of the subjects, and will have in view the removal of one great obstacle, in the eyes of various Protestants, to Christian unity.

THE Board of Trustees of the General Theological Seminary has issued a pamphlet giving information as to the present equipment of the institution, and of its needs to enable it to meet the demands which the Church in the near future will make upon it.

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

**PAMPHLETS RECEIVED.**

A BUSINESS CALENDAR. Specially suitable for business offices, etc., with figures that can be read across a large room, and that will hang on the wall in good shape from January to December. Price, 25 cents. N. W. Ayer & Son, Philadelphia.

EIGHT NOTES ON THE ART OF WRITING AND DELIVERING A SERMON. Addressed to the students of our theological colleges, and to all young men in the ministry. By Landred Lewis. Milwaukee: The Young Churchman Co.

CATALOGUE of the officers and students of the General Theological Seminary, with a list of the alumni. 1886-7.

AN UNCORRUPT LIFE. A sermon commemorative of Resolved Waterman Esq. (1787-1886), preached in St. Stephen's church, Providence, R. I., by the Rev. Geo. McC. Fiske, rector.

REPORT OF THE SECRETARY OF THE INTERIOR. Washington, 1886.

THE MINSTREL'S CAROL. A little Christmas drama, inculcating the Christmas lesson of good will to men. Chicago: Western Unit. S. S. Society.

HOW A BOY HAD BETTER BEHAVE IN BUSINESS; and what is going to come of it. By a man who was once a boy himself, who knows what boys are good for, and what is good for them. Ten cents; ten minutes. Boston: D. Lothrop & Co.

CALENDAR OF SEABURY DIVINITY SCHOOL. Faribault, Minn., 1886-7.

TWENTY-EIGHTH ANNUAL REPORT OF THE HOUSE OF MERCY. New York.

LITERACY AND CRIME in Massachusetts, and the necessity for moral and industrial training in the public schools. By George R. Stetson. Reprinted from the *Andover Review*.

A HALF CENTURY REVIEWED. An historical sermon concerning the Church life of St. Stephen's parish, Lynn, Mass., by the rector, the Rev. Frank L. Norton, D.D.

AS IT WAS WRITTEN. A Jewish musician's story. By Sidney Laska. New York: Cassell & Co. Limited; Chicago: S. A. Maxwell & Co. Paper covers price 25 cents.

## The Living Church.

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Editor and Proprietor.

There are some subscribers to THE LIVING CHURCH who have received repeated notice of delinquency, and who are still in arrears. Their names will shortly be removed from the list, unless they remit. Meantime, we beg them to consider that for every paper they have received since the expiration of their subscription, they are indebted to this office. To an honorable man a debt of fifty cents is as sacred an obligation as one of fifty dollars.

ONE of the most significant and hopeful notes of foreign missionary work, is the report by the committee of the House of Bishops of the movement among Japanese Churchmen to organize a native Church. A provisional constitution and canons has been adopted by a conference of all the Anglican missionaries. The time is not far distant, we trust, when Japan shall have and support her own bishop and clergy. Very small part of the credit will be due to our mission there.

A CORRESPONDENT calls attention to the fact that many of our Sunday school pupils cannot find the references in their Bibles. Pastors and teachers should take note of this. There is scarcely a class of intelligent scholars that might not be profitably exercised upon the general divisions and books of the Bible. It would be well for superintendents to insure the due preparation of their teachers on this point, and to see that classes of older pupils are practiced in looking up references. Lesson books and papers, to this end, should give references and not quotations.

THE learned Bishop Lightfoot has been quoted in support of the theory that the Anglican Church recognizes the validity of Presbyterian orders. A correspondent of *The Scottish Guardian* quotes the words which he uttered some years ago, before the Representative Council of Glasgow, in which he exhorted Scottish Churchmen to cleave to the "three-fold order as the very back-bone of the Apostolic ministry." He dis-

tingly disclaimed the interpretation which had been put upon his writings by the Presbyterians.

A CORRESPONDENT of *The Church* makes a good point in recommending the opening of a toy emporium in Philadelphia, to which might be sent for distribution to the children of the poor and to the asylums and hospitals, the many toys which have had their day in happier homes and are now laid aside for the brighter gifts of the new holiday season. It is a charity which might well find a place in every great centre of wealth and population.

A REFORMED contemporary complains that "a little while ago" the Archbishop of Canterbury, with the leading clergy of his province, held a service in St. Paul's cathedral, using the Latin language throughout. This, he thinks, was contrary to the word of God. The Province of Canterbury, we would inform our friend, opens its sessions with service and sermon in Latin. It is not an "unknown tongue" to the congregation there assembled, but is "understood of the people." The bishop and other clergy of that historic province probably understand the sacred writings as well as American editors.

*The Springfield Republican*, remarking upon the tendency of our wealthy men to scatter their benefactions for the building up of new and uncertain enterprises, instead of aiding to endow the institutions which have already demonstrated their power for good, has this sensible observation:

It seems strange that rich men will leave money for the endowment of new institutions and schemes when those where all the preliminary work has been done need enlarging and strengthening. The need for a conservation of forces which good business men are quick to see in enterprises within their province, they are quite too apt to neglect in making wills. The next man who has millions to devote to public uses might divide the money with profit among our well-known colleges.

THERE are a good many live issues, pressing questions, "enterprises of great pith and moment," before the Church at this time, and these naturally call out a great many expressions of opinion in the form of letters to the editor. He is very glad to receive them—the more the better. It is by free communication and conference that an editor best serves his constituency. But it should not be expected that everything which is written to the editor shall find its way into print. It is impossible, especially in such a season as this, to print one-half the opinions and advice that are showered upon him. He reads everything, ponders every word of wisdom that comes to his ear; but he

must, without explanation or apology, decline the publication of what he considers unimportant or impolitic.

BISHOP COXE has written many good things, but perhaps he has never written anything more timely and true than the following on "Christian Unity," in a late issue of *The Independent*:

I do not like the man who tells me that we have no differences worth speaking of; who is forever shaking hands and professing to disregard realities, which nevertheless, he proceeds to magnify among his own people, with the same narrowness as before. Neither do I believe in the *bon Dieu, bon diable* ideas of our newspapers and our politicians. I venerate truth and I cling to what I honestly suppose to be truth, and I respect too absolutely the convictions of others to ask them to surrender them, save only should they be discovered to rest on false foundations. The problems now before us are to be worked out not by unreal men; not by Congregationalists who are not Congregationalists, Presbyterians who are not Presbyterians, or Episcopalians who have knelt to be ordained by bishops in forms which mock Almighty God, unless they are deeply and conscientiously accepted.

THERE are many people who never heard that the Bible was written in the Church, and that the Church, its witness and keeper, was founded upon Christ and not upon the Bible. They were brought up to believe that the Church (if they believe in any Church at all) was called into existence by the Bible, and no wonder they are confused and altogether uncertain as to the fact and truth about it. They are not to be blamed, they should be respected for their faith and good works. But when "an Episcopal clergyman" betrays ignorance on this point, and writes to a Protestant paper to inform the world that he knows absolutely nothing about it, Churchmen of average intelligence begin to enquire by what process such phenomenal ignorance comes to be ordained. Think of an "Episcopal clergyman," or any other preacher uttering nonsense like this! "If creeds, in other than Gospel words, are deemed essential to Christian or Church unity, how does it happen that during the first centuries—the only time the Christian Church ever was one—there was no other creed than the Gospel?" How did the world in the first centuries know anything about the Gospel? Was it made known by the Bible or by the Church? Was it set forth and subscribed to in a book, or in a brief summary called a "creed?"

THE holidays are over, and there are some who are "glad of it." Among these are the over-worked mothers and sisters who have been robbing themselves of sleep and recreation, for weeks, in order to make

Christmas presents and New Year gifts. They have altogether overdone one phase of the season, so that the brightest and best phase of it has to be neglected. The money that goes to the Christmas offering in church is but a trifling coin, while the large sum has been expended in shopping. Time, strength, and thought have been lavished on the making and purchase of a hundred gifts, while scarcely a thought has been given to the Christmas Communion, and the blessed truth of the Incarnation. There are fathers and brothers, too, who are thoroughly tired out with the excessive demands of trade, with working night and day to sell goods and make invoices and transport merchandise. They are glad it is over.

All this is nothing against the holy season, but against the mistakes which many people are making in their way of observing it. Thoughtful foresight would provide against much of this wear and worry of what ought to be, to all, the happiest season of the year. Wise moderation in gift-making and in work undertaken to please others, would leave both time and money for the due religious celebration of the feast days, and the remembrance of the poor. For the most of us it is a sin to defeat the spiritual end of the season by too much serving.

DURING November last, *The Evening Post* published a remarkable letter upon the decay of religion in the rural communities of New England. This has called forth much comment from pulpit and press, and has incited another observer, going over nearly the same ground, to furnish some counter-statements which lately appeared in the same journal. In summing up, the editor says that the discrepancy is not very great, each observer being fairly accurate as to the facts noted; and each we may add, noting the facts towards which his purpose disposed him. Looking at the matter apart from the testimony of these letters, *The Evening Post* says:

But it must be remarked that there is a great body of varied evidence for the decay of religion in rural New England communities, coming all at once from many quarters. The Episcopal Church seems to be an exception; we printed not long since a letter by a competent hand from New Haven (in which town *The New Englander* forty years ago advertised that Church as on the eve of becoming "a sacramental way to hell") showing very great advances made by that body in Connecticut since 1850. But otherwise the outlook is reported dark. The decay seems not to be confined to the denominations called evangelical.

Dr. W. C. Prime has lately given in *The New Princeton Review* his observations on this subject, extending over several years of carriage travel in New England. He says: "There



is no disputing the fact that in these districts the people have lost the habit of going to church." Commenting on this article, *The Post* says:

Dr. Prime's conclusion is very nearly what we should say by way of summary: "It will not do to meet these facts with tables of statistics. No amount of statistical tables of Church membership would be of as much practical value as a look into an old church, once filled, now almost empty, and a glance at the fallen roof of the long horse-sheds behind it."

What is true in the East, as to church-going and general indifference to religion, is true in the West. It is the natural outcome of the Protestant idea that worship is altogether subjective, that Church and sacraments are human devices, without divine sanction or obligation, that the ministry is man-made and without Apostolic authority. Protestant Germany witnesses to the same tendency.

The eloquent Dr. Pentecost writing in a current periodical, calls the "Week of Prayer" a "moribund institution," and says it ought to be abolished. He says the programme of the Alliance Committee is a sort of "spiritual bill of fare;" according to his view, the longer observance of the custom is worse than useless. So it is with all modern make-shifts to compensate for the loss of the Christian Year. The novelty of the thing wears off, it ceases to excite the feelings and the imagination, and something new must be found to quicken the flagging interest. Let all the denominations come back to the observance of the Church seasons of their fathers. Keep Advent and Lent, as well as Christmas, and there will be no need of startling novelties every few years. These have been kept as seasons of prayer and fasting for eighteen hundred years and there are no moribund signs about them yet. They grow dearer, more attractive, more profitable, to the devout Churchman, year by year. There is nothing sensational or sentimental about them. They are the old ways of the Catholic Church which are always new. The way-faring man does not err therein, and the wisest therein takes delight.

Dr. Pentecost says of the Week of Prayer:

We have done with the Week of Prayer what we have practically done with the Lord's Day, which we have made the one day of the week in which we will preach the Gospel. Instead of making it an especial day for extraordinary activity in worship and service, we have made it the sole and solitary day. All other days we keep the churches hermetically sealed, and not one preacher of the Gospel out of a hundred, ever preaches the Word to sinners except on that day. Having yielded six days in the week to inactivity, we are now in danger of yielding fifty-one weeks in the year to spiritual idleness.

#### THE TREND OF UNITARIANISM.

There are indications that Unitarianism may yet erect its altars to the Unknown God. That, at least, is the only altar that is left to much of so-called scientific thinking, and the trend of Unitarianism seems to be in the same direction. From the beginning it might have taken for its motto: "No step backward." As a form of negative Christianity, it has gone on denying, until supernatural religion and the historic faith are largely flung overboard. The chief voices of the Unitarian faith are now confessedly humanistic and rationalistic. Dr. Channing started on a much higher level, but the descent since his day seems to have been easy and continuous. The leaders have gone on stripping off what they conceived to be the accretions of the faith, until the residuum is a sort of Christianity with Christianity left out. It may be unfair to say that the object of their faith, like that of the believers in scientific morals, will come to be the social organism, and that, compared with this, God will seem shadowy and inadequate and a misleading object of devotion; but the faces of some of their leading spirits seem set in this direction. Where they have fetched up leaves large room for prophecy as to where they may fetch up when they have gone to the full and logical lengths of their rationalistic creed.

If any one doubts this, let him read "The Confessions of a Unitarian," in *The Forum*, for October. Let this Unitarian make his own confessions in his own language: "Unitarianism may be a system far wide of the truth, but for what it is, not indeed in its organs and common leaders, in its usual words and actual literature, but in its ablest masters; in its prophetic elements, in its words whispered in the ear of its best research, it presses toward the mark of a wholly new recovery of the teaching of Jesus, the real mind of Christ, at the cost of ceasing entirely to have a Bible, Lord Jesus, a Church or a creed, in any the least survival of the orthodox sense. It attempts no final definitions of truth, makes no communion narrower than that of humanity, sees Christ only as a single man, however divine in the reach of his mind to God, and reads Old Testament and New Testament as wholly human and largely imperfect literature, the very Gospels even, and still more the Pauline Epistles appearing as Christian writings most imperfectly and inadequately representing the life and mind and truth of Christ."

Well, what next? Why is Unitarianism to stop here? Without Bible, Church, creed, or Christ who is "Lord," or whose teaching is really known, supernaturalism, of course,

is out of the question. Why not, as the logical outcome, Deism, pure and simple, or Agnosticism, or some form of Paganism, or the more scientific Atheism? With that rationalism for a starting-point which can go to the length of these "Confessions," it does not appear that they who are travelling this road may not go to any lengths of which unbelief is capable.

Perhaps the author of these confessions believes that if Christianity had from the first taken on the negative form which he affirms concerning it, it would have wrought greater triumphs in the world and been more likely to perpetuate and enlarge its work in the coming generations. If so, he is capable of ten thousand times greater credulity than the believer in Bible, Christ, Church, and creed, and that in the most strict and orthodox sense.

#### AN OPINION BY JUDGE SHEFFEY.

[The following able opinion from the pen of Judge Sheffey, has been addressed to one of our bishops.—ED. L. C.]

STAUNTON, Va., Jan. 4th, 1887.

MY DEAR BISHOP.—In reply to letters of yours asking me to give you my opinion as to certain points, suggested by you, I respectfully submit:

That the amendments to Title 1, Canon 19, by the addition thereto of two sections, 3 and 4, which were adopted by the General Convention of 1886, were deliberate acts of legislation concurred in by both Houses. They had two objects: first, to cause to be delivered to the custodian of the Standard Prayer Book, true and exact copies of all alterations and additions in the Book of Common Prayer, already adopted by the General Convention, under article 8, of the constitution.

These copies were to be certified by the secretaries of the two Houses, and to "be attested by the presiding officers of the respective Houses;" and, so certified and attested, they were directed to "be preserved by the custodian of the Standard Prayer Book." This first object then was to be attained by the delivery to the custodian of the Standard Prayer Book of "true and exact copies of the alterations and additions, certified and attested as before stated." Of course, these copies were to be evidence of the alterations and additions adopted; second, there was another object to be attained, which is set forth in section 4; that is, to prevent the irregularities and confusion which might and probably would arise out of the issues of future editions of the Book of Common Prayer, without proper evidence to show "what alterations and additions in the Book of Common Prayer, the General Convention of 1886 adopted; and their effect upon the structure of the Book of Common Prayer as it was before such alterations and additions were adopted." This was to be in the form of "a certificate to be prepared and signed by the custodian of the Standard Prayer Book, and approved by the Presiding Bishop and two other bishops." This involved two things: (1) final and conclusive evidence to show what the alterations and additions adopted, in fact, were; and (2) how, when duly arranged by these trusted officers, they affected the structure of the Prayer

Book as it was before they were adopted. It is true, that, theoretically each alteration and addition, as adopted, became part of the Prayer Book; but practically this was impossible. These alterations and additions could not get into the Prayer Book, *per saltum*, by a leap and without law to admit them. It was the supreme duty of the General Convention to provide and declare what should be evidence to establish what alterations and additions had been adopted: and also to provide for their orderly arrangement in connection with the structure of the book, so as to show wherein it was changed in its use. This, the supreme law-making body of the Church declared, the certificate referred to, should accomplish: and in my opinion, when prepared and signed by the custodian and approved by the three bishops, in conformity with the Canon, it constitutes the only and the exclusive evidence, accessible to bishops and clergy, of what Prayer Book, with alterations and additions appended, and arranged so as to show their effect upon the structure of the Book, it is lawful to use in a given diocese. By glancing at sections one and two of the same Canon 19, it will be seen, that, the bishop in each diocese, with the assistance of his presbyters, is clothed with the power of comparing and correcting new editions of the Common Prayer Book; and it is his duty to give due notice, if such fact be ascertained, that any new edition has not been examined and compared, and is not authorized by the Church. Clause 1, of section 2, of said Canon 19, declares what standard edition is recognized, that is, that of 1871; and by it, proper examinations and just comparisons may be made by the bishop, before he affixes his *imprimatur* to a new edition. But, now, something more is to be done; he must also see to it, that examination and comparison shall further be made, in respect to alterations and additions adopted in 1886. The Standard Prayer book of 1871, is still the lawful book; except as altered and added to, in 1886; and how it is to be now used, as altered and added to, the General Convention has said shall be determined by the certificate of the custodian, approved by three bishops, as aforesaid. It were idle to argue the question whether this certificate is for use *only* as an appendix to editions of the Book to issue *in futuro*. The certificate as made, prepared, signed, and approved, as the Canon requires, becomes part of the archives of the custodian's office; and is the lawful and exclusive record of what, by way of appendix, shall be copied and attached to every new edition of the Book, as the evidence of the alterations and additions in the Book of Common Prayer, authorized to be used in this Church. And it is of as much binding force upon the bishops and clergy in connection with the use of Prayer Books of past issues, as it would be in connection with the use of additions hereafter to be issued. In neither case, will there be any displacement of the text of the Book; but only a formal and legal declaration of the alterations and additions made, and how the structure of the text is affected by these alterations and additions.

In conclusion, permit me to say, that the resolution adopted by the House of Deputies, on the last day of its session, directing the secretaries to send out copies of the alterations and additions adopted, by way of information to bishops and clergy, was not an act of the General Convention; had no force of

law; and could in no way bind the bishops or clergy of the Church; certainly it could have no effect upon the canon just passed, furnishing a lawful and conclusive standard of evidence of what was done, and how the Book, as altered and added to, was to be used.

I need not say, that ours is a Church of law and order; and that the bishop of each diocese is charged with the duty of determining whether the Prayer Book, as used in his diocese, is in conformity with the standards, as ordained and recognized by the Church; and while he is bound by the law, as well as others, he is clothed with the power of making known to his diocese what Prayer Book is lawful for use in his diocese—always remembering, that the standard of lawfulness, fixed by the General Convention, is as binding upon him, as upon others.

I am, very respectfully,  
HUGH W. SHEFFEY.

### THE CALL OF THE MOTHER CHURCH.

BY THOMAS E. GREEN.

#### THE CHURCH IN ENGLAND.

Answering the test of Apostolic succession and doctrine, the English Church continues alike in the breaking of bread and in the prayers.

It were impossible here to introduce any lengthened discussion as to the nature or significance of that sacramental breaking of bread, which has ever been a mark of the Christian Church. It must suffice merely to state the doctrine so apparently held by the Church in the early centuries, and to show if we may that the Anglican standards set forth the same faith. And let it be remembered that while during these early years there were disputes and controversies concerning many things pertaining to the faith, there was for eight and a-half centuries no shadow of dispute concerning the Holy Eucharist. Indeed the Gnostics, who in the second century cut themselves off from the Church, did so mainly because they could nowhere find in all Christendom any who would espouse their heresy that in the Holy Eucharist there was not the Real Presence of our blessed Lord. Paschasius in the ninth century very zealously defended an extreme and material theory of transubstantiation, which met with as strong opposition, but up to this time there was no disagreement; the Church was one. East and West had not yet divided. The divine guidance was continually vouchsafed to the one Body of Christ, and we may be sure that, if it be sustained by the plain words of Holy Scripture, this Catholic theory of the Holy Eucharist is the true one, rather than any of more recent formulating.

Holy Scripture is marvellously plain in its record here. "Jesus took bread, and blessed it, and gave it to the disciples, and said, Take, eat, *this is my Body*. And He took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; for *this is my Blood* of the New Testament, which is shed for many for the remission of sins."

The Church, led by St. Paul, who in his declaration of the truth of this Eucharistic Presence attempted no explanation—the Church simply took to itself in reverent obedience the solemn fact of the Real Presence of our Lord in the Holy Eucharist. It attempted no explanation; it sought no comprehension. Failing to understand the commonest mystery of air, of light, of heat, of life, it but bowed in reverence before this mystery of mysteries, and adored.

The Holy Eucharist thus became the great central service of the Early Church. Here was everything, worship, praise, prayer, sermon, communion, sacrifice, all in one, all here because Christ was here, all here because here was an unbroken continuance of the Incarnation that in itself sums up all Catholic dogma and all of faith.

Such was the faith of the Early Church; and the standards of the English Church show that such is the doctrine there set forth. What, says the catechism, is the outward part or sign of the Lord's Supper? Bread and wine which the Lord hath commanded to be received. What is the inward part, or thing signified? The Body and Blood of Christ, which are verily and indeed taken and received by the faithful in the Lord's Supper. Between the two errors, the one of Rome, the other of the Protestant world, the one denying the presence of Bread and Wine, the other denying the presence of the Body and Blood of Christ, the Church in England has held and holds to the Catholic faith.

Around this Catholic Sacrament there has been continued a form of Catholic worship. The Ephesian liturgy called after St. John, was early carried by his disciples westward into those parts of Gaul and Spain, and finally England, which owe their Christianity to Ephesus and not to Rome. Augustine found this liturgy in England when he came A. D. 597. The Britons clung to their own ritual, although the equally apostolic liturgy of Rome was in some places introduced, together with many local combinations of the two, until in 1085 St. Osmund, Bishop of Salisbury, revised and re-arranged them, and set forth the Sarum ritual, which became general throughout the land.

The invention of printing, and the translation of Holy Scripture into English, brought about a like translation and revision of ritual, and in 1549 the whole service of the Church was set forth in the magnificent "First Prayer Book of Edward VI.," adjudged to be not alone in its Catholic ritual, but in its magnificent idiomatic English the most perfect form of service ever used in the Church. Upon that basis, and indeed with but few changes, the English, Scottish, Irish and American Books of Common Prayer have been prepared, maintaining still the ancient ritual that all along the centuries has been the vehicle of praise and prayer. And not alone in the words, but in the method of her worship, the Anglican Church continues steadfastly in the Apostolic custom. Her's is Common Prayer. In praise, in confession, in supplication all the people have a part, and join with the priest who stands as their leader toward the throne of grace. Reverent, orderly, scriptural, her service stands alike supremely above the unintelligible Latin of Rome, and the cold, barren, spasmodic, hysterical possibilities of an extempore Protestant service.

To the four challenges then, the Anglican Church answers with a fearless voice. She continues steadfast in the Apostles' doctrine and fellowship; in the breaking of bread; and in the prayers. Her long unbroken history carries us far back along the centuries. Her written records, her carven and pictured annals, her histories in oak and stone, date from a far removed era, but far beyond them all, her faith, her worship, her apostolic ministry, go back to where they join link with link the apostolic age, in the very glory of the day of Pentecost. And her voice, as she speaks to-day is the call of the Mother Church.

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

Address THE LIVING CHURCH,

162 Washington St., Chicago, Ill.

#### PERSONAL MENTION.

The Rev. C. B. Hindzins for the past three and a half years rector of the church of the Nativity, Maysville, Ky., has accepted a call to the rectorship of St. Peter's, Rome, Pa., and wishes to be addressed accordingly.

John Francis Nichols of the diocese of Long Island and member of the Senior class at the Episcopal Theological School at Cambridge, has just been awarded the prize offered annually by Miss Jay of New York for the best essay on Missions.

After Feb. 1st the address of the Rev. Nelson Ayres will be Lincoln, Ill.

The Rev. Edward Wallace-Neil, rector of the church of St. Edward-the-Martyr, East 100th street, New York, has gone to Florida for a brief rest after four years of hard work. The Rev. G. Herbert Norton, assistant minister of the parish, will have charge of St. Edward's in the meanwhile.

As the Rev. R. C. Wall, formerly of the diocese of Quincy, Illinois, has accepted a call to the rectorship of Christ church, Lima, in the diocese of Ohio, and as he has entered upon the discharge of his official duties in that city, he desires all letters and papers shall be addressed to him accordingly.

The Rev. G. B. Morgan has resigned the charge of Christ church, Exeter, and enters upon his duties as rector of Christ church, New Haven, January 23rd. Address for the present, 1145 Chapel Street, New Haven, Conn.

The Rev. Upton B. Bowden's address is changed from Como, Miss., to Napoleonville, La.

The Rev. Charles M. Belden will enter upon the rectorship of St. George's church, Astoria, L. I., on the second Sunday after the Epiphany.

The rector of St. John's church, Yonkers, N. Y., has become rector-elect of the church of the Redeemer, Bryn Mawr, Pa. He is expected to assume charge sometime in February.

#### TO CORRESPONDENTS.

NOTE.—As a rule no attention can be paid to communications or enquiries of those who are not subscribers.

J. H.—1. Write to C. B. Warring, Ph. D., Poughkeepsie, N. Y. 2. The series "Fullness of Time" was never published in book form.

A. T. D.—1. *The Forum* for June, 2. Write to the secretary of House of Bishops the Rev. W. Tatlock, Stamford, Conn.

W. S. MACOMB.—The demand for such a book, or books, would be so small, that no publisher would undertake it. If it had been called for to any extent, the enterprise of publishers would have brought it out long ago.

#### ORDINATIONS.

January 16, the second Sunday after Epiphany, A. D. 1887, at Grace church, Greenville, diocese of Springfield, Henry Martyn Chittenden was ordained deacon. The candidate was presented by the rector, the Rev. J. G. Wright, and the Bishop himself preached the ordination sermon, a never-to-be-forgotten masterpiece of convincing argument. The Rev. Mr. Chittenden is one of Greenville's own sons and eight years ago was mainly instrumental in organizing the mission which has now witnessed his entrance into the ministry. The church was crowded to its utmost capacity, and the earnest and unflagging attention of the entire congregation through every part of the service was a touching proof that the brethren had indeed looked out among them a man "of honest report full of the Holy Ghost and wisdom."

#### MARRIED.

LINES—BRUCE.—In the church of the Redeemer, New York City, Jan. 12th, 1887, by the Rev. Benj. M. Yarrington and the Rev. Dr. Shackelford, Emily Lee Bruce to the Rev. Samuel Gregory Lines.

LEWIS—KIRBY.—January 11, 1887 at 11 o'clock A. M. at Christ church, Norwich, Conn., the Rev. Richard H. Nelson, rector, being Celebrant, by the Rev. Wm. M. Chapin, rector of St. John's church, Barrington, R. I., Elijah Bill Lewis of Norwich, to Emma Henrietta Kirby, youngest daughter of the late John B. Kirby of New Haven, Conn.

#### OBITUARY.

ADRIANCE.—In Chicago, at the residence of her sister, Mrs. W. H. Moore, on Wednesday, Jan. 12th, Cornelia Temple Adriance, daughter of the late Henry and Mary E. Adriance of Oswego, N. Y.

PHILLIPS.—Entered into rest at Baltimore, Md., Jan. 18th, Sophia, third daughter of the late [Rev.

H. N. Phillips and sister of the Rev. T. D. Phillips Requiescat in pace.

HALL.—On Tuesday, Jan. 11th, 1887, at the residence of her parents, 215 W. 48th St., New York City, Louise Bacon, only daughter of the Rev. Randall C. and Lizzie Eyland Hall, aged 3 years and 8 months.

"They sing the song of the Lamb."

#### APPEALS.

The Old Catholics of Little Sturgeon feel that their work would be materially accelerated, if their services were brightened by the addition of an organ. The services would be made more attractive, and consequently, would induce large congregations. If some parish could send their old organ as a gift, it would be gratefully accepted. Contributions may be sent to THE REV. PERE VILARTE, Little Sturgeon, Wis.

A FEW scholarships, yielding from one to two hundred dollars a year are needed at St. Mary's School, Knoxville, Ill., to aid in the education of daughters of the clergy. The Board of Trustees is duly qualified to administer such trusts.

I ask aid for my missions in Louisiana. Information given by letter, I refer to Bishop Galleher. The REV. E. W. HUNTER, the Bishop's Missionary P. O. Box 1784, New Orleans, La.

#### THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY.

22 Bible House, New York. Supports 13 Bishops at home and 4 Bishops abroad, and supports or aids 700 clerical and lay missionaries in 50 Dioceses and Jurisdictions. All Church people are members of this Society and should help its work. Contributors may specify "Domestic," "Foreign," "Indian," "Colored," and should remit to R. FULTON CUTTING, Treasurer.

For information, read *The Spirit of Missions* monthly, \$1.00 a year, or write to

REV. WM. S. LANGFORD, D.D.,  
General Secretary.

#### OFFICIAL.

At the stated meeting of the Board of Managers held on the 12th inst., the following action was taken:

Resolved, That the Board of Managers be instructed to make a sufficient appropriation to be taken from the offerings made for the work in Mexico for the maintenance in the city of Mexico of a clergyman of this Church appointed by them on nomination of the Presiding Bishop, to whom shall be assigned the duty of counselling and aiding the work of those presbyters and readers who have asked for the fostering care of this Church to be extended to them as a mission.

Resolved, That the whole work of evangelization and education among the colored people ought to be and is hereby given into the hands of the commission appointed for this purpose, and that all contributions for the said work received by this board shall be turned over to the commission to be used at its discretion, provided, however, first, that existing obligations already entered into by the board for the current fiscal year shall be met, and secondly, that an annual report be made by the commission to this board, of money received and expended and work done; and, thirdly, that the said commission shall not have power to incur any pecuniary obligation binding upon the Board of Managers.

The Hon. John A. King was elected to membership in the commission in the room of Mr. J. Pierpont Morgan, resigned. WM. S. LANGFORD,  
General Secretary.

#### MISCELLANEOUS.

WANTED.—A rector for St. John's, Albion. Address, DAVID MULLAR, Clerk, etc., Albion, Ill.

WANTED.—Parish work by a young English lady, communicant—its teacher in school, also good pianist and competent organist, used to choral services. Highly recommended. Address MISS M. A. BRUNETTI, care Box 149, Leavenworth, Kas.

WANTED.—A lady to take charge of the preparatory department of a Church school. Send reference to the REV. E. S. THOMAS, St. Paul, Minn.

AN active, zealous priest, in the prime of life, rector of a flourishing parish in a city on the Atlantic seaboard, wishes to change to some healthy inland town, as his wife's health is much affected by this climate. Salary not less than \$1,200 per annum. Address, "BERKELEY," care THE LIVING CHURCH, Chicago, Ill.

A PRIEST of experience and good standing, aged, 35, married, English, is desirous of obtaining a parish or curacy, about the end of May, in America or Canada. Highest references. Would not object to take temporary duty for a few months. Address, Rev. M. A., care Thomas Whittaker, Esq., 2 and 3 Bible House, New York.

#### THE SEABURY DIVINITY SCHOOL.

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

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The Household.

CALENDAR—JANUARY, 1887.

23. 3rd Sunday after Epiphany. Green.  
25. CONVERSION OF ST. PAUL. White.  
30. 4th Sunday after Epiphany. Green.

LONGING.

BY E. M.

"Out of the depths have I called unto Thee, O Lord." Ps. cxxx. "I will lift up mine eyes unto the hills, from whence cometh my help." Ps. cxxi.

Out of the depths unto the hills, I call,  
With bowed face,  
"The depths," my home; "unto the hills,"  
my All.  
Thy dwelling-place.

What figure could the holy singer use,  
More true indeed!  
The mount is Thine, the valley mine, whose  
dews  
My being feed.

O wondrous Sun, to Thy transcendent  
height,  
My spirit take!  
O draw me, who am parched with thirst,  
Thy might  
Alone canst slake!

I long to stretch these folded wings; I feel  
A life within  
Awaiting but Thy call, to break the seal  
Impressed by sin.

As Thou to Lazarus saidst in time of yore,  
"Come forth," so say  
To my imprisoned soul, and she shall soar  
To realms of day.

Only a touch, a look of Thine, O King!  
Transformeth me  
Into a beautiful and holy thing,  
And worthy Thee.

Whene'er I pass in worldly courts a day,  
With smile for smile;  
Joining the chorus of her witching lay  
Time to beguile.

At setting sun I am aweared quite,  
And ill at ease;  
A lonely heart-sickness steals on with  
night,  
Naught will appease.

Until I humbly turn again to Thee,  
My Lover true!  
Ah! then what comfort, rest, what ecstasy,  
Are born anew!

I must be Thine. Naught satisfies below  
The craving soul.  
Chain the immortal in "the depths?" Ah,  
no!  
The height her goal.

And yet, albeit I see in visions rare  
My mountain home,  
And hear the spirits of her purer air  
All bid me "come!"

I have no power to climb alone; aid me,  
O Friend Divine!  
So shall I come "unto the hills;" and be  
The glory Thine.

Maple Hill.

THE first and only American who acquired an academic position in a German university is Caspar René Gregory.

THE professor of architecture at Columbia College, maintains that outside of Roman and Episcopal churches there are not a hundred really fine stained windows in all our American churches.

"WELL," said one of the merchant friends of Mr. James Chalmers to him one day, wholly ignorant of his relationship as elder brother to the famous doctor, (whom he had never heard preach): "Have you heard this wonderful countryman and namesake of yours?" "Yes," said James, somewhat dryly. "And what do you think of him?" "Very little indeed," was the reply. "Dear me!" said the astonished inquirer, "when did you hear him?" "About half an hour after he was born!"

THE rivalry between New Hampshire and Vermont is unusually strong along the banks of the Connecticut River. The feeling on one side is that New Hampshire is a great State, not so large as Texas, to be sure, but Rhode Island is smaller; not so level and easily tilled as Illinois, it is acknowledged, but its scenery is considered far grander. Across the stream one learns that the only possible reason that can be urged for allowing the Granite State to remain in the Union is that one can get a good view of Vermont from some parts of it.

"ONE March day," said an old Georgia divine, "I rode ten miles through drenching rain to Flatrock Chapel, only to find two persons there—a man and a boy. After waiting a few minutes I said: 'We might as well leave here, as there will be no congregation.' But the man quietly responded: 'Through five miles of pelting rain have I come to hear preaching.' I saw my duty and replied: 'You are right. You are entitled to it.' For one hour I addressed my little congregation, and was never listened to with more attention."

A MINISTER in the Middlebie pulpit was attempting to preach upon these words: "He that is unholy, let him be unholy still." The poor man could do nothing but repeat and re-repeat the verse, "He that is un—," etc., having totally forgotten the beginning of his sermon. An upland proprietor listened to him with increasing impatience, reiterating the words, till at length another "He that is unholy" drove the worthy laird out of all composure; he started up, squeezed on his hat, and stalked gruffly along the passage, muttering: "He that is a confounded jackass, let him be a jackass still!" There is much truth in that prayer, much good sense.

A PROVIDENCE clergyman while addressing a congregation one Sunday on the propriety of doing the right things at the right time, said that he was in one of the Northern regiments, and that one day while on the battlefield his attention was attracted to a wounded man over whom a young man was bending. He turned to see what the latter was doing, and saw that the man on the ground had been shot through the shoulders and that one arm was fearfully mutilated. The young man who was kneeling over him was endeavoring to supply religious consolation under difficulties as to extemporaneous effort and was reading a standard Catechism to him. The dying man, as the clergyman reached him, was having the momentous question asked him: "Who gave you this name?"

RECENTLY Paris was the theatre of a strange rite, which was witnessed by many thousands. The Cingalese troupe of acrobats and jugglers, who have been amusing Paris for some time past, received an addition to their number by the birth of a boy, who was named on the day next following. In the morning two bonzes betook themselves to the cradle where he lay, to cast his horoscope. They announced that he would live to a great age, and would have numerous descendants. But the picturesque portion of the ceremonial was in the afternoon. The child was laid on the grass. The women quitted their huts, and, chanting a wild hymn, they bore in a richly adorned bag what was said to be the sacred tooth of Sakkya Muni to where the boy lay. Then with cries of joy they scattered flowers profusely over him, while the men took up the

hymns. In addition to his father's name the boy received the name of Paris. Then the whole troupe went to the mother's tent and presented her with a great quantity of gifts—gold pieces and ornaments, bracelets, foot-rings, and fruits of the season. The ceremony lasted about an hour, the crowd frequently breaking into the cries of "Long live Paris Buddha."

"A ROMAN correspondent notifies us of a most extraordinary restoration," says the *Pall Mall Gazette*. "Hannibal is at last to be revenged. Cardinal Lavigerie has laid before Pope Leo XIII. and the Government of the French Republic a curious scheme for the 're-foundation of Carthage.' The Pope, as the representative of the Rome which destroyed that noblest of all her rivals, will thus execute a noble act of reparation; while France will have the glory of giving back to commerce that ancient trade capital of the Mediterranean. The Cardinal indulges in the most glowing expectations of the future of the third Carthage, when once founded, built, and inhabited. He cannot forget that the second Carthage was the see of the ideal Bishop, St. Cyprian, though he is prudently silent about St. Cyprian's dispute with Pope Leo's predecessor, Stephen of Rome. Cardinal Lavigerie proposes that the new Carthage shall become the ecclesiastical centre of the Roman Catholic missionary propaganda in Africa."

AN unusually interesting entertainment was given the children of the church of St. John the Evangelist, St. Paul, Minn., in their school building, on the eve of Epiphany, which consisted of a Twelfth-night party celebrated after an old English custom. The first feature was an elaborately-decorated Christmas tree, illuminated with innumerable tapers; then a table gayly trimmed, bearing a huge frosted cake, surrounded by twelve candles and surmounted with a miniature throne which was occupied by a very realistic representation of a royal couple, was brought in. The scholars marched round the cake in procession, singing a Twelfth-night song. Each one in passing received a piece of the cake. After all had been served, a call was made for the girl who had found a pea in her cake to come forward, and she was saluted and declared the queen amid the uproarious applause of the children. Then the boy who had found a bean in his cake was called for, and in a like manner acknowledged as the king. The couple repaired to the dressing rooms to don their regal attire. The procession in the meantime marched on, singing their song, and at last formed in open order at the door of the dressing room to receive the king and queen, who soon appeared decked out in royal splendor. With a song of welcome and pledge of obedience they escorted them to an imposing throne which had been erected, from which the king read his royal proclamation, appointed his court, decked them with favors and set them to work distributing the royal bounties, such as candies, oranges, German favors, etc. The remainder of the evening was spent in games and plays presided over and directed by the king and queen, who, with their arbitrary rulings and imposition of odd penalties, added spice and zest to the merriment. At 9:45 p. m. the king reminded them that the curfew would ring in fifteen minutes and the lights would be put out, thereupon every one in turn made obeisance to the royal twain and departed, old and young, greatly delighted.

A CHRISTMAS IN THE INDIAN TERRITORY.

[The following letter is from one of our Indian deacons, in acknowledgment of some presents forwarded for the Christmas tree by the Missionary Guild of St. Mary's School. The letter is printed as written, without the change of a word. Considering that the writer was, twelve years ago, a wild Indian in war-paint, it is a remarkable document.—Ed. L. C.]

WASHINGTON, I. T., Dec. 29, '86.

MISS ELLEN DEWEY, St. Mary's School, Knoxville, Ill.—Dear madam: I am in receipt both of your kind letter and the eight packages sent by the girls of your Missionary Guild. The presents were very appropriate and were duly appreciated. They were given to the children at the Cheyenne school, being hung on the Christmas tree, which by the like kindness of many other friends presented a very grand appearance.

This school is supported by the Government, and has an average attendance of about 110 children of both sexes. The Government also supports a school equally large, for the benefit of the Arapahoes. Besides these two, the Mennonites have two smaller mission schools on this reservation, one at this place and one at Cantonment, sixty miles west of here, on the North Fork of the Canadian River. This denomination has entered more freely into Indian missionary work in this section, than any other, and proposes to add the Caddoes and Mechetas, south of this reservation, to their present field.

My own station is the result of the Indian War of 1874 in which I was a leader; and resulted in my capture with many others of my tribe, and our confinement in Florida, at St. Augustine, for three years, where I was providentially brought to the kind notice of Mrs. Geo. H. Pendleton, wife of Senator Pendleton, of Ohio, a staunch Churchwoman, whose interest in the welfare of the Indians led her to adopt me and I was sent to live with Rev. J. B. Wicks at Paris Hill, N. Y., and after three years of study with him I was ordained at Rome, N. Y. Mr. Wick's labors with myself and others, led him to accept a position as missionary for this and the Kiowa and Comanche reservation, and I came with him back to my people, to help so far as I am able, to turn my relations and friends from the ways of idolatry, to the Christian worship. My work is hard and oftentimes discouraging, as I am now and have been for three years alone in it; but I strive on to remove the prejudices and teachings of generations, and still believe, the seed now sown will sooner or later take root, grow and blossom into fruit of salvation for many. The kindness of your guild in sending so many remembrances of interest in this work, is one of the brightest spots and we fully appreciate it, and hope your reward may be partly found in the knowledge of the pleasure you have given. Our tree was a nice one, a green cedar, amply lighted, a real Santa Claus, an Indian Tupee, from which a small Indian girl issued and invited Santa Claus to make a first visit to the Indian children, which being accepted, he entered the lodge and the distribution of presents began, singing Christmas hymns before and after the distribution, entirely by Cheyenne children in good English, and so loud and happy were they, that the teachers had to check them, a very unusual thing, but you see, they were more than ordinarily pleased. Apples, cakes and candy were distributed to all, both

camp Indians and visitors generally. The building was crowded inside and the wide porches outside packed by the parents and friends of these children.

Thank you for your kind offer to send illustrated papers. Our kind friend sends some English picture papers, *Graphic*, etc., but no American papers, and these boys and girls take the utmost delight in poring over them. They will be indeed a great treat.

Thanking you and the young ladies of your guild, for their great kindness, and wishing both a merry Christmas and a glad New Year.

I am very sincerely yours,  
D. P. OAKERHATER.

### THE THIRD SUNDAY AFTER THE EPIPHANY.

BY E. O. P.

"The right hand of Thy Majesty," are St. Gregory's words in the collect which has been translated for our use this day. Yes, we would have that same right hand which touched the leper, stretched forth to help us in our weaknesses, to defend us in our dangers. It now has glorious scars, nail prints which ever silently plead for us, and it has an ever ready touch of healing for every leprous soul. Yes, like the leper we will not hesitate because our condition is loathsome, nor because our needs are many, and deep and serious, but taking Christ at His word will seek His help. We too, will obey and live. Nor will we miss this poor sufferer's practically given lesson—so often, alas, neglected—that would we ask favors, gifts, of Him Who for our sakes was made man, we should come adoring Him as God.

We know in asking, that even before we ask, God does regard us mercifully, and His loving look has so won our hearts that we are ready to welcome danger if His hand shall be stretched forth in our defence; to glory in infirmities, that His hand hold ours in its precious clasp, or rest upon the tired head in helpful blessing. The merciful look has sunk deep into our souls, and we can no longer resist its pleading, but with the Galilean fisherman we will leave all to follow the dear Master. Nor will we mind the throng, nor the jeers and rebukes if, pressing toward the Christ we may touch but the hem of His garment, and win from Him healing and words of comfort. Perhaps under some fig tree we have been praying, when the Lord's gracious look fell upon us, but it has drawn us irresistibly to Him. And do we not know that right hand of our Lord's Majesty? It is the same blessed hand which anointed the blind eyes of Bartimeus, and opened the ears of the deaf man and unloosed his tongue; which raised Peter's wife's mother from a fever, and the ruler's little daughter from her deep sleep, and lifted up the man from whom it had cast out the dumb spirit. This is that same right hand which wrote upon the ground the record it would commit but to the breath of passing winds, whilst dispensing pardon to her who stood accused of sin. The right hand whose help we ask was laid in blessing upon the heads of little children who were brought when others said: "Trouble not the Master." It humbly washed the disciples' feet, and it is the hand that broke the Blessed Bread and took the Blessed Cup, and gave unto those same disciples "verily and indeed" the Body and Blood of their Incarnate Lord. It is, moreover, the hand that was nailed to the cross

for our sins, and which was afterwards shown with those convincing prints upon it, to Thomas.

We have strayed from our Shepherd's hand, but we would fain return, and straying yet again return, and kneeling under its pardoning touch we will humbly rejoice in taking fresh hold of His cross though we do know it will lacerate our hands. And have we not personally known the power, the help and defence of God's right hand? Has it not been held out to us in deep seas tossed with waves when the wind was boisterous? Has not that blessed hand come most really to many blind among us? to sick souls and doubting ones since the days of Thomas and Bartimeus and of the leper? Has it not many a time even to us been made known in the breaking of bread, and in prayer out of darkness? Let those give answer who in suffering have perhaps their perpetual sacrament, as to their knowing the pressure of that dear chastening hand, and let them say, if ever in any way it fails those dear ones whom He has drawn so close into Himself that by day and by night it brings them Christ's own cup?

But who has not found that ever our human tendency is to stray from the gentle Shepherd of our souls, so that it were well to ask with one now safe in the hand of God: "Never for one moment take Thy hand from off my head!" To this end let us often seek our blessed Lord in the sacrament of His love. We know our necessities are many, and our dangers within and without are great, but having Christ sacramentally within us, His right hand will surely help and defend the soul it doth embrace; it will lead, though "by paths they have not known," unto the place where He maketh His flock to rest at noon. It will show His beloved the lilies where he feeds, and will draw her that she run after Him. In the blessed sacramental Presence of the altar the Saviour's own right hand shall hide the faithful soul until the "day break and the shadows flee away," and she come unto the city where "the Lamb is the light thereof."

### CHRIST IN SONG.

BY A. E. S. BEARD.

II.

We now reach the era of the German Reformation. Martin Luther's name naturally heads the list of hymn writers of this period, but his stern, lion-hearted nature found expression in songs relating to God the Father as the refuge of His children, rather than in the more gentle and tender relation of Christ the Saviour. But we must not forget his grand testimony to the power and place of music. He says: "Music is one of the most beautiful and noble gifts of God. It is the best solace to a man in sorrow, it quiets, quickens and refreshes the heart. I give music the next place and the highest honor, after theology." Coleridge says: "Luther did as much for the Reformation by his hymns as by his translation of the Bible." The Princess Louisa of Brandenburg is noted as the author of a hymn on the Resurrection, commencing, "Jesus, my eternal trust." John Huss, the great Bohemian reformer, has written one entitled "Jesus Christ, our true salvation," and Nicholas Decius, an eminent German hymn writer, is author of a celebrated hymn, "O Lamb of God, most stainless."

Michael Weiss, pastor of a Bohemian church, wrote an Easter song: "Christ the Lord is risen again"; while Dr. Nicolai, a

Lutheran pastor, has written one which is still a favorite, on Christ as the Morning Star. Johann Heerman, a native of Silesia, who suffered much during the Thirty Years' War, wrote a beautiful song entitled "The Name of Jesus."

The name of Jesus is a store of all that heart can need,

Enfolding every precious thing—fruit, blossom, leaf and seed,

He spends his time most worthily who seeks that Name to know,

Its ocean fulness riseth still as ages onward flow;

Thy precious name, Lord Jesus Christ, is better far to me

Than all the wealth that can be found, in earth or air or sea.

All that I ever undertake, I would begin in Thee,

Thee first, Thee last, Thee midst, O Christ, and ever more to be.

Matthew Von Lowenstein's hymns also show the effect of the agitation resultant in the Thirty Years' War, particularly on the one commencing: "O Christ, the Leader of that war-worn host." Paul Gerhardt ranks next to Luther as a writer of German sacred poetry. The hymn, "O Sacred Head, once wounded," written by him, is an imitation of the Latin one of St. Bernard's. Deprived of his office because of his uncompromising adherence to the Lutheran doctrine, and suffering severe family bereavements, he led a life of sorrow, but comforted others with the comfort wherewith he himself was comforted of God. His hymn, "Jesus, Thy boundless love to me," is well known. Benj. Schmolke, a pastor of Silesia, who lived from 1672-1737, was the author of more than 1,000 hymns, the best known being: "My Jesus, as Thou wilt." Dr. Christian Richter, the author of a remarkable medical treatise on the Crucifixion of Christ, wrote a hymn entitled: "Thou Lamb of God, Thou Prince of Peace." Gerhardt Tersteegen, of the Reformed Church, is another hymn writer of this period, also Count Zinzendorf, the founder of Herrnhut, and a noted leader of the Moravian Brethren. The familiar hymns, "Jesus, Thy blood and righteousness," "I thirst, Thou wounded Lamb of God," "Jesus, still lead on," and "Christ will gather in His own," were written by Zinzendorf. The names we have mentioned are but the leaders of a mighty host of song writers whose glowing words won many a victory for the Reformation cause. The German hymns rang through three centuries and were cries of faith and hope out of the depths of conflict, suffering and strife. Music, then, as now, was the sweetest solace for aching hearts and burdened souls.

Francis Xavier was a most zealous member of the Order of Jesuits, at its first institution, and an enthusiastic missionary in India and other heathen lands. Cross in hand and singing Christian hymns, he went amongst the heathen, confident of success. He died in China in 1552. We quote a part of one of his most beautiful hymns:

Thou, O my Jesus, Thou didst me  
Upon the cross embrace,  
For me didst bear the nails and spear  
And manifold disgrace,  
And griefs and torments numberless,  
And sweat of agony;  
E'en death itself; and all for me  
Who was Thine enemy.

Then why, O blessed Jesus Christ,  
Should I not love Thee well?  
Not for the sake of winning heaven  
Nor of escaping hell;  
Not with the hope of gaining aught  
Nor seeking a reward,  
But as Thyself hast loved me,  
O ever loving Lord.

(To be continued.)

### THE WHITE CROSS.

By W. E. M. in the Diocese of Chicago.

It has been said that the Church is the true Purity Society. This is not to be denied, and yet the statement is questionable if it is meant to exclude the employment in the Church of any special means of promoting purity. The Society of the White Cross owes its origin to the influence of the Church. It takes up the principles of purity which the Church holds and teaches, and seeks to apply them by special organized agency. It would enforce the Divine Law; it would hold up to view the Divine Example in the person and life of our Lord; it would re-assert that solemn truth, seldom realized, that our bodies are the temples of the Holy Ghost; it would seek to burn into the conscience of the age the conviction that self-control for God is as much a part of Christian character as self-surrender to God. The White Cross is the child of the Church, and desires to do only the work with which filial loyalty inspires it.

And is not the method of special application that by which all general principles are made fruitful of practical results? The Sunday school, the Church press, the Guild, the Sisterhood, the Board of Missions, the Hospital—these are examples in point.

It has been more than once suggested that a distinct movement to promote chastity is involved in peculiar difficulties because of the dangers attending plain speech. Undoubtedly the subject may be treated in such a way as to excite rather than to repress sin, but it is not probable that wise men, desiring to stem the flood of impurity which deluges modern society, will err in that way. One of the very objects they have in view is to banish the agencies by which, with disgusting obtrusiveness, impurity flaunts its venomous crest in the eyes of the world. It would make it impossible to spread before the eyes of the public the beastly nudity of the play bill and the vice-generating photographs of the shop windows. To denounce all that is vile, and to warn society of the evils that exist, however, one must not cloak his words in such delicate phrase that their meaning becomes doubtful. At every Eucharist, the priest reads the solemn law of God: "Thou shalt not commit adultery,"—that is speech in its perfection of plainness—and when heard as the words should be, the result is the wholesome penitence of the response: "Lord, have mercy upon us, and incline our hearts to keep this law." The advocate of purity must as pointedly and fearlessly denounce vice as vice obtrusively forces itself on our attention, else he fights in an unequal battle, and can expect only defeat. The parent is verily guilty of his child's blood if the child fall victim to temptation through his foolish reticence. The pulpit that thunders with the terrors of the law for one form of self-indulgence is "the coward's castle" if it excuses itself on grounds of false modesty from dealing faithfully with other forms of self-indulgence. Ears that are too delicate, too refined, too sensitive to be addressed about sins of the flesh are, we fear, very often avenues to hearts that are not too holy to harbor impurity and practice vice. It is said that there is but one being whose interest it is to have men think that he does not exist, and that is the "Prince of this world." Certainly there is no form of sin which gets such advantage through its being ignored as that against which our Lord always hurled his outspoken anathemas.

The White Cross movement, however, does not expend itself in the denunciation of sensual vice. Antecedently to its note of warning, it recognizes the existence in the human breast of a love of purity. Tempted as men are, swept as they may be by storms of passion, untrained in the holy art of self-control, they know what chastity of heart and behavior is, and they approve and admire it. It is one of the nobilities of our nature, that in the defense of purity members of either sex will willingly sacrifice life itself. Now the White Cross takes its first step in an appeal to this noble trait of human nature. It pleads that each sex shall hold the other in honor; that the spirit of Christian chivalry shall maintain firm control of the instinct that is God-given and only God-dishonoring in its wrong use; that virtue shall be esteemed sacred for its own sake; that self-respect shall guide and keep us in the pathway of purity. Thus it would approach men and women with its appeals, and, with this inner love of chastity in its favor, it would instruct, and warn them as to dangers, uncover hidden sources of temptation, and, by prevention and cure, seek to reduce the fetid flood that is silently flowing like a sewer underneath the surface of modern society.

This leads us to add that the White Cross labors under one disadvantage. The antagonist of that less damning vice, the intemperate use of drink, can illustrate the necessity of reform by concrete illustration: He can paint the horrors of delirium. He can relate the woes that gather around the drunkard's home. But the lips of the advocate of purity are sealed as a rule, against specific disclosures. Occasionally those who are ignorant of the awful reality must be startled into an interest in this movement by a momentary revelation of some of the horrible facts. The disclosures of the *Pall Mall Gazette*, disgusting though they were, were needed to make England know one reason among many why her national life is in peril. But it is manifest that the veil must usually be kept drawn over the chamber of horrors. But we must not forget that there is a chamber of horrors. Any intelligent observer can infer, if he will stop to think, what need there is for organized effort in the interest of purity.

We are of opinion that the main value of the White Cross as a practical movement will be its educational effect on the public conscience. It is not a panacea for sexual vice. Its organism will not lead to any meetings, with much talk and the passage of resolutions. Its work must be largely that of a "voice crying in the wilderness." Society must be aroused on the subject. The Church must open her eyes to the condition of things. Pastors and parents must be told their duty. The Law of God, as applying within as well as without the marital relation, must be re-stated with an awful earnestness. Men must work personally among men, and women among women. The simple pledge, as one method of acting upon the will, must be circulated. The White Cross literature should be scattered far and wide. All, all should be done that the combined wisdom and energy of men who see the need and know the cure can do, and He that is pure, He that is holy, will give them His blessing, and, through them, bless many others. "Blessed are the pure in heart, for they shall see God."

Strongest minds  
Are often those of whom the noisy world  
Hears least.  
—Wordsworth.

LETTERS TO THE EDITOR.

LEAFLETS IN MISSIONARY WORK  
*To the Editor of The Living Church:*

I would like to give my testimony to the use I make of the Evening Prayer leaflet. For some months in the beginning of my missionary life, I used only the Prayer Book, but found that it occasioned embarrassment. I have had the people to say to me that they would like to unite in the services but they did not know how to follow. I now use the leaflet, and the results are highly gratifying and encouraging. I hold services, sometimes, at places where no Church services were ever held, and the congregations composed of Baptists, Methodists, and Lutherans, join heartily in the services, and frequently without a mistake. This certainly does a clergyman's heart good. It inspires him in the service, and also in the sermon. In my short experience in the ministry, I find that the correct use of the Prayer Book is the result of teaching. I came from the Baptist Communion, and know the difficulty I had to become acquainted with it. But the leaflet, after a few explanatory remarks, can be used to great satisfaction.  
E. P. GREEN.

NUMBERS AND NAMES.

*To the Editor of The Living Church:*

There were several matters which may be said to have been remitted by the Convention to the clergy and laity for their consideration in committee or otherwise. Of these there is none of more importance than that of a change of name of the Church. In the judgment of the writer it is not to be regretted that the change was not effected at the late Convention, for now the way is open for the ripening of the judgment of the Church, and we may reasonably hope that at the next triennial meeting the growth of sentiment, already so far advanced, may reach a good degree of unanimity.

The argument most urged in opposition was based on a comparison of the Church with other Christian bodies and especially in respect to size or numbers. I propose for the benefit of those who may be swayed by arguments of this nature, to bring together some facts of history as detailed by the lamented DeKoven in one of his published sermons.

It is stated by DeKoven that the first recorded celebration of the Holy Communion in America by a priest of the Church of England was on May 14, 1607, that Seabury was consecrated in Aberdeen, Nov. 11, 1784, and that White and Provost were consecrated at Canterbury, Feb. 4, 1787. During this period of nearly two centuries, there being no bishop, there was not a Confirmation or an ordination.

Of those who sought the priestly office from the mother country, one in five perished on the way. In the year 1705 a clergyman wrote from New Haven that "nearly 20 young men went out as Bachelors of Art from the college, all or most of whom would have accepted Episcopal ordination if we had been so happy as to have had a bishop."

During this long and trying period, entreaties were constantly addressed to the authorities in England. "We pray God," they write, "to inspire the government with compassion to this country, to the taking away our reproach from the enemies of the Church." And further, it is stated on the same authority, that John Wesley after waiting for bishops with apostolic authority, ordained with great reluctance superintendents in the Methodist society;

"a great sin," as DeKoven adds, and who can estimate the results in the loss of the Church and in the growth of the great Methodist schism?

I cannot dismiss this narrative without calling attention to the lesson of faith and hope to be gathered from the patient waiting of our forefathers; to them the Apostolic Succession was a reality, to which they firmly held as generations passed without the fulfillment of their desires and prayers.

During this period of 177 years, when the Church was hindered by impediments lying at the root of her structure and growth, the different denominations were advancing without any hindrance whatever, and we may well rejoice in whatever zealous and vigorous work they may have done in the cause of Christ; but how can we justify those ministers of the Church, who in this our day have made opposition to the assertion of her divine authority, and the assumption of a rightful name, and for the reason that these religious societies, under circumstances the most favorable, have outgrown the Church, or have excelled in aggressive work.

Let me propose two ideas to show the weakness of this numerical argument. 1st, Imagine that the impediments had not existed, and that the Church fully panoplied from the beginning with her decided prestige, had assembled at the late Convention the largest religious body of the land; or 2nd, Imagine that the Church advancing through inherent power and the disintegration of sects, at a pace beyond that of the country, as is already the case in some of the older districts, should assemble at a future Convention, the largest in the land.

What then? It is not worth the while to follow out such imaginings. The mere statement exhibits the folly of subjecting our divine things to human accidents. The truth is that the power of the Church is not to be measured by such enumeration or comparison. Influence is subtle, pervasive, unmeasurable. None can estimate the teaching influence of the Church in the religious community, through her fixed system, her liturgy, her rites and ceremonies, and her creed, not hidden in books, but made vital in reverent use. It is the old story of the leaven and the lump, or, as has been well said, "Athanasius against the world."

But there is a higher view of this subject. This Church of ours, denominated Protestant Episcopal, and set up in this land, is the visible porch, however small, to the great temple known as the Church Catholic, through which is maintained organic unity with the Church of the Apostles. What more do we require than this great fact, to stimulate our faith and our acts? Let us therefore strive with heart and mind to get rid of the present name so narrow and misleading; with no meaning beyond that the Church is Episcopal, which she must be; and that she was founded at the time of the Protestant Reformation, which is false.

A true name is like a flag thrown out under which the Church may go forward in her glorious mission in the cause of Christ as a branch of the "One Catholic and Apostolic Church."

O. W. T.

*St. Thomas' Day, 1886.*

AMERICAN CATHOLIC.

*To the Editor of The Living Church:*

A Rev. brother "who has been preaching the Gospel 45 years and more," in your issue of Dec. 25, under the heading of "Protestant Episcopal," asks: "Why not call an axe an axe, and have

done with it?" "And so of the Church why not call it by a name that points it out, and distinguishes it from all other Christian bodies?" That is just what I, who have been ministering in the same Church 48 years and more, would like to know. Why such persistence, as the letter referred to manifests, in miscalling the Church, and then so unjustifiably appealing to her 39 Articles for confirmation—articles from beginning to end utterly wanting in any such expression as Protest, or Protestant? And what is more, it certainly becomes us never to be unmindful that our mother Church of England, in convocation, has positively refused to allow herself, directly, or indirectly, to be labeled Protestant. And "the Church of Ireland" also quite recently indignantly resented the sly effort to fasten upon her the same sobriquet we have so long been compelled to tolerate. Moreover, the expression Protestant supposes the recognition of somewhat authoritative, for the prevention of which there is no sufficient ability, and the imposition of which must for the present be endured. Now in the reformation of the Anglican Church, how entirely different was the case. In her autonomy, by the grace of God, she saw what ought to be done within herself, and rose up and did it, just as a man realizing his face is soiled, in his autonomy rises up and washes it. How absurd, because he has done so, to stamp him Protestant. And now for Episcopal. Of course the Church is Episcopal. "Nulla Ecclesia sine Episcopo." But where do we read of any Church so titled till we come to modern sectarian times? And why wear a name that seemingly to hundreds and thousands presents us as a mere sectarian offshoot from the Primitive Church, and prevents our genuine episcopacy, which should be to our greatest advantage, as proving our organic continuity "from the Apostles' times," from commanding favorable consideration, and in fact transforms its possession into a hindrance, especially in our antagonism with that thoroughly organized foreign intrusion, the Roman Church, which knows full well the power, as a title, of that ancient synonym of orthodoxy—Catholic—and so, whilst systematically ignoring as far as possible her foreign appellation, steadily presses herself upon all as "the Catholic Church." No, this should not be, that is, if the so-called Protestant Episcopal Church is in reality, as we believe her to be, the true branch of Christ's Catholic Church for the United States of America, native and national. Then "call an axe an axe" and the Church the American Catholic Church.

JAMES ABERCROMBIE.

*Martinez, Cal.*

THE USE OF WINE IN HOLY COMMUNION.

The following memorandum was addressed by Bishop Stevens of Pennsylvania, to a clergyman of his diocese, some of whose candidates for Confirmation being pledged teetotalers, objected to receive the element of wine in the Blessed Sacrament. The Bishop's age, experience, and well-known moderation as a theologian, entitle his utterances to the respect of all readers.

The memorandum is as follows: "Our Blessed Lord used the ordinary wine of the country, even as He used the ordinary bread of the country at the institution of the Lord's Supper. In His Divine omniscience He looked through all the future, and saw every possible

consequence of such an act. Yet he deliberately chose the 'blood of the grape,' when He would symbolize the Blood of the Cross, and, in His infinite wisdom, which can do no wrong, ordained that it should be used in all places and ages, and among all conditions of men as the one Divine way of celebrating the Lord's Supper.

"To hesitate at taking a small sip of wine from the chalice, because it is used by others for intoxicating purposes, is to reflect on our Blessed Lord's wisdom and goodness and love and purity, and to affect to be purer and holier than He.

"The Lord Jesus—if you take the wine, in His strength and at His command—will keep you from all evil consequences to yourself and others; whereas disobedience to His command dishonors Him, insults Him; sets up your judgment against His, and will put your own self-will above the positive command: 'Drink ye all of this.'"

### OPINIONS OF THE PRESS.

*The Churchman.*

**THE ANDOVER TRIAL.**—The trial, in Boston, of the Andover professors for teaching contrary to the famous Andover Creed, attracts great attention. The old Calvinists of the seminary thought they had devised something so strong that it would be forever exclusive of all teaching except such as they approved. But, behold, part of the defence presented is that some of the new views of Dr. Smith and others are really what that creed means, and that other views not covered by the creed are upon questions which the old creed-makers never dreamed about. It is hard to tell what the issue will be, but already it means a division in the ranks of Congregationalism. Let us hope that some of them may learn through this troublesome controversy how wise the Church is that clings firmly to the simplest outline of essential truth as contained in the primitive creeds of Christendom, and at the same time allows great diversity of opinion upon matters which are not essential, or upon which clear revelation has not been made. The Church must be a haven of rest for some of these good men tossed on the sea of controversy.

*The Church Eclectic.*

**CHURCH UNITY.**—The "New Connection" Methodists in England are moving for reunion with the old Wesleyan body, probably with the view of forming a stronger political party. So sectarian tactics go "Gabal and Ammon and Amalek all confederate" against the Sacramental Church.

This suggests two points, to which all this talk and discussion about Christian unity must simmer down: 1st. As the sects say, they are divided by "non-essential differences" let them set the example of combining before they ask the Church to give up the things that she considers essential—the Episcopacy, Confirmation as a Scriptural means of grace, etc. Why should there be five or six kinds each of Methodists, and Baptists, and what should keep the Calvinistic Presbyterians, Dutch Reformed, and Congregationalists, apart, on mere external matters? The 2d point is, that the only fair way is for each body to trace up its actual history and fix the points which were made the ground of their original secession from the Church, and then bear honest witness how many and which of those points they still retain and hold to as essential and sufficient to justify separation. We do not know of one, unless it be Presbyterian ordination, and even that they do not regard as a government *jure divino*, as their predecessors did. All they hold now is, that "it makes no difference."

*The Interior.*

**COMPETITION IN SCHOOLS.**—Albion W. Tourgee is preaching the gospel of "Rest" in our western lyceums, and his showing of the wreck and ruin of our American life amid the rush and crash of competition, is startling. If men choose to kill themselves by overwork, there is no way of hindering them. But there is a way of hindering the grinding of young brains into imbecility in our great public schools. There is scarcely a home in all this wide land—none, we are safe in saying, in the cities and villages in which the graded system prevails—scarcely a home in which there is not one little child that

is undergoing torture by being drawn on the procrustean class bed. Parents everywhere know it, and complain of it—though they do not realize the evils and sufferings involved—and yet the drive and grind go on year by year with increasing severity. The prize school of the State is regarded as an honor to the town and as conferring high distinction upon its teachers. That prize school is the feeder of the lunatic asylums and the grave-yards. It kills both teachers and scholars, and those who are not killed are intellectually maimed for life. Two young ladies who sought employment of the writer of this, and who were asked why they did not continue the occupation of teaching, replied that it was impossible. One of them had gone so far in nervous ruin as to lose command of her mind; the other had lost the ability to sleep. Teaching in the graded schools is sooner or later death to a woman. What good is to be gained by precipitating the rush and crash of human nerves which storm through the world upon the children and their teachers? Shall we never learn mercy and sense?

*Irish Eccl. Gazette.*

**APOSTOLIC ORDERS.**—The question of the reordination of Roman Catholic priests who conform to the English or Irish Churches does not admit of discussion. The question was raised at the time of the revision of the Ordinal, when it was sought (in vain) to put Dissenting Ministers on the same level in this respect with Roman Catholic clergymen. The Church has always observed the indelibility of Holy Orders, once a priest always a priest. It required an Act of Parliament to enable a priest of the Church of England to renounce his orders and return to a secular life. In this respect Orders, Baptism, Confirmation, go together; they cannot be repeated without sacrilege. At the time of the Reformation the re-ordinating of conforming Roman priests was never contemplated. "Latus" reading of the Rubric in the Ordinal, as given in the *Daily Express* of Monday last is erroneous. The Church never contemplated the receiving of Puritan ministers into the priesthood of the Church of England without episcopal ordination. The Rubric in the old Irish Prayerbook runs plain enough—"No man shall be accounted or taken to be a lawful bishop, priest, or deacon in the Church of Ireland, or suffered to execute any of the said functions, except he be called, tried, examined, and admitted thereto, according to the form hereafter following, or hath had formerly Episcopal Consecration or Ordination." To reordain bishops or priests would be to follow in the steps of the Arians and of the modern Church of Rome, which reordains our clergy who may conform to her Communion. The Church of England (and Ireland) has always recognized the validity of the orders of foreign Roman Catholic priests, and admits them with our episcopal license, to celebrate divine service within her Communion. On the other hand she has never accepted the office of an un-episcopally ordained ministry. To break through this rule would be the downfall of Episcopacy.

*The Church Times.*

**THE AMERICAN CHURCH.**—We regret to see that Dr. Phillips Brooks seems inclined to use his eloquence against the interests of the Church in which he is a priest. If he had taken the trouble to read his Bible, he would have seen that the only lawful name of a particular Church is a geographical one; and in this instance, as in so many others, our own has carefully followed Scriptural precedents. We call ourselves the Church of England because we are that portion of the Catholic Church which is in this land. By the same rule, that part of the Catholic Church which is in the United States ought to call herself the Church of America, and cannot, without wrongdoing, call herself anything else. Various other religious bodies have adopted special names. For instance, there is one that styles itself the Holy Roman Church; others term themselves Methodists, Baptists, Unitarians, Independents, and what not. For our brethren to say that they are the American Church only implies two things—first that they belong to the Church which was visibly founded by the Apostles, and secondly that they do not belong to any of the sects. To term themselves

Episcopalian is as if a person said he was a human man—it is a mere pleonasm. To say that they are "Protestant" is absurd. It is not the business of a Church to protest. It is her business to teach what is true and to censure what is false. To protest is to submit to what you think wrong, but cannot help. We might protest against Dr. Phillips Brooks, but if Dr. Brooks offended the American Church enough, she would depose him from the ministry and cast him out. That is not protesting. Dr. Brooks says that his Church has not accepted the doctrine of Apostolic Succession, but he must somehow have overlooked the categorical statement of the American Ordinal, the preface of which is the same in the transatlantic Use as in the English, and also the very explicit language of the office for the institution of ministers, wherein the words "ministers of Apostolic Succession" textually occur.

### CHURCH-GOING.

There is but one way of bringing men and women to the house of God, steadily and with regularity, and that is by making its attendance an obligation upon the conscience. Attractive services, interesting sermons and social reunions, are all well in their way, but these things, confessedly, do not go to the root of the matter. To attend the worship of God in His house, upon His days, is either a religious duty or is a convenient pleasure. If it be a duty, then to neglect that duty is to commit a sin, and to wound the conscience. If church-going be a matter of convenience and pleasure, then in time the custom will wear out and come to an end. If it be a duty, whose foundations are laid deep in the religious nature of mankind, then as a duty it must ever remain. Time nor circumstance can in no way affect it. The duty must continue—yes, even into the eternities. Accordingly we argue that the only true and real way of bringing men and women to the house of God, steadily and with regularity, is to teach them that to neglect the custom is to violate the law of God, to involve the soul in sin, to subject the conscience to guilt, and eventually, without repentance and amendment of life, to wipe out of existence soul and body alike. Make the service attractive, preach short and interesting sermons, encourage the social element; but unless church-going is made an obligation upon the conscience, to neglect which is to commit sin, then all our good intentions will avail nothing.—*Parish Record.*

### HOW TO RUN A PARISH DOWN.

This is easy. Almost any one who chooses can do valiant work in this line.

1. It can be done by being irregular at Divine Service, thus letting people see how little you think of the worship of God.
2. By sitting bolt upright during the prayers, so as to advertise to others the fact that anyhow you are not a sinner, and have no faults to confess.
3. By snubbing strangers—this plan always works admirably.
4. By differing from everybody else in the parish, on every conceivable point, and holding on to your preference in spite of everything.
5. By never doing any Church work and by always finding-fault when you are asked to help.
6. By never contributing one dollar and by saying the rector is always begging—this succeeds invariably, even when every other effort may fail.—*Ch. News, Miss.*

### HINTS FOR HOUSEWIVES.

**HELLEBORE** sprinkled on the floor at night destroys cockroaches. They eat it and are poisoned.

**DULL STAINED FLOOR BORDERS.**—Linseed oil applied to parlor borders that are "off" in color, makes a good substitute for stain or varnish.

**POTATO CROQUETTES.**—Make a soft paste of finely mashed potatoes, a little flour, and enough egg to moisten, seasoning with salt. Mold into balls or rolls; dip in beaten egg and then in fine bread crumbs, and fry brown in boiling fat.

**CURRIED BEEF.**—One cup nice gravy, one teaspoonful curry powder, half small onion chopped very fine and added to the gravy, one small sour apple also minced, slices of cold roast, boiled or braised beef. Heat the gravy, add the onion, apple, and curry powder, lay in the slices of beef and simmer for fifteen minutes. Serve plain boiled rice in a separate dish.

If any one would like to know how to prevent the juice from running out of pies, here is a very simple way: Take strips of cloth about an inch wide, wet, and put around the edge of the crust after the pies are ready for the oven. Be careful and not strip off the cloth until the pies are quite cool, or the crust will break. It is always best to put the sugar in the bottom of the pie.

**LEMON MERINGUE PUDDING.**—One quart of milk, two cupfuls of bread crumbs, four eggs, one half cupful of butter, one cupful of white sugar, one large lemon—juice, and half the rind grated; soak the bread in the milk; add the beaten yolks with the butter and sugar rubbed to a cream, and also the lemon. Bake in a buttered dish until firm and slightly brown. Draw to the door of the oven and cover with a meringue of the whites whipped to a froth, with three table-spoonsful of powdered sugar and a little lemon juice. Brown very slightly; sift the powdered sugar over it and eat cold. You may make an orange pudding in the same way.

**EMBROIDERED NEEDLE BOOK.**—A piece of terra-cotta plush eight inches long by three and a quarter wide is used for the outside of this banner-shaped needle-book. The plush is decorated with an applique in bronze satin, which is edged and ornamented with couched gold cord, and veined with bronze silk. After being embroidered the plush is sloped at the ends, and then pasted on stiff white fancy paper, and pinked at the edges, or it may be stiffened with thin card-board and lined with satin. Several notched layers of white flannel are fastened inside, a silk cord is tied around where it is folded at the top, and a pair of narrow ribbon strings are sewed at the points, which are trimmed with small silk tassels.

**HOW TO MAKE A BARREL CHAIR.**—Take a good, substantial flour barrel, drive extra nails in the middle hoops, to make them strong; saw about half-way around the barrel; leave the other staves for the back. Now bore holes about two inches apart and three inches below where it was cut off. When they are bored all the way around the barrel, weave some stout cord through them; fill this space with curled hair, shavings or whatever you choose; pad the back with the same; cover with sacking, tacking it on firmly; put a little padding around the outside of your chair, (you can keep it on by winding cord around it), cover this with sacking. Now we are ready for the outside cover. It can be put on plain or in plaits; gimp and gut-headed tacks around the edge add to the looks; you can add an extra cushion if you wish, and casters or round knots on the bottom are an improvement.

**KNITTED CHEST PROTECTOR.**—This is worked in plain knitting with white fleecy wool. Begin at the back lower edge with 42 stitches. Knit to and fro 102 rows; in the 8th and in every following 4th row to the 52d inclusive widen on both sides of the middle 12 stitches, by knitting 2 stitches out of 1, 1 plain and 1 purled. After the 102d row work the two shoulder pieces on the 27 stitches nearest each end, casting off the middle stitches; work 66 rows for each, but during the first 8 rows narrow at the neck end by knitting 2 stitches together in every 2d row. Cast off the stitches on the left side, but on the right cast on 35 new stitches at the neck end for the front. Work the front the same in size and shape as the back, which will, of course, entail narrowing instead of widening. Crochet a narrow scalloped edging all around, beginning at the left shoulder: 1 single crochet on the next stitch, 2 chain, 4 double on the following one, pass 2, and repeat. Work a row of single into the end of the left shoulder piece, and at the edge of the front crochet three button-loops; the buttons are set on the end of the shoulder. An elastic braid eight inches long, with a loop at the end, is attached at the lower corners of the back, and buttoned to buttons set on the lower corners of the front.

ENGLISH Roman Catholics will be interested, says a telegram from Rome, in the fact that the Congregation of Rites has under its consideration the "martyrdom" of Sir Thomas More, Bishop Fisher, of Rochester, Father Cuthbert Mayne, the proto-martyr of the seminary priests, and other valiant champions of their faith during the reigns of Henry VIII., Edward VI. and Elizabeth. It is probable that the process of beatification will be carried through rapidly. Leo XIII. is anxious to honor the steadfastness of English Roman Catholics during the penal laws, and to bless the modern liberty which they enjoy under the beneficent rule of England, and which, it must be confessed, they have helped to obtain. The actual canonization of the British "martyrs" cannot take place for some years. But after the ceremony of beatification, the "blessed" Thomas More and his companions may be specially honored in the Liturgy, their relics may be placed in consecrated altar stones, and their names may be used in the dedication of new churches.

A WELL-KNOWN doctor of divinity, not now living, was like many of us, reticent on the subject of age, and his youthful grandson was like other children, curious about the same subject. At the table one day out burst the question: "Grandfather, how old are you?" How plainly I hear the familiar, deliberate accents! "Why, Eddie, I am more than sixty." "What! More than sixty, and not dead yet!"

GEORGE M. PULLMAN was lately asked whether he did not think the railway carriages so numerous built for the general public by his workmen unnecessarily elegant and rich. "I consider such cars educative to the masses," was his reply; "to many a man or woman it is a look at comfort and luxury that is their ideal. They dress themselves better to travel, behave more courteously, in a handsome vehicle than a tasteless and cheap one."

**More Money for Your Work.**

Improve the good opportunities that are offered you and you will receive more money for your labor. Hallett & Co., Portland, Maine will mail you, free of charge, full information showing how you can make from \$5 to \$25 and upwards a day and live at home, wherever you may be located. You had better write to them at once. A number have made over \$50 in a day. All is new. Capital not required; \$20 in a day. Both sexes; all ages. Grand success attends every worker. Send your address at once, and see for yourself.

We take pleasure in calling the attention of our readers to the advertisement of the Knickerbocker Brace Co. in this issue of our paper. We can recommend this Company to do as they agree, and orders entrusted to their care will receive prompt attention.—St. Louis Presbyterian, June 19, 1885.

**Coughs.**

"Brown's Bronchial Troches" are used with advantage to alleviate Coughs, Sore Throat, Hoarseness and Bronchial Affections. Sold only in boxes.

Piso's Cure for Consumption is the best Cough medicine. 25 cents per bottle.

**Catarrh, Catarrhal Deafness and Hay Fever.**

Sufferers are not generally aware that these diseases are contagious, or that they are due to the presence of living parasites in the lining membrane of the nose and eustachian tubes. Microscopic research, however, has proved this to be a fact, and the result is that a simple remedy has been formulated where by catarrh, catarrhal deafness and hay fever are cured in from one to three simple applications made at home. A pamphlet explaining this new treatment is sent free on receipt of stamp by A.H. Dixon, & Son, 305 King Street W., Toronto, Canada.

And Lung Affections Cured. A remedy lately discovered by a German physician which cures hundreds of cases which have been cured.

So great is our faith in the remedy, we will send sample bottles FREE with treatise and directions for home treatment. Give Express office, Dr. W.F.F. NOETLING & CO., EAST HARTON, CONN.

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NORTHERN GROWN SEEDS  
If you want a good garden, illustrated price list free. Prices reduced.  
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All varieties, old and new. Largest stock in America. Prices very low. Catalogue free. Address, SILAS WILSON, Atlantic, Iowa.

**KITTIES** The cutest pussies ever seen! Photo from life, handsomely mounted on gilt boards; mailed for 25 cents in stamps. F. PERO, Opera House, Chicago, Ill.

**NO MORE ROUND SHOULDERS!**

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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.

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Cough, Bronchitis, Asthma. Use PARKER'S TONIC without delay. It has cured many of the worst cases, and is the best remedy for all affections of the throat and lungs, and diseases arising from impure blood and exhaustion. Often saves life. Cures when all else fails. \$1. at Druggists.

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**CATARRH ELY'S CREAM BALM**

IS WORTH \$1000 TO ANY MAN Woman or Child suffering from CATARRH. A.E. NEWMAN, Grating, Mich.

**ELY'S CREAM BALM CURES COLD IN CATARRH OF THE HEAD**  
ROSE-COLD  
HAY-FEVER  
DEAFNESS  
HEADACHE  
PRICE 50 CENTS  
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A particle is applied into each nostril and is agreeable to use. Price 50 cts., by mail or at druggists. Send for circular. ELY BROS., Druggist, Owego, N.Y.

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THE ELECTRO-SILICON CO., 72 John St., New York.

**HAVE YOU CATARRH? ARE YOU GOING INTO CONSUMPTION? Do You Have Asthma?**

By means of the PILLOW-INHALER, sufferers in every part of the land have been cured of the above diseases, and many who were for years afflicted are now strong and well. The PILLOW-INHALER is apparently only a pillow, but from liquid medicines that are harmless (tar, carbolic acid, iodine, etc.) it gives off an atmosphere which you breathe all night (or about eight hours), whilst taking ordinary rest in sleep. There are no pipes or tubes, as the medicine is contained in concealed reservoirs, and the heating atmosphere arising from it envelops the head. It is perfectly simple in its workings, and can be used by a child with absolute safety. Medicine for the reservoirs goes with each INHALER, ready for use. The wonderful and simple power of the PILLOW-INHALER is in the long-continued application. You breathe the healing vapor continuously and at a time when ordinarily the cavities of the nose and bronchial tubes become engorged with mucus, and catarrh, throat and lung diseases make greatest progress. From the very first night the passages are clearer and the inflammation is less. The cure is sure and reasonably rapid.

**CATARRH. BRONCHITIS. CONSUMPTION.**

Mr. ELMER INGALLS, 17 Wabash Ave., Chicago, says: "My son had Chronic Asthma, and after trying every remedy I could hear of and do nothing with some of the best physicians in the city, without any benefit, I bought a PILLOW-INHALER. It gave him relief at once, and cured him in a few months."

Wm. C. CARTER, M.D., Richmond, Va., a physician in regular practice, says: "I believe the PILLOW-INHALER to be the best thing for the relief and cure of Lung Troubles that I have ever seen or heard of."

Mr. R. D. McMANIGAL, of the firm of McManigal & Morley, Miners and Shippers, Logan, Ohio, writes: "I suffered fifteen years with Catarrh of the throat. I bought a PILLOW-INHALER, and after four months' use of it my throat is entirely cured."

Mr. H. G. TREKLE, 59 Bryan Block, Chicago, Ill., says: "I suffered fifteen years from a severe case of Catarrh; coughed incessantly day and night. I bought a PILLOW-INHALER, and since using it my cough is gone, my lungs are no longer weak and sore, and I am in better health than I have been for years."

Send for Descriptive Pamphlet and Testimonials, or if convenient call. **THE PILLOW-INHALER CO.,** 1520 Chestnut St., Philadelphia, Pa. (Chicago, Central Music Hall, Room 12) St. Louis and Randolph Streets. BRANCHES: New York, 25 East Fourteenth Street.

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**BAKING POWDER**  
MOST PERFECT MADE

The Cream of Tartar used in DR. PRICE'S CREAM BAKING POWDER is the purest in the world. The crystals are from the finest Grapes, imported direct from the vineyards of France.

Washington, D. C., April 23, 1885.  
I have analyzed the Cream of Tartar used in Dr. Price's Baking Powder, and find it of the highest degree of purity.  
PETER COLLIER, Chief Chemist for the United States Department of Agriculture.

The following, Heads of the Great Universities and Public Food Analysts, find Dr. Price's the purest and strongest. Free from Ammonia, free from Lime, free from Alum, and recommend its use in every family.

- Persons doubting the truthfulness of this can write any of the Chemists named:
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  - Prof. H. C. WHITE, State Chemist, University Georgia, Athens, Ga.
  - Prof. R. C. KEDZIE, Late President State Board of Health, Lansing, Mich.
  - Prof. H. M. SCHEFFER, Analytical Chemist, St. Louis, Mo.
  - Prof. CHARLES E. DWIGHT, Analytical Chemist, Wheeling, W. Va.
  - Prof. JAMES F. BABCOCK, State Assayer, Boston, Mass.
  - Dr. ELIAS H. BARTLEY, B. S., Chemist to the Dept of Health, Brooklyn, N. Y.
  - Prof. CURTIS C. HOWARD, M. Sc., Starling Medical College, Columbus, Ohio.
  - Prof. M. DELFON TALNE, Analytical Chemist, Chicago, Ill.
  - Prof. R. S. G. PATON, Late Chemist Health Department, Chicago, Ill.
  - Prof. JOHN M. ORDWAY, Mass. Institute of Technology, Boston.
  - Prof. A. H. WITTHAUS, A. M., M. D., University of Buffalo, N. Y.
  - Prof. A. H. SABIN, State Chemist, Burlington, Vt.
  - Prof. JOHN BOILLANDER, Jr., A. M., M. D., Prof. Chemistry and Toxicology, College Medicine and Surgery, Cincinnati, O.
  - Prof. AUSTEN & WILBER, Prof. Chemistry, Rutgers College, New Brunswick, N. J.
  - Prof. GEORGE E. BARKER, Prof. Chemistry University of Pennsylvania, Philadelphia, Pa.
  - Prof. PETER COLLIER, Chief Chemist for the United States Department of Agriculture, Washington, D. C.
  - Prof. HEYS & RICE, Prof. Chemistry, Ontario School Pharmacy, Toronto, Canada.
  - Dr. JAMES ALBRECHT, Chemist at the United States Mint, New Orleans, La.
  - Prof. EDGAR EVERHART, Prof. Chemistry, University of Texas, Austin, Texas.
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**The GROWING TOWN of KANOPOLIS!**  
The Future Great City of Kansas.

A New Town, commenced only a few months since, but growing very rapidly, and now contains many fine residences and business houses.

Kanopolis is situated on the K. P. Division of the Union Pacific Railroad, 218 miles from Kansas City, in the center of Ellsworth county, the center of the grandest wheat, corn, grass, grain, fruit, vegetable and cattle country in the world.

Kanopolis is no fancy scheme on paper, with lots at \$5 each, but a genuine town of wood, brick, stone and mortar, with the air of business and the life and vim of a growing, prosperous city.

A number of stores are established, a grain elevator is in operation, a steam printing establishment is now running, a large, three-story brick hotel is being built, a woolen mill will soon be in operation, a carriage and spring wagon factory is being erected, a soap factory is under way, a depot is near completion, excellent brick are being manufactured, and several hundred thousand sold as soon as ready, and negotiations are pending for a large flour mill, a stove foundry, a pottery, a broom factory, and many other industries which it is expected will soon locate here.

The Town Site is the finest in the entire West, the drainage is perfect, the purest water can be had in great abundance, the air is bracing, the climate is delightful and there is everything to induce health and make life enjoyable.

Several more Railroads are building towards Kanopolis, and two, the "Santa Fe" and the "Missouri Pacific," recently arrived within twelve miles of Kanopolis, so it is now certain Kanopolis is destined to be a great

**RAILROAD, COMMERCIAL & MANUFACTURING CENTER.**

Business Locations.—Few, if any, places present the advantages that Kanopolis does for those desiring to engage in all kinds of Mercantile pursuits. Merchants now here are doing a thriving business. More stores of all kinds are needed, and can do well, as factories are starting and the town is in the center of a county of 12,000 inhabitants.

Capitalists should come to Kanopolis, and invest in town lots or erect buildings for rent. Dwelling and business houses are paying 20 to 35 per cent clear on the investment, and town lots are already changing hands at an advance of 50 to 150 per cent over their cost 60 and 90 days ago. Kanopolis is bound to grow rapidly, because it is backed by a wealthy corporation that has taken hold of the town to make a city of it; hence, lands and lots are donated for churches, schools and colleges, and very liberal and substantial aid in various ways is given to all kinds of mills, shops and factories.

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Don't wait for the public sale, but come now and make your own selection of lots at private sale while you can get the choicest and those that will advance in price soonest.

Thousands have made fortunes on real estate in Kansas. One of the surest, safest and best investments that can be made is town lots in Kanopolis.

For Town Plat of Kanopolis, map of Kansas, and fuller particulars

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Prepared with strict regard to Purity, Strength, and Healthfulness. Dr. Price's Baking Powder contains no Ammonia, Lime or Alum. Dr. Price's Extracts, Vanilla, Lemon, Orange, etc., flavor deliciously.

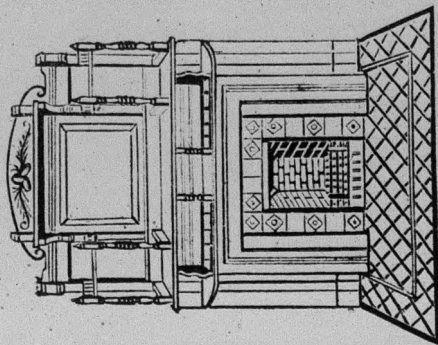
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West Troy, N. Y., Bells,  
For Churches, Schools, etc. also Chimes and Peals. For more than half a century noted for superiority over others.

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Bells of Pure Copper and Tin for Churches, Schools, Fire Alarms, Farms, etc. FULLY WARRANTED. Catalogue sent Free.  
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Cures Lung, Nervous and Chronic Diseases. Office and Home Treatment, by **A. H. HAST, M. D.** Central Music Hall, Chicago. Prices reduced Pamphlet, Testimonials, etc., mailed free.

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Piso's Remedy for Catarrh is the Best, Easiest to Use, and Cheapest.  
Also good for Cold in the Head, Headache, Hay Fever, &c. 50 cents.



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A predigested, non-irritating, easily assimilated food indicated in all weak and inflamed conditions of the digestive organs, either in infants or adults.  
It has been the positive means of saving many lives, having been successful in hundreds of cases where other prepared foods failed.

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150 MEALS for an Infant for \$1.00.  
EASILY PREPARED. At Druggists, 25c., 50c., \$1.  
A valuable pamphlet on "The Nutrition of Infants and Invalids," sent free on application.  
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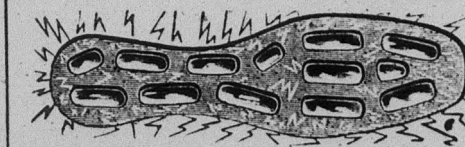
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Bound to supersede the Old Methods for the Following Reasons:  
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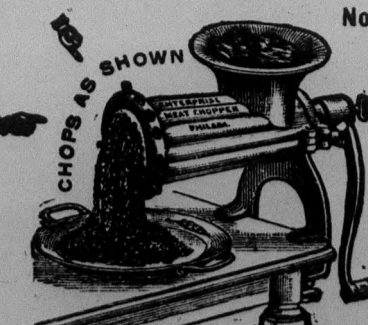
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