

When you go West don't fail to visit
**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 Edsworth county, the central county of Kansas, in 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.

PUBLIC SALE OF LOTS THURSDAY & FRIDAY October 14 & 15, 1886.

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
KANOPOLIS LAND COMPANY, Kanopolis, Kansas.

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FAMOUS NEWSPAPER

THE WEEKLY DETROIT FREE PRESS. By sending TWENTY-FIVE CENTS you can have THE FREE PRESS mailed to any address for

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Good Coffee! Good Coffee!

Will fit any coffee pot, and requires no egg to settle the coffee.



THE LITTLE GIANT COFFEE DISTILLER.

Will make clear, rich coffee in from 5 to 10 minutes. A practical success.

OUR LITTLE GIANT COFFEE DISTILLER

makes practical the correct principle in making coffee. To boil coffee in the ordinary manner extracts in a bitter form the *caffeo-tanic-acid*, rendering it strong and unpleasant to the taste. The process of Distillation brings out the aromatic flavor of the *Caffeine*, which is the essence and nutriment of coffee. Directions sent with each Distiller. In ordering send height of coffee pot. Price by mail 40 cents. Address

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The Hair May Be Preserved

To an advanced age, in its youthful freshness, abundance, and color, by the use of Ayer's Hair Vigor. When the hair is weak, thin, and falling, this preparation will strengthen it, and improve its growth.

Some time ago my wife's hair began to come out quite freely. She used two bottles of Ayer's Hair Vigor, which not only prevented baldness, but also stimulated an entirely new and vigorous growth of hair. I am ready to certify to this statement before a justice of the peace.—H. Hulsebus, Lewisburg, Iowa.

On two occasions, during the past twenty years, a humor in the scalp caused my hair to fall out. Each time, I used Ayer's Hair Vigor and with gratifying results. This preparation checked the hair from falling, stimulated its growth, and healed the humors, rendering my scalp clean and healthy.—T. P. Drummond, Charlestown, Va.

About five years ago my hair began to fall out. It became thin and lifeless, and I was certain I should be bald in a short time. I began to use Ayer's Hair Vigor. One bottle of this preparation caused my hair to grow again, and it is now as abundant and vigorous as ever.—C. E. Sweet, Gloucester, Mass.

I have used Ayer's Hair Vigor for years, and, though I am now fifty-eight years old, my hair is as thick and black as when I was twenty. This preparation creates a healthy growth of the hair, keeps it soft and pliant, prevents the formation of dandruff, and is a perfect hair dressing.—Mrs. Malcom B. Sturtevant, Attleborough, Mass.

Ayer's Hair Vigor,

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass. Sold by all Druggists and Perfumers.

Perfect

Health is maintained by correct habits of living, and through a proper action of the Stomach, Liver, Kidneys, and Bowels. When these organs fail to perform their functions naturally, the most efficacious remedy is Ayer's Pills.

For months I suffered from Liver and Kidney complaint. After taking my doctor's medicines for a month, and getting no better, I began using Ayer's Pills. Three boxes of this remedy cured me.—James Slade, Lambertville, N. J.

Safety,

Thorough action, and wonderful curative properties, easily place Ayer's Cathartic Pills at the head of the list of popular remedies, for Sick and Nervous Headaches, Constipation, and all ailments originating in a disordered Liver.

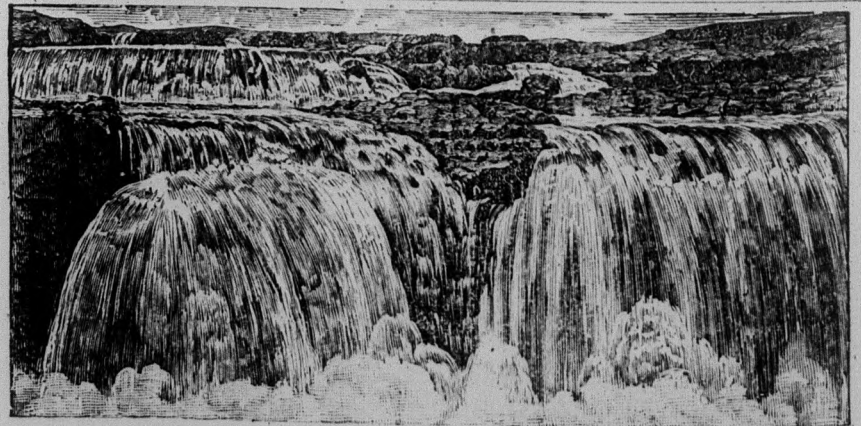
As a mild and thorough purgative, Ayer's Pills cannot be excelled. They give me quick relief from Bilious and Sick Headaches, stimulate the Liver, and quicken the appetite.—Jared O. Thompson, Mount Cross, Va.

AYER'S SUGAR COATED PILLS,

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass. Sold by all Druggists and Dealers in Medicine.

COLGATE & CO'S
CASHMERE BOUQUET
PERFUME
 FOR THE HANDKERCHIEF
 A luxurious extract from the choicest flowers.

COLGATE & CO'S name and trade mark on each bottle assure purchasers of superior and uniform quality.



FALLS OF THE SIOUX RIVER AT SIOUX FALLS, DAK.—91 FEET.

STOP AND READ BEFORE YOU LOCATE.
 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 mutes, 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 bargains that will surprise the purchaser. Surrounding Sioux Falls is the finest farming country in the world for **STOCK AND GRAIN**, and we know this region has never failed to produce a fine crop. We have for sale fifty thousand acres of these lands 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. P. & N. Railway to all purchasers of property. Send for pamphlets and information to **PETTIGREW & TATE, Sioux Falls, Dakota**

The Living Church.

SATURDAY, JAN. 29, 1887.

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, 8 1/2 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.

Make all money orders, etc., payable to THE LIVING CHURCH, Chicago.

"THE P. E. C. IN THE U. S. A."

Written for *The Living Church*.

'Tis decreed in our Convention,
Not without a great contention
In speeches dull or witty, bright or tame,
Without any circumvention,
As a P. E. firm intention,
That the Church must still remain P. E. in name.

The historical confusion,
Misconception and illusion,
Which the P. E. causes to the world around
Are as naught to the profusion
Of the ills that, in a fusion
Of the "Catholic" with the "P. E." would
be found.

"Straight to Greeks we'll next be looking
Or our names for Rome be booking,
And all things ecclesiastical mixed up;
While the carping sects on-looking
Will then say, 'What means this crooking
And this bowing?' 'Tis old Babylon fixed up."

As result of this debating,
We're P. E., 'tis sad relating,
And as the P. E. Church still known to fame;
But the patient scribe, collating
All the facts, is found narrating
'Why the 'P. E.' is all 'Catholic' save in name."

We are Catholic—we affirm it
In the Creed; elsewhere we squirm it;
It would never do to say so out aloud;
For the R. C. won't confirm it,
And fell tortures could not worm it
From the R. E. or the M. E. in a crowd.

So, in all our woes unnumbered,
We P. E.'s (our true name plundered),
Sit in silence, and in sorrow suck our thumb.
By-and-bye, it will be wondered
Why, with name and faith so Sundered,
To all intent and purpose we were dumb.

Ah, P. E., so long defended,
Rotten reed whence we've depended,
What a paean of rejoicing we shall sound
When your day of grace is ended—
Life to thee too long extended—
And you're safely in your limbo under-ground.

NEWS AND NOTES.

BISHOP JAGGAR, who is now in Italy, is said to be in a very precarious condition. He is absolutely prohibited from attempting any work.

BISHOP PARET notes in his journal that he has received from the Archbishop of Canterbury notice of his purpose to summon a council of the bishops of the Anglican Communion to meet at Lambeth in the summer of 1888.

THE Assistant-Bishop of Pennsylvania having taken an unfurnished house in West Philadelphia, it was thought fitting that a sum should be raised to assist in furnishing it. Bishop Whitaker having generously distributed all his furniture among the clergy at Nevada, the sum of \$3,000 was raised among a few laymen of the diocese and transmitted to Bishop Whitaker on Christmas Eve.

It is quite common among certain perturbed spirits to sneer at a "troublesome belt" of dioceses in the West, because their contributions to domestic missions are small. If that portion of the Church now represented by these critics had done its duty fifty years ago, the West might now be sending missionaries back to convert the East to Catholic Church principles.

ON New Year's Day, the Emperor of Germany celebrated the eightieth anniversary of his entrance into the Prussian army. All the generals of the imperial forces, headed by the Crown Prince, greeted the venerable monarch as their "military leader" with an affectionate address, and the Emperor was present at a solemn thanksgiving service held in the cathedral.

SEVERAL heads of Church colleges and others interested in education, had a conference last week in New York. Bishop Doane presided. A committee was appointed to draft a scheme for a Church university of the most elevated and comprehensive character, to embrace in its organization, so far as practicable and desired, all existing Church colleges, and finally it was resolved to hold another and larger conference of all engaged in similar work at Saratoga Springs next July.

IN the suit of the Rev. S. D. Hinman against Bishop Hare, the Court of Appeals of the State of New York has just rendered a decision, and that decision is a reverse one. The jury in the lower court awarded Mr. Hinman damages to the amount of ten thousand dollars. The superior court, on an appeal, sustained the lower court. But now the Court of Appeals reverses the action of the inferior tribunals, and the statement is made that the judges of the Court of Appeals, were unanimous in the judgment given.

HONORABLE alike to pastor and people is the action of the vestry of St. James' church, Philadelphia, upon the resignation of the venerable rector, the Rev. Henry J. Morton, D.D. Dr. Morton has been connected with this parish for fifty-six years, first as assistant-minister under Bishop White, and subsequently as rector. The vestry in an affectionate reply to the letter of resignation, communicates the action taken, in the following resolution:

Resolved, That the vestry hereby appoint the Rev. Henry J. Morton, D.D., rector emeritus of St. James' church, with the understanding that the salary heretofore received by him as rector be continued during his life.

BISHOP PARKER, the successor of the lamented Bishop Hannington, as Bishop of Central Africa, has arrived at Lamoo, a port north of Mombasa, on the East Coast. The Church Missionary Society has heard nothing further from Uganda. The news received at the Vatican, and cabled last week, about the massacre in Uganda, is of the same tenor as that received months ago from the Pro-

testant missionaries, though the number of the slain is put higher by the Roman Catholic missionaries, who say that a hundred were roasted by King Mwanga.

A CORRESPONDENT of *The Church Guardian* (Montreal), writing of his mission among the Nepigon Indians, says:

They have family prayer in their houses morning and evening. They always say grace at meals. They no longer squat upon the ground when eating; they have tables and eat like Christians. Formerly, dining-room, bedroom and kitchen was all one; now they have both kitchens and bedrooms. During the first three years I could not prevail upon them to make an offering to God at Christmas time, but last Christmas morning their united offerings in fur and money amounted to \$10. If these poor Indians, who have to live the whole winter round on frozen fish and potatoes, could make an offering of \$10 out of their penury, to show their gratitude to God for the gift of His dear Son, how will it be with those who give almost nothing out of their abundance?

THE Berlin *Kreuz Zeitung* learns that the treaty of September 7, 1841, between England and Prussia, with reference to a Protestant bishopric at Jerusalem, is about to be annulled by common consent. The bishopric was established by the efforts of the late King Frederick William IV., who thought that in this roundabout way he might contrive to Anglicanize the Prussian Church. By the original Anglo-Prussian agreement, the appointment of the Jerusalem Bishop was vested alternately in the two parties to the treaty, but since the death of Bishop Barclay, in 1881, the Prussian Government has never exercised its right, as its ecclesiastics could not be brought to comply with the ordination ceremonies prescribed by the Church of England. Negotiations on the subject have been carried on more or less for the last five years, and they have now ended in an agreement between the parties to the episcopal treaty to dissolve their partnership.

CANON LIDDON does not approve of the appointment on any pretext of a new bishop for Jerusalem. He testifies personally to the desire evinced by the patriarch of Jerusalem for "more brotherly relations" between the English and Eastern Churches, but cannot agree that the consecration of a bishop is desirable. The Rev. George Greenwood, who has lately been connected with the Archbishop's mission to Kurdistan, had insisted, in *The Guardian*, that the patriarchs of Alexandria, Antioch, and Jerusalem, "do not hold that the appointment of an Anglican bishop for Egypt and the Levant must necessarily be offensive to themselves or detrimental to their authority"; but Canon Liddon declares that such is not his impression of their views. Certainly he sees no more need for an English bishop of Jerusalem, than for an English Bishop of Rome, or an English Bishop of Constantinople—in both of which cities there is a larger English population than in Jerusalem.

It is announced that the Wakefield Bishopric Fund has been completed. In October last the Bishop of Ripon announced that he had received an offer of £5,500 from "A Friend" for the fund, to complete the movement, pro-

vided that the public would contribute a like sum by the end of the present year, and the honorable secretaries of the fund have announced that they have received £5,529.15s. 7d. and are consequently in a position to claim the proffered gift. It now only remains for the unpaid donations (including the £10,000 which the Additional Home Bishops Society promised to raise) to be paid in; and should the treasurers be able to invest the whole amount at a rate of interest approaching 3 1/2 per cent. they will speedily be in a position to hand securities to the Ecclesiastical Commissioners for £2,700 per annum, an income which, together with the annuity of £300 from the See of Ripon, will produce the minimum endowment contemplated by the act of 1878 for the new Bishopric of Wakefield.

BISHOP MORRIS writes to his diocesan paper a bit of his experience which we presume is common to all missionary bishops: "The following day went to Hartford for an interview with a young clergyman, with reference to his coming to our mission fields. I labored hard with him, face to face, and am not without hope of success though not over sanguine. 'Tis no easy matter to induce the young clergymen of the East to undertake missionary work in our far off country, and the last place—as I ventured to say in a public missionary address the other day—for the "western fever" to break out, is a theological seminary. And even when there are hopeful appearances of this "infection" and a young student or deacon is "almost persuaded" to cast in his lot with us, I have known the whole thing dissipated and broken up by so simple a thing as the will or word of a young woman! I am told, however, that the young man I am now dealing with is proof against all such influences, and this is one element of my hope of success. But time will show."

ENGLAND.

The living of St. George's, Bloomsbury, in the gift of the Lord Chancellor, void by the translation of the Rev. Field F. Goe to the See of Melbourne, has been offered to and accepted by the Rev. Archibald B. Carpenter, vicar of St. James', Hull, and brother to the Bishop of Ripon.

The Ven. John Jones, Archdeacon of Liverpool, who was ordained in the year of the battle of Waterloo by Dr. Pretyman, Bishop of Lincoln, and has been engaged all his ministerial life in Liverpool, has resigned his office, in the 95th year of his age. His successor will be styled Archdeacon of Ormskirk. The Bishop has offered the post to Archdeacon Bardsley, Archdeacon of Liverpool.

IRELAND.

The late storm did much damage to some of the churches. A sacred edifice in the county of Kerry was unroofed and a large portion of the spire of the cathedral church of Ross was blown down.

The handsome parish church of St. George, Belfast, was reopened on Christmas Day after thorough restoration, when the effect of the improvements was very visible. The chancel is especially handsome. The chancel of this church, and that of St. Bartholomew's in Dublin, are now the finest

of their kind in the buildings of the Irish Church.

The Dublin University Mission, in connection with the Church Missionary Society, is preparing to send out a man to the Theological School, Fuh-chow, province of Fuh-kien, China, to assist in the work at present carried on there by the Rev. Robert Stewart, M.A., T.C.D.

MISSIONS.

INDIA.—The Madras clergy have lately presented Bishop Gell with an address and a sum of money to found a memorial scholarship, in commemoration of the completion of the twenty-fifth year of his episcopate. Bishop Gell was consecrated in the chapel of Lambeth Palace, on St. Peter's Day, 1861. Of the seventeen bishops, excluding the present occupants, who have held Indian Sees, only one has ever before been spared to see the twenty-fifth anniversary of his consecration. This was Bishop Wilson, who nearly completed his twenty-six years, and he was over fifty when he went to India, and only visited England twice in the course of his episcopate.

CANADA.

The venerable Archdeacon Pinkham of Winnipeg has been appointed by the Archbishop of Canterbury to the vacant see of Saskatchewan, vice Dr. McLean, deceased. The Bishop-elect was born in Newfoundland, in 1844. He came to Winnipeg in 1868, and was then ordained to the priesthood, and appointed to the charge of St. James' parish, which he held until 1881. He also held the position of provincial superintendent of Protestant schools for twelve years. In the last few years he has been devoting his energies to his archidiaconal duties and those in connection with the financial secretaryship of the diocese of Rupert's Land. He holds the Lambeth degree of B. D., and is a moderate Churchman, and by no means a party man. The Endowment Fund of the diocese of Saskatchewan stands at \$58,000. Archdeacon Pinkham will be the third of the 20 Canadian bishops, who can claim the American continent as his birth-place.

It is reported that Bishop Horden of Moosonee intends resigning his see, and that before doing so he will procure the appointment of Archdeacon McKay *cum jure*. Such an appointment would be a good one, and no doubt would give good satisfaction. Archdeacon McKay is a native of the Canadian North-west, and is familiar with several Indian dialects, and has Indian blood in his veins. He has been largely employed by the Government in its negotiations with the Indians, and is now Indian agent at Battleford. It may be remembered that he distinguished himself by several acts of personal bravery during the late rebellion while endeavoring to gain the release of certain prisoners from the rebellious chief, Big Bear.

Church work appears to be in a healthy condition in the Province of Manitoba, with one very serious exception, viz., the lack of men. Prospects for Church work are encouraging, as the bulk of the people belong to the Church.

Christmastide was well observed throughout the Dominion. Early Communion services were frequent, and the music and decorations well up to the average of other years.

The Bishop of Nova Scotia recently held an ordination in Halifax, when three young men, Messrs. Lancaster, Woolcot, and Mellon were ordained to the diaconate. All of them hail from

England, the first named being a graduate of Augustine's College, Canterbury, the two latter having come out under the auspices of the Colonial and Continental Church Society. An ordination was also recently held at Nananee, in the diocese of Ontario. Bishop Sweatman of Toronto, in the absence of Bishop Lewis in England, officiated and admitted Messrs. Atkinson and Jenkins—both Englishmen—to the diaconate. There were five candidates for the priesthood. The sermon was preached by Provost Body of Trinity College, Toronto.

The annual missionary meeting of the diocese of Columbia was held in Victoria, B. C., on December 16th, the Bishop in the chair. In the diocese which comprises the island of Vancouver, there are now 17 churches, 9 mission stations, and 12 clergymen. In the diocese of Caledonia there are six European clergymen, two licensed lay readers, and 569 baptized Christians. This will give some 30 clergymen to the whole Province of British Columbia, which forms an independent ecclesiastical province.

NEW YORK.

CITY.—The Bishop of the diocese at this writing is reported to be in Italy, where he has all the attention from his countrymen to which his high character and office entitle him. He is expected to return some time in February.

The Rev. Dr. Morgan, so long rector of St. Thomas' church, has been made rector *emeritus*, with a continuance of his salary for life.

At the late diocesan convention for Southern Ohio, the Rev. Dr. W. R. Huntington, rector of Grace church, was unanimously elected assistant-bishop, with a salary of \$3,500. On being informed of the fact, he at once sent a dispatch declining the honor, not however, on the ground of salary.

The Bishop of Albany, acting for the Bishop of the diocese, recently confirmed 29 persons at the Almshouse, Blackwell's Island. The class was presented by the chaplain, the Rev. W. G. French. This was the seventh Confirmation held on the Island since Mr. French was in charge, the entire number amounting to 200 souls. Of the 1,700 people connected with the institution, only 300 are under Mr. French's care, the others being largely Roman Catholics.

MATTEAWAN.—The handsome rectory of St. Luke's parish in this town, which is a part of Fishkill, was destroyed by fire on Saturday, Jan. 15th; together with the loss of the rectory, which was valued at \$6,000, there was also the loss of a costly Communion service, of the parish records, etc. The fire was caused by an attempt to fumigate the house, two of the children of the rector, the Rev. H. Bedinger, having died of diphtheria since the first of January, and two others being dangerously ill. The whole case constitutes a calamity and a bereavement which a parish and its rector are rarely subjected to.

PENNSYLVANIA.

PHILADELPHIA.—Bishop Whittaker confirmed a class of 13 at St. Chrysostom's on Sunday, Jan. 16. The Sunday school which began six years ago with ten children now numbers 200. The church and parish building are free from debt. The only incumbrance is \$400 on the ground. Six years ago there was no parish. With very little help from the poor people of the community, the work has mainly been supported by persons out-

side, mostly strangers, who have sent their offerings to the minister.

As has been the custom for several years in this diocese, a Quiet Day for women was observed in St. James' church, on Thursday, January 13. The exercises were conducted by the Rev. Frederick H. du Vernet of Wickliffe College, Toronto. The subjects of his addresses in the morning were "Watchfulness" and "The Life of Faith;" in the afternoon on "Christian Life and Work." The day was closed by a sermon to a mixed congregation. Following this on the next day in the parish building of the church of the Holy Trinity was a conference of Churchwomen, when interesting papers were read on "Institutions and Institution Life," "Women's Part in the Missionary Work of the Church," "The Training of Sunday School Teachers," and "Work for Young Communicants." Much interest was aroused and lively discussions were had, that will undoubtedly be productive of most beneficial results.

The January missionary meetings of the North-West Convocation were held in the churches of the Atonement and St. Ambrose, the former on the evening of the first, and the latter on the second Sunday after the Epiphany, at both able addresses were delivered. This plan of having missionary meetings in each of the parishes of the convocation diffuses knowledge of what is being done in the various mission fields, and cannot fail in bringing out more liberal offerings for the missionary work.

An earnest effort is being put forth by the North-East Convocation to secure funds for the payment of the balance due on a large lot which has been secured at Ninth Street and Lehigh Avenue, and also for the erection of suitable buildings thereon. A church is much needed in this section of the city. The mission started last October is doing well in its present quarters, but its growth is much hindered by being over a stable. The Rev. Edgar Cope has been appointed to take charge of the work, and will enter upon his duties on Septuagesima Sunday.

From the reports presented to the business meeting of the North-West Convocation held on January 18th, it is learned that all the missions are in a very flourishing condition. St. Ambrose is desirous of securing a lot in a more desirable location, it is growing in importance and will soon need better accommodations than it now has. The church of the Beloved Disciple has had added 40 families since the last report and has put up a parish building 28 by 55 feet at the cost of \$1,000 which has been raised by the Sunday school and the guild.

The new mission at 18th and Diamond Streets though only begun on Advent Sunday, is crowded to overflowing, persons being turned away on each Sunday morning. The room being too small, it is hoped that the partition walls of the old building may be soon taken down when ample accommodations will be afforded for 150 or 200, which will be needed before the chapel can be occupied. The minister-in-charge, the Rev. T. William Davidson, made 200 house-to-house visits in six weeks, and found about 25 per cent of the people in the section of the city in which it is located, are Church families. A Communion service, consisting of five pieces, was presented to the work by one of the ladies who are to build the chapel, parish building, and church, and also two alms basins and a baptismal font; the plate is engraved "Memo-

rial Church of the Advocate, 1886," by which title the work is henceforth to be known. The other lady has had a set of linen richly embroidered by the Art School. It is of the finest texture and of the most delicate needlework.

At the meeting of the convocation of Germantown, held at St. Alban's church, Roxborough, an earnest discussion was had concerning the appointment of an itinerant missionary in the upper portion of Bucks county, the centre of which will be either Sellersville or Quakertown. A mission has been started by this convocation in a section of the city between Port Richmond and Bridesburg, where a lot was given a short time ago by Mr. W. W. Frazer, Jr.

The South-East convocation held its meeting in the church of the Evangelists, on January 19, when steps were taken looking towards the establishing of a house-to-house visitation among the colored people, of whom there are large numbers within its bounds. At the missionary meeting in the evening, addresses were delivered by the president, by the Rev. H. L. Philips, on Work among the Colored People, and the Rev. C. N. Field, on Work among Men.

The annual meeting of the Sunday School Association of the diocese was held on January 10, when an amendment was made to the constitution by which the Assistant-Bishop becomes *ex officio*, the first vice-president. The report of the executive committee showed that the Sunday schools contributed during last Lent for missions, \$4,148.36; for diocesan missions and other objects, \$3,149.65; total, \$7,298.01; or almost \$1,500 more than in the Lent of 1885. The Advent offerings are for New Mexico and Arizona. The anniversary was held on Monday evening, January 17, at the church of the Apostles, when addresses were delivered by the Bishop of New Jersey, and the Assistant-Bishops of Central Pennsylvania and Pennsylvania.

The resignation after 56 years of faithful service of the Rev. Henry J. Morton, D. D., has been accepted with great regret. In the reply which was made there were touching allusions to his long and devoted service, and the high regard in which he is held. The salary heretofore received by him as rector, will be continued during his life.

SOUTHERN OHIO.

The special diocesan convention called for the election of an assistant bishop assembled in Christ church, Cincinnati, Tuesday, Jan. 18. The Rev. Dr. Babcock of Columbus, was elected president. The first day's session was chiefly occupied with discussions on the candidates, questions of finance, etc. There was no formal balloting until the second day.

Before the matter of the elections proceeded, resolutions were adopted dispensing with the salary of the secretary of the Bishop, and adding it to the Assistant Bishop's salary; giving fifty dollars extra to the secretary for his labor in the convention and authorizing the printing of the proceedings.

Nearly an hour was consumed in the advocacy of those nominated for the high office the day previous. The result of the first ballot gave the Rev. Dr. Langford the highest number of votes, Dr. George Z. Gray, Dr. Benedict, Dr. J. M. Kendrick and others following. After the third ballot the convention adjourned to 2 o'clock.

One ballot was taken at the afternoon session, with the result of 21 clerical and 16 lay votes for Dr. Huntington, and 16 clerical and 9 lay for Dr. Langford.

Dr. Huntington was declared elected, and his election was made unanimous by a rising vote. The Rev. Drs. Babcock and Tinsley, and Mr. Chauning Richards, were appointed a committee to send a cablegram to Bishop Jaggard, expressing to him the sympathies and good wishes of the convention and the result, in accordance with his wishes, also a telegram to Dr. Huntington advising him of his election. Dr. Huntington is at present the pastor of Grace church, New York, his salary being \$10,000 per annum. He is about forty-five years of age, and was one of the committee on Revision of the Book of Common Prayer. He was elected Bishop of Iowa some years ago, but declined to serve.

The convention adjourned *sine die* at 5 o'clock.

At night the Rev. Dr. Babcock received a telegram from Dr. Huntington declining the election, and as the convention has adjourned there will either be another special convention called or the selection of an assistant bishop will go over until the annual convention, which will be held at Piqua in May next. Dr. Babcock stated that the latter course would in all probability be pursued.

IOWA.

The Rev. W. W. Corbyn is awakening great interest in Church work at Vail.

On the first Sunday after the Epiphany, Bishop Perry consecrated Trinity church, Carroll, and confirmed a class of six persons presented by the Rev. Peter Fox, M. A. Trinity is the fifth church on the line of the C. & N. W. R. R., consecrated by the Bishop within a year, and the thirty-second consecrated in Iowa during his episcopate.

The degree of S. T. D. has been conferred on the Rev. Chas. H. Seymour, M. A. by the trustees of Griswold College. In the death of his beloved wife, the community at large, as well as the churches in Davenport, Dubuque, and elsewhere, are sorely bereaved.

At Ft. Madison on the second Sunday after Christmas, a class of six presented by the Rev. Dr. Johnson, was confirmed by the Bishop. The people of this parish are deservedly proud of the recent improvements made in the church building at a cost of \$3,000.

DAVENPORT.—On Saturday afternoon and evening, Jan. 15th, occurred a reception given by Bishop and Mrs. Perry to their many friends at the episcopal residence, on the occasion, of their silver wedding. The house was crowded from three until eleven, over 2,500 invitations having been sent out. Congratulations by telegraph poured in throughout the day from all sections of the country. The presents were numerous and costly. The pupils of St. Katherine's Hall, Kemper Hall and Griswold College, brought choice gifts as did also the members of the Cathedral congregation. The Rev. C. S. Percival of Waterloo, Iowa, sent an original poem.

The gifts were not all from one side, as Bishop Perry presented the bridesmaids with silver wish-bones, and Mrs. Perry presented the groomsmen with silver scarf-pins.

Altogether this reception was most enjoyable and will be remembered as one of the most important social events in the history of Iowa.

St. Katherine's Hall now has ninety-nine pupils, and additions are being made to the roll of Kemper Hall as well. The Sunday School union of Trinity, held a very pleasant meeting in the Guild rooms, on the evening of Jan. 14th.

ALBANY.

A most solemn and impressive service commemorative of the late Rt. Rev. Horatio Potter, D. D., Bishop of New York, was held in St. Peter's church, Albany, on Saturday, Jan. 15th, at 11 A. M. As the departed prelate was rector of this old parish for 21 years, 1833-54, and until his elevation to the episcopate, there was a special fitness in this memorial service. The pulpit and sanctuary wall were suitably draped with black, but the altar was fresh and beautiful with flowers and seasonable vestments. A reverent, though limited congregation was in attendance, both the day and hour being unfavorable for a more general manifestation of the interest and sympathy of Albany Churchmen. The vested choir led the procession from the robing room down the west aisle and up the nave to the chancel, the Bishop of the diocese being attended by 20 of his clergy. The musical portion of the service included amongst other selections, Elvey's *Kyrie Eleison*, Calkin's *De Profundis*, anthem, "I heard a Voice" by Walter, Gounod's *Sanctus*, and Hodges' Eucharistic Hymn.

The Rev. Dr. Tucker of Troy, an old and confidential friend of the departed Bishop, delivered a memorial address which, by request of the Bishop and clergy, will be printed. With singular good taste and characteristic judgment, the doctor resisted every temptation to dwell on those personal and private virtues of the dead Bishop to a knowledge of which a loving intimacy had admitted the preacher, and confined himself chiefly to sketching, in a masterly way, the work and character of the grand old prelate as the faithful custodian and fearless champion of the Catholic Faith in a troubled and critical epoch, and when just such a bishop was needed to "rightly divide the word of truth."

The service and the address left a profound impression upon all present.

PITTSBURGH.

The new general missionary of the diocese, the Rev. C. A. Bragdon, (Mr. Kelly having resigned and taken charge of the missions on the Pan-Handle Road with headquarters of both missionaries at Crafton) has just returned from an extended trip through the southern and central portion of the diocese. He first visited Trinity, Meyersdale, where interesting services were held and a thorough canvass of the mission made. At New Haven and Uniontown no arrangements were made and the missionary proceeded to Greensburg, now one of the most flourishing of the interior parishes. Here he assisted the rector and made an address at the Epiphany service. On Sunday morning the Bishop visited the parish and confirmed two persons. There is a lively interest in Church matters and a new church, is the next move to be made. In the afternoon the Bishop with the Rev. G. B. Van Waters proceeded to Blairsville and held a service in the evening. At Indiana the Bishop baptized the son of the Hon. J. P. Atkin. At Leechburg the mission of the Holy Innocents was found to be in a flourishing condition. At Red Bank, the missionary with the Rev. W. W. Wilson of Kittanning held a special service at the unseasonable hour of 2 P. M. when 53 persons were present and a fine 500lb. bell was blessed, the Rev. Mr. Wilson using a special service prepared by the Bishop for the occasion. The parish is composed of poor people who cannot support a clergyman and the securing of this needed help in their work was

an effort indeed. The missionary has made a most favorable impression wherever he has been, as a man of sincerity and sense and peculiarly adapted to the work.

Several of the churches in the diocese have been recently improved, notably the church of our Father, Foxburg, in its outward approaches; Trinity, New Haven; Trinity, Washington; and St. Peters, Waterford, by being renovated, carpeted and otherwise improved in the interior. St. Luke's, Georgetown, has been repaired and Trinity, Freeport, is being entirely remodelled.

NORTHERN NEW JERSEY.

JERSEY CITY.—Christ Hospital was founded about 14 years ago by the Rev. Richard Mason Abercrombie, D. D. Under his careful guidance as presiding officer, it prospered, until in Advent, 1884, he was called to enter into the rest of Paradise. The building occupied by the institution is situated on Magnolia Ave., Jersey City Heights. In January, 1885, it was proposed by the Bishop of Northern New Jersey, the Dean of Jersey City convocation, and others, to raise \$20,000 to purchase the house. The sum of \$4,574.31 has been already contributed. When the whole amount is complete it will be dedicated to its faithful founder and energetic president as a memorial.

The hospital is in charge of the Sisterhood of the Good Shepherd. Miss M. C. Barry (Sister Adelia) is the directress. Religious services are held morning and evening, with Holy Communion on Wednesdays. The Rev. F. C. Putnam, whose death was recently chronicled in these columns, was its vice-president and chaplain. The Ladies' Guild has monthly meetings, with an annual fair, for the hospital, which has several memorial beds, in some of which the endowment (\$3,000) is already complete.

QUINCY.

The diocese has suffered a severe loss in the death of Mr. Samuel Wilkinson. Mr. Wilkinson was ever devoted to the Church, and prominent in her councils, in the General Convention, in the undivided diocese of Illinois, and in the diocese of Quincy.

LONG ISLAND.

BROOKLYN.—A most interesting missionary meeting was held in the church of the Messiah, the Rev. Charles R. Baker, rector, on Sunday evening, Jan. 16th. Bishop Rulison made a manly and masterly address, answering the objections so commonly raised in regard to the work of missions. The Bishop is an outspoken, hearty man, and his words made a deep impression. The Rev. T. S. Tyng, missionary at Osaka, Japan, gave an interesting account of the work he is doing in that country, and of the readiness of the people to embrace Christianity. Mr. Baker, who last summer, spent his vacation in Russia, visiting Constantinople, gave a stirring account of the latter place as a field for missionary work. Altogether, the meeting was a decided success, and the large congregation was well repaid for attending.

The Rev. James B. Nies, rector of St. John's church, Tuckahoe, has received and accepted an invitation to become minister-in-charge of Christ church chapel, the Rev. Dr. L. W. Bancroft, rector. The chapel located in what is called Red Hook, in the lower part of South Brooklyn, was for many years in charge of the Rev. William Hyde, who by appointment of the Bishop, was made chaplain of the Church Charity Foundation. Mr. Nies, who

did a successful work in connection with Holy Trinity chapel, Harlem, comes to his new field of labor well recommended. In graduating at the General Theological Seminary a few years since, he took a prize for extemporaneous speaking.

WISCONSIN.

KENOSHA.—A telegram brings the intelligence of the death of the Rev. John B. Draper, the chaplain of Kemper Hall, which occurred on Monday night. Mr. Draper was a graduate of the General Theological Seminary. He was ordained by the Bishop of Springfield, and served the Church in Petersburg, Ill., Baltimore, Md., and at Zion church, Freeport. Last fall he entered upon his work at Kemper Hall, in succession to the late Rev. A. Livermore. He was a young man of great zeal and of a kindly affectionate nature. The tidings of his death will bring sorrow to a wide circle of friends.

WESTERN NEW YORK.

Sunday, January 16, Bishop Coxé conducted the services at Grace church in the morning, assisted by the rector, the Rev. G. W. Camp, and in the evening at Christ church in East Lockport, the Rev. G. W. Southwell, rector. The congregation in the morning at Grace church was the largest in years. The Bishop chose as his text: I John ii: 8, "For this purpose the Son of God was manifested that He might destroy the works of the devil." A personal application of the sermon was made in a tender and touching manner to the Confirmation class, which was called up by the Bishop. The Litany followed, with the Bishop leading, and the rite of Confirmation was administered to 18 candidates, 13 ladies and 5 gentlemen. The class numbered 26, but the rest were detained from being present.

The music was effectively rendered. The church was tastefully trimmed with evergreens the same as the Christmas decoration. Two handsome bouquets adorned the altar, the gifts of friends of some of the candidates for Confirmation, residing in Grand Rapids, Mich.

Bishop Coxé addressed the Sunday school after the Church service.

A reception was tendered the Bishop by the ladies of Grace church at Arcade parlors, on Saturday evening. It is estimated that fully 200 people were presented to him.

COLORADO.

A sermon having been preached in Denver by a prominent clergyman denying Apostolic Succession, the other clergy united in a request to the Bishop to give a course of lectures at St. Mark's church, on the nature of the Church and the Apostolic Ministry. The Bishop responded, and has been delivering the lectures during the past two weeks. The clergy and people are so much pleased with them, that a request has been made that they be published. We understand that arrangements are making with the Young Churchman Co., Milwaukee, to issue them in a 12mo volume. It is believed that they will accomplish much good.

MISSOURI.

NORTH SPRINGFIELD.—The first visitation and Confirmation in the history of St. John's parish occurred on Jan. 16, when Bishop Tuttle confirmed fourteen persons, mostly adults. Since August last, the beginning of active parish life, fifteen children and seven adults have been baptized. The Building Fund is being pressed forward, and it is hoped to begin work in the spring.

MINNESOTA.

Bishop Gilbert met the missionary at Windom on the 4th inst., and together they went to Worthington, where services were held in the evening. The people present were greatly pleased with the Bishop's visit and determined upon renewed effort. The morning following was spent in social visits.

Lu Verne was reached in a heavy snow storm at six o'clock. Through the kindness of the Rev. Mr. Miller of the Presbyterian church, the Bishop had the use of his building for the evening, where there was a large and attentive congregation to welcome him. His text was, "Are there few that be saved?" After service by request of the Bishop there were 25 persons who remained as interested in the establishment of a church of our Communion at that place. The town of Lu Verne has something over 2,000 people. Bishop Gilbert is the first bishop of the Church who has visited there, and Mr. Gunn, the missionary, the only clergyman who has ever officiated there, belonging to the Church. The prospects are fine for a church in this place, and the Bishop selected a committee to represent the Church here as elsewhere, with whom he could correspond in future. After many pleasant conversations with those most interested, the Bishop and his missionary took the train for Pipe Stone. The Methodist church was here placed at the disposal of the Bishop, well lighted and heated notwithstanding the extreme cold weather, and that night (6th of January) a good congregation assembled to welcome the messengers of the Church. The Rev. Mr. Rule kindly assisted in all arrangements and sang with the choir. Pipe Stone has apparently about 1800 people. There are several hundred dollars deposited here by friends of Mr. Gunn, for the building of the church, and lots are given. Work will be begun not many days hence. At 3 P. M., they took train for Slayton, Murray Co. The Black Hills branch of the Omaha Line, being blocked with snow, they had to go by the Southern Minnesota Railway to Iona, and take team across the country to Slayton. This was the trying trip, in the face of the wind, the cold ranging from 20 to 30 degrees below zero. The Bishop preached to a full house that night, and the next day made calls among the sick folks and others.

Arriving at Iona, the Bishop and his missionary boarded the train for the East, the Bishop to Albert Lea, and the missionary returning to Wilder, the headquarters of his missionary jurisdiction or charge. Albert Lea is a promising town of about 4,000 people. The congregation of Christ church at this place will soon have their church ready for consecration.

The next visitation of the Bishop was made at Lake Crystal, where a large congregation assembled in spite of the snow storm in the memorial church of All Angels, a gift from some Eastern friends, among them Mrs. S. V. Hoffman of New York City, who made the church a memorial to her late husband, a devout communicant and vestryman of Old Trinity church, New York City. This is a beautiful brick veneer building, Gothic, open roof and beautifully finished. After the manner of the Holy Apostles the Bishop laid his hands on four persons, and the next morning consecrated "The All Angels' Memorial" church, (it being free from debt) to "the service of Almighty God."

Taking the Omaha train to Madelia, they arrived there about noon. This beautiful church would have been consecrated, but the seats were temporary.

A good congregation waded through the deep snow to hear the Bishop. The next morning after calling on some of the congregation within reach, the Bishop and the missionary took train to St. James, while the Rev. Mr. Hudson returned to his church (St. John's), in Mankato. A good congregation assembled at Calvary church that evening. One lady was confirmed, and the Bishop consecrated the building which is free from debt, Senator Rice reading the articles of donation.

At Windom in the evening, at the Clarke House, Bishop Gilbert received many friends of the Church. The next morning in the presence of a large congregation, and during a very heavy storm and blizzard, the Bishop consecrated the church of the Good Shepherd. Windom is a promising centre, and a man is very much needed to take charge of this work. After service the congregation dispersed to their several homes, and the Bishop and missionary prepared to go across the country (there being no trains on Sunday) to Wilder, where there was an appointment for 3 P. M. and Heron Lake at 7:30 P. M. After starting out amidst protests from wise heads, it was found impossible to go, as the "flour snow" was flying so thick in the "blizzard" that the horses refused to face it, and there was danger in being lost in the snow, so much against their will, they returned to the hotel.

In all this visitation (12 days), the great want that continually faced the Bishop, was that of "men and means," and he is anxiously waiting, looking and praying for both in God's good time. It may be added that this visitation has been made in the most trying and severe weather ever known in southwestern Minnesota.

FLORIDA.

Soon after the consecration of Bishop Weed last July he came to Key West and laid a plan for more vigorous efforts in Church work among the colored people there than had, before that time, been attempted, by placing among them a priest and pastor of their own. He found the Rev. J. B. Linn, rector of St. Paul's church, deeply interested in the welfare of this people, and doing all he could for them, though not by any means all that his large-hearted Christian sympathies would prompt him to do. However he had made a good beginning in Church work among them, which, for sometime, had been very rarely enjoyed. By the appointment of the Bishop, the Rev. C. D. Mack came to this work three months ago. The services are in a public school house, therefore no mid-week services have been attempted. The record of the quarter gives the following result: Public services, 43; Holy Communion, public, 10, private, 5—total, 15; Baptisms, adults, public, 5, infants, public, 8, infants, private, 7—total, 20; Marriages, 7; Burials, 4; offerings at the services for eleven weeks, \$109.79; alms offered for use among sick, \$6.85; fees for marriage, \$9.00, and a bunch of bananas.

The Woman's Sewing Society has deposited in bank \$50 to help towards getting a place of worship. The congregation have besides this, put in bank about \$200 towards a lot for a church, and are giving to this as rapidly as their circumstances will permit. These people have come from the Bahama Islands where, in early life, they have received the teachings and learned the worship of the Church of England, and they are an earnest, devoted Christian people, determined to do their duty, in their measure, in settling the great

problem of the value of Christian work among the colored people.

The congregation now numbers about a hundred, but would be larger if present accommodations were enlarged.

OHIO.

The Northwestern Convocation has just adjourned after a very delightful session at Marion. There were present of the clergy, the Very Rev. Dean Atwill, the Rev. Messrs. Blake, Bosley, Brown, Dougherty, Hopkins, Howell, Munson, Nicholas and Stout. Services were held on Tuesday evening, and Wednesday morning, with sermons by the Rev. Messrs. Bosley and Stout—sermons warmly commended by all. The Holy Communion was at 8 A. M. on Wednesday.

The Rev. E. R. Atwill, D. D., was unanimously re-elected dean, and the Rev. J. H. W. Blake, secretary and treasurer. The general missionary, the Rev. A. B. Nicholas, reported the unusually good news, that as many as 12 vacancies in the diocese had been filled, since June, to wit: St. Paul's, Canton; St. James', Wooster; St. Barnabas', Denison; Trinity, Coshocton, Mill Creek; Christ church, Lima; Ascension, Rockport; Trinity, Jefferson; St. Luke's, Milan; East Plymouth, St. Michael's; Ashtabula Harbour; St. Paul's, Collamer; Grace church, Sandusky. Of these, six have secured new rectors from without the diocese. For years there has not been known such an improvement.

The essayist at this convocation was the Rev. Mr. Brown of Galion, who discoursed ably on Ritualism. Speeches followed by the Rev. Messrs. Hopkins, Munson, Stout and Atwill, and much was said in appreciation of the good things in the Catholic revival.

Galion was selected for the April meeting, and its rector, Mr. Brown, invited the entire Marion parish to attend. A motion was made and seconded that the essay on Ritualism should be printed in pamphlet form, as it is worthy of a large circulation. A motion prevailed also, that the clergy be invited to form a Mission band for holding Missions, (two clergymen at a time together) as appointed by the dean and approved by the Bishop. All the clergy at once joined the band. The closing evening was spent very delightfully by the convocation and parishioners at the hospitable mansion of Mr. J. S. Reed, fitly bringing to a close one of the most profitable and enjoyable convocations ever held in northwest Ohio.

The ten clergy of the convocation dined on Wednesday at the new rectory in Marion. The house and lot have cost \$3200, and the taste displayed places the beautiful home in the front rank. This house may well be a model for other rectories. The Rev. Mr. Munson, the rector, and his hospitable wife, and generous and zealous parishioners, received many congratulations on account of this valuable improvement. The fine old church too, has been brightened by new altar, reredos, brass altar rail, pulpit, desk, curtains, and choir stalls—all of an exquisitely Churchly style. A surplised choir of men and boys led in the music, and the parish is thoroughly organized in a guild, with a full list of chapters, giving work to all.

The Ladies' Aid Society has raised \$650 in six months, of which \$400 came in on one sale. All are enthusiastically united on their new rector, whose administration of less than one year has been blessed by all these changes for the better. The Sunday morning congregations fill the church, and the current expenses are all paid, monthly in advance.

CLEVELAND.—Friday, the 14th, the Rev. Dr. Geo. R. Van De Water, of St. Luke's church, Brooklyn, L. I., assisted by the Rev. T. B. Oliver, of St. Luke's chapel, conducted a "Quiet Day" in Grace church, for the benefit of the clergy living in and around the city. "The Day" began at 8 with the celebration of the Holy Communion, after it there was a refectory for the body and food for the soul and mind as well. Then followed a brief period of conversation on spiritual matters which was broken into by a funeral, which the clergy attended in a body and which only served to make the solemnities of the day more marked. After the funeral, Morning Prayer was said and then Dr. Van De Water delivered the first of his "instructions" for "Spiritual Exercises" based on the text: "stewards of the mysteries of God." After a brief time for prayer and meditation, lunch was served in the refectory and again the soul and mind was feasted as priest after priest, as called on, read from Moule's "Sanctity." Another brief period for conversation followed when Evening Prayer was said, which was succeeded by a secular instruction based on the character of St. John Baptist as the model for the Christian priest in making ready a people prepared for the Lord. The clergy then knelt in prayer after which they separated to their respective homes to pray and meditate on the awful truths so forcibly brought before them. There were eighteen present and amongst them the Bishop of the diocese, and all were thankful, not only to the missioner, but to the rector, the Rev. F. M. Clendenin, for giving them a spiritual home in which they could have this feast of spiritual things.

TOLEDO.—The Rev. Dr. Atwill's admirable sermon to young men, has been handsomely printed and presented with an affectionate dedicatory letter by Mr. H. S. Walbridge, to young men, and extensively distributed through the Y. M. C. A.

A children's service with a choir of boys and girls, at 3 P. M. on Sundays, was begun in Grace church this month. St. John's church is much improved by cheerful fresh tints on ceiling and walls and a light frieze running all around the top of the walls.

SPRINGFIELD.

HAVANA.—The Bishop visited St. Barnabas church on the first Sunday after Epiphany, and preached twice to large congregations. In the evening he confirmed two persons. The Bishop's popularity with the people of Havana grows with each succeeding visit, and he never fails to leave the church feeling stronger than he found it.

TEXAS.

The following summary is from the combined journals of the 35th, 36th, and 37th annual councils: Baptisms—infant, 359, adult, 114, aggregate, 473; Confirmations—total, 251; Marriages, 103; Burials—total, 145; Sunday school scholars—Male, 355, female, 449, not stated, 1,206, total, 1,990; Sunday school teachers, 236; communicants—aggregate, 2,782; communion within the year, reported, 1,463; Contributions—total, \$45,569.74.

VERMONT.

ST. ALBANS.—At Christmas the sanctuary of St. Luke's church, the Rev. Thos. Burgess, rector, was the recipient of brass rods and wings of white for each side the altar. With the rood screen of green and the lights at full choral Evensong, the chancel was most Churchly and beautiful.

CONNECTICUT.

The seventh annual meeting of the Woman's Auxiliary in the Hartford Archdeaconry was held on Tuesday, Jan. 4th at St. Mark's church, New Britain. The Holy Communion was celebrated by the Bishop at 9:30 A.M. and was followed by a business meeting which occupied the rest of the forenoon. Missionary letters were read from all parts of the field. Luncheon was served at 12:30, and at 3 P. M., a general missionary service was held with addresses from the Rev. Dr. Rainsford of New York, the Rev. C. B. Perry of Baltimore, and the Rev. H. I. Bodley of Massachusetts.

The meeting was one of very great interest and it is a matter of regret that owing to the intensely cold weather the attendance was small, only nine parishes being represented.

On Sunday, Dec. 19th the Bishop visited St. Thomas' church, Hartford, and administered Confirmation to eight persons.

STAMFORD.—In St. Andrew's church the good work goes on with rapidity, under the supervision of the rector, the Rev. T. W. Brathwaite, an eloquent preacher. Three years ago Trinity Sunday was chosen for the advent of a surpliced choir, organized and directed by the choir-master, Mr. Wright, who is also organist of the church. A Choir Guild of ladies and gentlemen has been formed to contribute the funds for the choir, which is supported at an expense of \$1,500 per year.

An active "Altar Society" is also connected with the church. This is composed of ladies, who have charge of altar flowers, vestments and church decorations. The ladies of the "Sewing Circle" realize, for the church, a handsome profit from their handiwork, and a "Garden Party" held during the summer promotes friendship in the congregation. The large Sunday school is superintended by the rector. The school library is a good one. Prayers are held in church during the week and on feast days with the Holy Eucharist.

BRIDGEPORT.—The Rev. B. E. Warner, rector of Christ church, sailed for Europe, Saturday, Jan. 8th. The generosity of his parishioners has provided him with the means for this trip. Meanwhile his salary is continued and the parish provides for the services during his absence. Mr. Warner expects to be at home by Easter.

At St. John's church the Holy Communion was celebrated at midnight on Christmas Eve. The church has received the gift of a handsome bishop's chair of carved oak from Mrs. Yeaton, in memory of her daughter.

SOUTH MANCHESTER.—A branch of the White Cross League is about to be organized by the Rev. J. H. La Roche, rector of St. Mary's church, and his parishioners. It is intended to include all the men in the town over 16 years of age who can be induced to join it. A meeting to consider the subject, brought together about 300 men and youths. Mr. La Roche presided and spoke, and addresses were made by the pastors of the Congregational and Methodist churches. A great deal of interest was manifested, and good results are hoped for.

HARTFORD.—A mission is to be held in Lent, intended to quicken the spiritual life of the members of the Church. It is to be called "The Bishop's Mission." Bishop Williams is expected to preach every evening at Christ church, the largest and most central church in the city, the Holy Communion will be

celebrated daily at noon, and a special meeting will be held every afternoon. The mission is to continue seven days, beginning with Ash Wednesday.

BOOK NOTICES.

THE CAMBRIDGE BIBLE. For schools and colleges. General Editor, J. J. S. Perowne, D.D., Dean of Peterborough. The first Book of Kings, with introduction and notes by the Rev. J. Rawson Lumby, D.D., Norrisian Professor of Divinity, Cambridge: The University Press; Chicago: S. A. Maxwell & Co. Price, 75 cents.

This work, which is being published in parts,—one for each book of the Bible—is a useful and convenient commentary for students.

HALF MARRIED. *Agame Game*. By Annie Bliss McConnell. Philadelphia: J. B. Lippincott & Co.; Chicago: S. A. Maxwell & Co. Pp. 311. Price, \$1.25.

This story is an original and interesting description of an original and striking character. The principle is well sustained that love cannot long exist without respect, and the evil of an all-absorbing devotion to business, regardless of domestic obligations and enjoyments, is well brought out.

HOME LIFE OF GREAT AUTHORS. By Hattie Tynk Griswold. Chicago: A. C. McClurg & Co. 1887. Pp. 385. Price \$1.50.

These sketches were written for those busy people who have little time for reading, but yet wish to know something of the home life of their favorite authors. Busy people abound in these busy days; it is to be hoped that many of the class will find "learned leisure" enough to take some of the fascinating glimpses into the homes of great men of letters that this volume presents.

PLAIN FOOTPRINTS, or Divers Orders Traced in the Scriptures. By the Rev. Hemán R. Timlow. New York: James Pott & Co. Pp. 194. Price, \$1.00.

We have called attention to this book before, but with the renewed agitation of the subject of Holy Orders, we desire to bring it again to the notice of our readers. The Apostolic Office and Succession are treated in a most thorough and satisfactory way, meeting the prevalent objections and difficulties so well known to our clergy. It would save them a deal of trouble to hand out the book and ask dissenters to read it.

MEXICO OF TO-DAY. By Solomon Bulkley Griffin. Illustrated. New York: Harper & Brothers; Chicago: A. C. McClurg & Co. 1886. Pp. 270. Price, \$1.50.

The writer aims to give the reader an intelligent conception of our sister republic, and lays no claim to having prepared a guide-book or a history. The development of his plan gives scope for pleasing description of life in Mexico, with much of shrewd observation and quiet humor. It is surely desirable to know more than we do about our neighbor on the south, and this book will serve towards the making of such acquaintance, and will very likely awaken in the mind of the reader a desire to visit a land so near, and yet so strange.

THE STORY OF THE NATIONS. The Story of Carthage. By Alfred J. Church. With the Collaboration of Arthur Gilman. New York: G. P. Putnam's Sons, 1886. Price \$1.50.

The latest volume of the admirable series now publishing by Putnam's Sons fully sustains the reputation already gained. The story of Carthage, more or less familiar to all readers of ancient history, is here told with a clearness and vivacity which will leave a lasting impression. Beginning with the legend of the founding of Carthage by Dido, and the growth of the city, the authentic history is soon reached, and the reader follows the struggles of Hannibal through the fortunes of the Punic Wars to his defeat, and the subsequent fall of Carthage.

TWENTY SERMONS. By Phillips Brooks, rector of Trinity church, Boston. Fourth Series. New York: E. P. Dutton & Co.; Chicago: A. C. McClurg & Co. 1887. Pp. 389. Price \$1.75.

These twenty sermons present, as well as printed pages can present, the qualities of Dr. Brooks' style as a

preacher. There is clearness, truth, a flowing, easy, and natural command of language, and great felicity of illustration. Dr. Brooks' eloquence is not of the commanding order; there is nothing imperial in it. He never rises to the loftiest levels of prophetic ardor, in such manner as the greatest preachers have done. His sermons lack force of logic and intensity of flame. Logic and flame, however irreconcilable they may appear to our thought, are actually of the closest kin, and have been displayed together in all men, in the pulpit and at the bar, who have left their impress permanently upon their time. We never read Dr. Brooks' sermons without wishing that in addition to the distinguished abilities which place him so high, he had the piercing, burning force which marked the productions of such orators as Bossuet and Saurin.

SIR PERCIVAL. A Story of the Past and Present. By J. H. Shorthouse, author of "John Inglesant," "The Little Schoolmaster Mark." London and New York: MacMillan & Co. Pp. 300. Price \$1.00.

If it is restful to open this book with its clear type and fresh wide margins, it is doubly so to read it to the end. It is not the book for the superficial novel reader who seeks only for the sensational. The characters are few, the plot slightly sketched yet with vigor and truthfulness that charms the reader. To one *en rapport* with the characters, each page possesses deep spiritual meaning. The tale is of the present and is supposed to be written forty years from now, a narrative of events in which the writer was an actor. While not as great a work as John Inglesant it possesses a charm which will not grow less upon a second reading.

CHAUTAQUA LIBRARY. Garnet Series. Readings from Milton. With an Introduction by Henry White Warren. Boston: Chautauqua Press, 1886. Pp. 308. Price, 75 cents.

Last year's issue of the first four volumes of the Garnet Series proved such a success that the Chautauqua Press publishes this year four more valuable works as the second series. The first series was devoted to art subjects. This year the first volume is "Readings from Milton," with an introduction by Henry W. Warren, D.D. LL.D. It contains the choicest of Milton's Sonnets, "Paradise Lost" entire and a brief sketch of Milton's life. These volumes are designed for supplementary reading for the English literature course of the Chautauqua Society which now numbers nearly 50,000 members, many of whom are men and women of middle age or beyond, who are following the four years' course of reading and study laid out by the society. The books are convenient in size and clear print.

EARLY LETTERS OF THOMAS CARLYLE. Edited by Charles Elliot Norton. London and New York: Macmillan & Co.; Chicago: S. A. Maxwell & Co. Price, \$2.25.

To "Froude's Reminiscences of Carlyle," which was so severely criticised as incorrect, and the "Letters and Memorials of Jane Carlyle," which did not set her husband in any very lovely light, there is now added his early letters, extending from his nineteenth year to the time of his marriage. And very delightful letters they are. Even the Boston young lady, who stays awake o' nights to hate Carlyle, could not but soften over some of these charming epistles of the son, the brother, the friend, the lover. Not many of his letters to Miss Walsh, however, are included in the collection, the editor giving those that he does admit with the explanation that he would publish none, deeming them too sacred for the public eye, did he not need them to refute Froude's representation of the relations of Mr. and Mrs. Carlyle. The world has interested itself much in the affairs of

this wonderful couple, and doubtless this new book, in which Carlyle speaks for himself, will be eagerly received. Carlyle may have been, as even his loving mother confessed, "ill to live with;" he was certainly a charming letter-writer, and these early letters are a valuable addition to existing "Carlyliana."

A HISTORY OF THE FRENCH REVOLUTION. By H. Morse Stephens. In three volumes. Vol. I. New York: Charles Scribner's Sons; Chicago: S. A. Maxwell & Co. 1886. Price \$2.50.

One is drawn to the writer and prejudiced in favor of his work by his admirable preface to the American edition. In this he sketches briefly the relations between France and the United States during the great period, from 1789 to 1799, those "ten years of turmoil." No more gigantic task has been undertaken by the pens of some of the world's greatest thinkers, than that of reasoning out and writing out the greatest social, political, and religious revolution that the world has ever known, "the most fascinating in its interest and the most valuable for its political lessons in the history of the world." This tumultuous story of a short-lived European republic, as the author expresses it, with the account of the events which led up to it, is, we believe, the first comprehensive work, in English, which has appeared since Carlyle's famous treatise. Of late years, a vast literature on this fascinating period, has grown up in France. Much that Carlyle did not know, has come to light, but is yet unknown to English readers. With all the help of previous writings, such as those of Carlyle, Michelet, and Taine, and with the wealth of new material wrought out of the current literature of France, our author is able to give an account of this most important period, probably more full and fair than has heretofore been given in any language.

This month appears the first number of a new monthly magazine, entitled *The Swiss Cross*, a periodical which will be devoted to spreading among the people a love and knowledge of nature. The existence of a large class of persons deeply interested in the study of nature is proven by the Agassiz Association, which, made up of earnest workers of all ages united for the purpose of original investigation, has attained a membership of many thousands, and is rapidly growing. The connection between the Agassiz Association and the *St. Nicholas Magazine* having been dissolved by mutual and friendly agreement, *The Swiss Cross* will be hereafter the official organ of the Agassiz Association, and will be edited by its president, Mr. Harlan H. Ballard. Though of a scientific nature, *The Swiss Cross* will be popular in style, and will number among its contributors many of the best writers. [\$1.50 a year; single copies, 15 cents. Address N. D. C. Hodges, Publisher, 47 Lafayette Place, New York.]

The Scientific American, published by Munr & Co., New York, presents weekly to its readers the best and most reliable record of various improvements in machinery, while the scientific progress of the country can in no way be gleaned so well as by the regular perusal of its pages.

The Fortnightly, *Nineteenth Century*, and *Contemporary Reviews* are received. Canon Westcott has an article on "Christianity as an Absolute Religion," in the last-named review. [Leonard Scott Publishing Co., 1104 Walnut St. Philadelphia, Pa.]

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

There are doubtless many readers of THE LIVING CHURCH, especially among the younger ones, who would value the beautiful leaflet *Kalendar* which we are now distributing. (See advertisement.) The way to secure one without expense is to send one dollar with the name of a new subscriber. Every reader may, with a very little effort, secure a new subscriber, and so help to introduce the paper and receive this present from the publishers. No other *kalendar* can compare with it for usefulness in a Church family.

WE begin this week the publication of one of the most charming stories of the day and one which is attracting deserved attention in England. It is a story of the triumph of noble character and religious fervor. Every page is good; wholesome, elevating. The characters of Constance Lisle and the village pastor are among the best outline sketches in literature. The story is brief, and will be completed in about twenty numbers of THE LIVING CHURCH. We advise all our readers to follow it through to the end. Many who would never read it in a book, will be glad to have it in this form. The author, Mr. J. H. Short-house, has a world-wide reputation through his remarkable book, *John Inglesant*.

WE print, in this issue, a letter from a well-known clergyman, on the subject of measuring ecclesiastical rights by the money standard. It should be remembered by our respected correspondent and by those for whom he speaks, that the allusion which we made to the "money standard" was called out by certain invidious comparisons made at the time of the General Convention in Chicago, and which were designed to disparage the dioceses which voted for a change in the name of the Church. That it is quite natural for those who contribute largely, to desire to control the affairs of the parish, the diocese, and the Church at large, we freely admit. But is it therefore right and proper that they should do so? No one would deny to contributors the right to designate to what object, mission, or diocese their gifts should be applied. But are they, by virtue of their liberality, entitled to dictate the policy and legislation of the Church?

Are we prepared to adopt the "money standard" in our ecclesiastical administration, in the parish, the diocese, and the General Convention? If so, we are worse than a "fantastical sect," we are a contemptible plutocracy. If the money standard is to be applied to the votes of the House of Deputies, let us carry it into the House of Bishops. Sauce for the goose shall be sauce for the gander. The diocese which pays its bishop six thousand shall have twice the influence of that which pays its bishop three thousand. Let us be consistent, and carry it out through every diocese and parish. Let us have it all, or let us have none of it; and if we are to have none of it, let not the weaker brother be wounded in the house of his friends by an invidious enumeration of statistics, when he presumes to vote according to the dictates of his conscience. The fact is, an appeal to the money standard is a confession of weakness, an acknowledgment that the weight of argument and intelligence is on the other side.

THE ANDOVER CREED.

The trial of the Andover professors for teaching doctrines contrary to the creed set forth by the founders, was lately terminated, and the committee are considering the verdict. As it is an affair exclusively concerning our Congregational brethren, we have not felt called upon to offer any advice. For the information of our readers we give below some facts of the case.

The creed or confession, which is for all time, and is binding upon the conscience and teaching of those who occupy chairs in the seminary, was a sort of concordat adopted by the two kinds of Congregationalists then trying to unite the support and control of the institution, in 1808. This "Associate Creed" has the following statute:

It is strictly and solemnly enjoined, and left in sacred charge, that every article of the aforesaid Creed shall forever remain entirely and identically the same, without the least alteration, or any addition or diminution.

The following is the article of this Creed which relates to eschatology:

That the souls of believers are, at their death, made perfect in holiness, and do immediately pass into glory; that their bodies still united to Christ, will at the resurrection be raised up to glory, and that the saints will be made perfectly blessed in the full enjoyment of God to all eternity, but that the wicked will awake to shame and everlasting contempt, and with devils be plunged into the lake that burneth with fire and brimstone forever and ever.

It will be seen that this declaration denies the doctrine of the Intermediate State, and entirely shuts out the idea of a probation after death. As *The Advance* says, "the framers of the Andover Creed would

have sooner gone to the stake than consent to the use of the seminary for the inculcation of such a doctrine." It was not tolerated in any school of Calvinistic origin, and could not have been contemplated by those who laid the foundations at Andover.

The pledge which the professors assume and subscribe to afresh each five years, is as follows:

And, furthermore, I do solemnly promise that I will open and explain the Scriptures to my pupils with integrity and faithfulness; that I will maintain and inculcate the Christian faith as expressed in the Creed by me now repeated, together with all the other doctrines and duties of our holy religion, so far as may appertain to my office, according to the best light God shall give me, and in opposition not only to atheists and infidels, but to Jews, Papists, Mohammedans, Arians, Pelagians, Antinomians, Arminians, Socinians, Sabellians, Unitarians, and Universalists, and to all other heresies and errors, ancient and modern, which may be opposed to the Gospel of Christ, or hazardous to the souls of men; that by my instruction, counsel, and example, I will endeavor to promote true piety and godliness; that I will consult the good of this institution and the peace of the Churches of our Lord Jesus Christ on all occasions; and that I will religiously conform to the constitution and laws of this seminary, and to the statutes of this foundation.

The question over which the recent contest has raged is: Can the professors who represent what is called the "new theology" or "progressive orthodoxy," honestly take this pledge and hold their positions at Andover? The point upon which the controversy has turned is the doctrine of a future probation for the heathen who have never heard of Christ. It is this doctrine, as taught by the Andover professors, and carried out into the missionary field, which has made such an upheaval in the American Board, and has led the prudential committee to set forth a creed ostensibly the same as the Apostles' Creed, but guarded at every point against the teaching aforesaid.

The moral of the whole controversy seems to be: Beware of man-made creeds. Put not your trust in theological princes, but stand by the faith of the Catholic Church, *semper, ubique, et ab omnibus*, received and held.

A HUNDRED YEARS.

On Feb. 4, 1787, William White and Samuel Provoost were ordained to the episcopate, in Lambeth chapel. The consecrator was Dr. John Moore, Archbishop of Canterbury; presenter, Dr. William Markham, Archbishop of York; Dr. Charles Moss, Bishop of Bath and Wells, and Dr. John Hinchcliffe, Bishop of Peterborough, united in the imposition of hands. The two American bishops arrived in New York on Easter Day, April 8th. With Bishop Seabury, who was ordained at

Aberdeen, Scotland, Nov. 14, 1784, the canonical number of bishops required for the transmission of the Apostolic Order, was complete. The independent existence and autonomy of the American branch of the Apostolic Church may be dated from the consecration in London, Feb. 4, 1787. This week is, therefore, the completion of our first century. In 1789 the amended constitution was adopted, the Church was fully organized, and Bishop Seabury became the presiding bishop. The next General Convention will, therefore, be the proper centennial of the complete organization of the American Church, represented in two coordinate legislative bodies, the House of Bishops and the House of Deputies.

It will not be amiss for American Churchmen to note both of these centennials, and to make the entire period between the two a practical commemoration, by extraordinary sacrifice and devotion. It is well, no doubt, to review the past, to congratulate ourselves upon progress made, upon obstacles surmounted, upon prejudice overcome, upon prospects brightening; but it is better to show our gratitude for blessings enjoyed and success achieved, by a larger liberality and renewed consecration to the interests of Christ's Kingdom which were committed to the keeping of our fathers a hundred years ago.

At the Convention of 1789, the Church was represented by three bishops and thirty-four clerical deputies. There were in the last General Convention sixty-five bishops entitled to seats, and about four hundred clerical and lay deputies. These represented 49 dioceses, 13 missionary jurisdictions, nearly 4,000 clergy, and 400,000 communicants. The increase of communicants, during the century now drawing to a close, has been about twenty per cent during each triennial period, while the increase of population has been only one-half of that. During the last fifty years our communicants have increased 1,000 per cent, and the number of clergy has increased five-fold. The increase in contributions has been even greater.

It should be remembered that this progress has been accomplished in the face of intense opposition and prejudice, ecclesiastical and political. Puritanism and Romanism have been actively arrayed against the offspring of the Apostolic Church of England, and all the force of the colonial prejudice against kings and prelates has been brought to bear against the extension of Episcopacy. At first, detested as a remnant of royalty which the Revolution had failed to eliminate, the Church has all along been misrepresented and maligned by pulpit and press.

With opposition from without,

she has had to endure contention within. In her very organization the elements of antagonism were incorporated. It could not be otherwise, if she were a branch of the Catholic Church. Bishop Seabury and Bishop White represented the diverging tendencies of Church life and thought. While these divergencies have not been wholly reconciled, it should be a subject of devout gratitude to all Churchmen, that the acerbity of controversy has been greatly lessened during the last score of years. Even as late as the General Convention of 1874, the Church in this country was shaken by a controversy over ritual, which threatened her peace and delayed her progress. During the controversy of those days, some of the best scholars and divines of the Church were refused the episcopate, a bishop forsook his flock to set up a new fold, and some sheep followed him to seek pastures new. The schism was small, but the spectacle was a sad one; and it seemed to open the eyes of Churchmen to the evils of intolerant partisanship. A period of peace and toleration has succeeded. At the last General Convention, exciting questions were discussed, calmly and frankly, and the Church has cheerfully abided by decisions reached. The century closes with undisturbed peace and charity among brethren, and with prospects of increase and prosperity in the work of the Church. It will be our fault if it does not go on in geometrical progression during the century upon which we are now about to enter.

In all branches of the Anglican Communion there seems to be a rising tide of energy and zeal. Never before were so many works of charity and Church extension calling for the prayers and alms and efforts of the faithful. Throughout England and her colonies the activity of Church life and devotion to evangelical truth is bringing forth grand results to the glory of God and the benefit of mankind. Colleges, libraries, churches, asylums, missions, are multiplied in every land. In our own branch of this vast Communion there is no less earnestness and enterprise. The strength which was formerly wasted in controversy, in strife among brethren, is now expended largely in aggressive work. But the work of the Church in this new world is still among the foundations. We are laying cornerstones, shaping the raw material, working out of sight.

Through all the century, our people have been building cities, fencing farms, establishing the industries of a great nation. Churchmen of the old country have little idea of the lavish expenditures of labor and money which have been made by the people of this new land to produce in a hundred years, the America of

to-day. If the Church in this country has not much to show in the way of grand buildings and endowments, in comparison with those of the mother Church, let it be remembered that she did not inherit the wealth of the ages. She had to quarry her stones from the primeval mountains, and to forge the hammers with which she smote the rock.

But the work among the foundations has gone on, and now the superstructure begins to appear. The century closes with hopeful notes of progress, all branches of our parochial, missionary, educational, and charitable work show signs of healthful vitality. Our missionaries are carrying Christian civilization to the heathen of foreign lands; they are evangelizing Jews and Gentiles; they are teaching the red man to live in peace and the black man to live in purity. Our schools and colleges are training youth in the nurture and admonition of the Lord; our hospitals and sisterhoods are ministering to bodies and minds diseased; our faithful pastors are going in and out among the people of every city, speaking of the things pertaining to the Kingdom of God; and our bishops are nobly bearing the toils and troubles of their office.

In spiritual and material results, this century of the American Church will compare favorably with that of any other branch of the Church; and if we consider the difficulties with which her path has been beset, we must be assured of the essential truth and catholicity of the principles of which she is the exponent in this new land. Her influence is not to be estimated by the number of her clergy and communicants. It extends far beyond her own borders. Her Prayer Book, ritual, and Christian Year have moulded, to some extent, the worship and religious life of the communities in which they have become known. Her clear and unchanging faith has been a barrier to the restless spirit of the age which everywhere has aimed at the obliteration of the old landmarks and the bringing in of lawless individualism and inconceivable chaos. The "common Christianity" of this country owes more than it is willing to admit or able to perceive, to the persistent maintenance of apostolic truth and order by "this Church."

There are some, we know, and there have all along been some, who have deprecated the conservatism of Prayer Book Churchmen, who have sought to bring the Church into harmony (as though this were possible!) with the discordant sectarianism around it. They have repudiated and endeavored to destroy the distinctions which exist between the historic Church and the Christian bodies which have been organized in opposition to her faith and order. Their one objection to the Church

has been and is that she maintains as essential any of her differences from the two hundred sects of Protestants. They are willing that she should differ, if only the difference be declared unimportant. The Church has a mission to the divided Christianity of this land, which cannot be discharged by minimizing essential differences. While there is occasion for the exercise of the broadest charity, there is no excuse for the betrayal of truth. In the maintenance of her distinctive character as a branch of the Catholic and Apostolic Church, she has won her way to the respectful attention of all intelligent people. Her priesthood has been sought by thousands who have ministered without Apostolic Orders, and her Communion is thronged by multitudes who have desired to base their faith and worship upon historic fact rather than scholastic definitions and individual fancy. As it seems to us now looking over the record of this hundred years, and regarding the significance of all Christian history, real progress will be in the future, as it has been in the past, dependent upon the education of our people in the true doctrine, discipline, and worship of the Catholic Church, instead of encouraging the idea that it really makes little difference what church a man belongs to so long as he calls himself a Protestant.

BRIEF MENTION.

A new presentation of the missionary idea, says *The Evening Post*, appeared in a late number of *The World*, which informed its readers that St. Thomas' church stood at the corner of Broadway and Houston Street "until vice crowded it up town.—A writer in *The Homiletic Review* says that while Brooklyn, "the city of churches," has grown from a few thousand to 300,000, in a half a century, the Protestant churches are far behind in relative strength. The church accommodations, compared with population, are tenfold less than they were thirty years ago. Brooklyn makes a worse showing than any other city. The Presbyterians and Congregationalists have not added one iota to their number or strength in ten years.—Bishop Gillespie said truly, speaking of some kinds of Church music: "We may spare the stronger terms of the canon, (Title 1, Canon 23, § ii), but we must regard it as "unseemly music" when there are unmeaning wearying repetitions, and with the holiest words, and standing in the holiest spot, and perhaps robed in almost priestly vestments, the singers bring in the associations of the concert hall and seem almost to court the plaudit."—Macaulay calls attention to the fact that, during the period of the

Puritan supremacy in England it was made "a crime in a child to read by the bedside of a sick parent one of those beautiful collects which have soothed the griefs of forty generations of Christians."—A subscriber in Boston, with an order to discontinue, sends five pages of gratuitous advice. He should understand that editors pay no attention to advice unless it is accompanied by cash in advance. We trust our friends will make a strenuous effort to send a new subscription to sustain us under this discouragement.—Mr. Andrew D. White has given to Cornell his library of historical books, numbering 30,000 and valued at \$100,000.—To the credit of our civilization it should be noted that the sheriff of Cook County has interfered to prevent the marriage of a headstrong girl with one of the condemned anarchists. The horrible plot had gone so far as the procurement of the marriage license. Is there any insanity equal to that of love-sickness?—We hear that "An Unperturbed Spirit" is wandering about among the Church papers "replying" to *THE LIVING CHURCH*. If he is, as we are informed, an officer of the "Church Missionary Society" he had better set himself to correct the slander which that society has circulated about the Church in Chicago. Such a mission would become "an unperturbed spirit" better than walking through dry places seeking rest and finding none!

THE CALL OF THE MOTHER CHURCH.

BY THOMAS E. GREEN.

THE VOICE OF DISSENT.

There is a pitiable discord in the multitude of voices, calling aloud to the faith of men in our day. Not that all these voices have not in their summons something, much indeed, of truth. Not that in their practical results these organizations do not make the world better and more Christian in its thought and life. But the pitiable fact is, that the human heart, selfish and ever independent in its plans and purpose, should in the most solemn purpose of life, have chosen its own way rather than God's way, and made thereby a magnificently constructed machine, rather than a majestic, supernatural life.

It is not to our purpose to enter into any discussion of the origin or the philosophy of Protestantism as it exists in such a multitude of dissimilar forms to-day. The United States is the paradise of Protestantism. New in its life, with nothing of history or tradition to create authority, with an atmosphere freighted with an independence that scruples at nothing, it has been fertile ground for the development of sectarian religion.

When in the sixteenth century, they who at first chafed by the yoke of mediæval Rome and rebelling in righteous indignation against her abuses and errors, attempted in the fear of God, a reformation, they little foresaw, if we may judge their own words, the lamentable results, surely to follow the reckless spirit of independence they kindled in the world. Instead of arraying

against the errors of Rome, the majestic authority of the Catholic Faith, they declared the right of private judgment and set out against a mightily entrenched foe, with the weak assault of individual attack. For a time it told. For a time the spirit of reformation prevailed, but when the attack successful, the work of reconstruction began, then the ghastly ruin was made manifest. It had destroyed the old. It put nothing in its place. The spirit of the sixteenth century was the spirit of Protestantism ever since. It was utterly negative. It took away, it destroyed, it disorganized. It had nothing to put back, to create. It made ruins, but out of the fragments it raised no structure to take place of that which was east down. The fragments still continue. Some of them combining into huge piles, builded to the plan of expediency; many of them still small and insignificant; all of them so lacking in tenacity that ever and again the weather of circumstance rends them asunder. The work has gone on. Disintegration is the sure progress of Protestantism. There are more divisions each decade than in the years before. The voices are increasing ever and always, and as constantly losing the pitch of that tone that marked the age of Pentecost.

If our historical investigation has been correct in its conclusion, and we are justified in submitting each voice that calls in the name of Christ, to the test, four-fold, of apostolic doctrine and fellowship, of sacramental administration and liturgy, we have a short method with modern Protestantism. To none of these challenges can the voice of the so-called "religion of to-day" make answer.

But we are boldly answered in another way. We are told that our four tests are invalid. That the life and practice of the Early Church were local and meant to be so. That the mission of the Christ was to declare a philosophy of life, that was to be merely the inner soul of the ages to come. That the outer form, that even the fabric of doctrine of the Christian life, was meant to be progressive; that the Church is the combined sum of all life imitating in any way the example of the Christ; at any particular age of the world. That religion changes with the arts, with civilization and culture; "that the old order changes, yielding place to the new." We are manifestly then in the presence of a new and novel spirit, when we come to face the claims of our modern Protestantism. As we have examined the claims of Rome, we have found there a consistent claim. Rome calls herself THE Church, and boldly submits to the test her answers to the challenge of the apostolic tests. But in this modern Protestantism we are met with a spirit; that calls itself the Church, and yet denies the Church; that claims the Bible and yet denies the Bible; that quotes history and yet denies history; that lives and moves in and solely for the present; that takes from all the mighty and the sacred past, whatever is best suited to the spirit of the age, adds to it what it lacks, boldly rejects all else, and then with an enthusiasm that is marvellous, begins the work of building itself up. And then, most wonderful of all, having reared this fabric, the work of its own hands, the creature of modern circumstance and private judgment, sweeping by all of intermediate history, it boldly goes back, seats itself among the Apostles, and claims that whatever else St. Irenaeus or St. Athanasius may wrongfully

have become, the Apostles were beyond a doubt just what all men now ought to be, Congregationalists, Adventists, Presbyterians, what not.

And so the struggle goes on. Each against the other; all against history and the Early Church. It is a mighty work, this nineteenth century Protestantism, but it is such a work as were the capital of this great nation destroyed, its government disallowed, and every state and village given over to prove itself the mightiest in the land.

To deal with each of the myriad of sects by way of investigation, were a needless task. There is little to investigate save their present attractions. Their history, they have none. Their birth, their growth, the circumstances of their being, are rather present facts than history. We know how political reasons with one, individual influence with another, local feeling with another, even lucky or unlucky accident with another, laid the foundation and began the existence of these organizations. Their appeal is not to history. The voice says: "Here is what we believe; our friends over the way differ from us thus and so. They think they are right; we think we are right. We suppose if we only knew it, we are both right, for we are all one, thank God, in the invisible Church. Look around and see which you like best, for if we do what is right, it does not make any difference what church we belong to."

Against such a philosophy as that, what can be answered?

Is the picture overdrawn? seek counsel, my reader, of current evangelism and see. For us it remains, that grouping into one malformed and dissimilar mass all this growth of to-day called Protestantism we proceed to judge it, not by the apostolic test, for it refuses to be so judged, but by its own challenge, its results; the final test of all things. Its results, not in crowds and popular attraction, not in sociables and lecture courses and fairs and bazaars, but by that greater test, its results as regards the faith, the hope, the religious life of to-day, and the outlook for the future.

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

PERSONAL MENTION.

The Rev. Searle M. Wren has taken charge of St. Mark's church, Durango, Colo.
The Rev. Geo. H. Edwards has accepted a call to the rectorship of the church of the Good Shepherd, Augusta, Georgia, made vacant by the election of the Rev. E. G. Weed, D. D., to the bishopric of Florida.
After February 1st, the address of the Rev. W. P. Brush will be 38 Duncan Ave., Jersey City, N. J.
The Rev. Dr. Morgan has been made rector emeritus of St. Thomas' church, New York City.
The Rev. James B. Nies, rector of St. John's church, Tuckahoe, has accepted an invitation to become minister-in-charge of Christ church chapel Brooklyn, N. Y.
The Rev. R. D. Nevius, D. D., of Olympia, W. T.

is to be addressed for two months at Trinity church, Utica, N. Y.

The Rev. J. F. Taunt has resigned the rectorship of St. Paul's church, Doylestown, Pa., and accepted a call to Trinity church, Syracuse, C. N. Y. Address accordingly after February 1st.

TO CORRESPONDENTS.

E. E.—We never copy personals from other papers. Any announcement you may desire must come direct from yourself.

DECLINED.—"Books for the Clergy;" "So soon passeth it away."

W. S. M.—Your idea seems to be correct. The discussing of "private opinion" can do no good. It only disturbs the faith of some, and tends to confusion.

B. S. S.—We cannot open the discussion of Maunday Thursday evening Celebration. We had enough of it some years ago.

49.—Sorry to decline anything from you, but unless some new light can be shed on the subject, we think further discussion of the Church's name would be tiresome, just now.

ACKNOWLEDGEMENTS.

The Rev. Pere Vilatte gratefully acknowledges the receipt of the following amounts for the Old Catholic Mission: The Rev. Wm. H. Vibbert, \$25.00; the Rev. Clinton Locke, D. D., \$25.00; the Rev. D. S. Phillips, \$10.00; the Rev. J. H. Knowles, \$10.00; the Rev. F. J. Hall, \$5.00; the Rev. E. A. Larrabee, \$25.00; the Rev. F. P. Davenport, \$5.00; the Rev. J. S. Osborne, \$25.00; Bishop McLaren, \$10.00; Bishop Seymour, \$10.00; the Rev. T. N. Morrison, Jr., \$25.00; the Rev. Chas. H. Bixby, \$25.00; St. Luke's Mission, Chicago, collection, \$3.75.

MARRIED.

EMERY—JULIAN.—At St. Mary's church, Dorchester, Massachusetts, Tuesday, the 18th, by the Rev. L. W. Saltonstall, assisted by the Rev. Henry Mottet of New York, and the Rev. E. M. Parker of St. Paul's School, Concord, New Hampshire, the Rev. W. Stanley Emery to Ethel Naunton, daughter of the late Edwin Arthur Julian, Esq., of St. Andrew's, New Brunswick.

OBITUARY.

DRAPER.—On Monday, Jan. 24th, at Kemper Hall, Kenosha, Wis., the Rev. John B. Draper, priest, chaplain of the school.

BEDINGER.—Carried into Paradise from St. Luke's rectory, Matteawan, New York, on the 2nd instant, Edgar, fourth child of Henry and Ada Bedinger, aged four years and six months, also on the 14th, Rutherford Doughty, his brother and the oldest child, aged ten years.

MCARTHUR.—Entered into rest at Buffalo, N. Y., January 16th, on the morning of the second Sunday after Epiphany, A. D. 1887, Helen M. McArthur, beloved wife of James Neilson McArthur, and daughter of the late Colonel Eliphlet Hotchkiss of Vernon, N. Y.

"Blessed are the pure in heart, for they shall see God."

SUTHERLAND.—Fell asleep at Tilsonburg, Ontario, Jan. 17th, in the full Communion of the Holy Catholic Church, William Franklin Sutherland, second son of the late James A. Sutherland of Barrie, and beloved step son of the Rev. R. F. Dixon, incumbent, aged 15. "Grant him, O Lord, eternal rest, and may light perpetual shine upon him."

SAMUEL WILKINSON.

At a meeting of the Board of Missions of the diocese of Quincy, at Kewanee, on Jan. 20th, 1887, the following was unanimously adopted:

It having pleased the Divine Head of the Church to call from his earthly labors the late treasurer of this Board, Mr. Samuel Wilkinson, the Board of Missions desires to place on record their grateful appreciation of his valuable and unremitting services to the diocese of Illinois, and especially to the diocese of Quincy from its inception. Ever loyal to the Church, and prompt in the discharge of every duty, his departure must be considered, humanly speaking, as an irreparable loss. We do now therefore, formally record our thankfulness to God, for the good example of this His servant, and pray that eternal light may shine upon him.

OFFICIAL.

The next meeting of the N. E. Deanery will be held in Grace church, Oak Park, on Feb. 8th and 9th. The first service on Tuesday will be followed by addresses delivered by the Rev. Messrs. Delafield, Fleetwood and Cook. The following morning there will be an administration of the Holy Communion; at 10 A. M., and a paper will be read by the Rev. Mr. Moore. Trains leave C. & N. W. Depot at 8, 8:30, 10:15 A. M. and 5:20, 6:20 P. M. Please notify the rector, if you expect to be present, what day and hour to look for you. M. STONE, Secretary.

ELEVENTH CHURCH CONGRESS.

The eleventh Congress, in the Protestant Episcopal Church in the United States, will be held in the city of Louisville, Ky., in October next. Details as to dates of the services, topics, writers and speakers will be given in a subsequent notice, and furnished to the Church papers at an early day.

GEORGE D. WILDES,
General Secretary.

New York, Jan. 17, 1887.

CONVOCAION OF NASHVILLE.

The Convocation of Nashville will hold its next regular meeting at St. Ann's church, Nashville, Feb. 8 and following days. The services will consist of the Celebration of the Holy Eucharist, and Morning and Evening Prayer with sermons, which will be held daily during the sessions of the convocation. Business meetings also will be held daily, both in the morning and afternoon.

The Rt. Rev. Bishop of Tennessee, together with the clergy of the Church resident in Middle Tennessee, are expected to be in attendance. All are earnestly invited to attend the services and meetings as appointed.

Preacher of convocation sermon: the Rev. C. M. Gray; Alternate, the Rev. George Beckett, S. T. D. Essayist: the Rev. Felfair Hodgson, D. D.; Alternate, the Rev. W. C. Gray, D. D. Leader of discussion: the Rev. T. F. Gallor, S. T. B.; Alternate, the Rev. H. R. Howard, S. T. D.

WILLIAM C. GRAY, Dean.
WILLIAM G. G. THOMPSON, Secretary.

APPEALS.

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.

B. CLARK LAMPLUGH, convocation missionary under the Rev. W. C. Gray, D. D., most earnestly solicits aid for his mission at Gallatin, Tenn., at which place he is striving to build a church. The ground is already purchased and one hundred and twenty-five (\$125.00) dollars has been raised toward building the church. It is his purpose to erect a building not exceeding one thousand (\$1,000) dollars in cost. At present he is obliged to hold services in the third story of a hall. The smallest contribution would be acceptable and will be acknowledged through the columns of this paper. Information concerning this work will be furnished by the missionary if necessary. B. C. L.

IN North-western Wisconsin, two counties comprising an area of 1,800 square miles, have only one resident missionary, to look after the spiritual welfare of the members of our Communion in this region. With the help of kind friends, two substantial chapels have been erected in the heart of this district, where Sunday schools and services are held regularly every Sunday throughout the year. The work, however, is sorely hampered on every side by the want of means. The people here, for the most part, engaged in the various logging camps and mills, are dependent entirely upon their daily toil for bread for themselves and families, hence their ability to do for the Church is extremely limited—yet in many instances most heroic self-sacrifices have been made. Last year an appeal was made through THE LIVING CHURCH, which with the personal efforts of the missionary, succeeded in obtaining nearly \$1,000, which did good service toward finishing and furnishing the chapels, and in paying a number of harassing debts which had accumulated in building. May not a like amount, at least, be raised this year, to strengthen the work, and to liquidate the remaining indebtedness—a mortgage of \$800—the payment of the annual interest on which is a heavy burden to our people. Contributions may be sent directly to the missionary in the field, the Rev. W. H. H. Ross, Rice Lake, Wis., or to the Bishop of the diocese, the Rt. Rev. E. R. WELLES, S. T. D., Clergy House, Milwaukee, Wis. MILWAUKEE, November 29, 1886.

The faithfulness and devotion of the missionary at Rice Lake and Shell Lake, the Rev. Mr. Ross, and the zeal, self-denial and patient continuance in well doing of the faithful at these missions, to all which I can give testimony from personal knowledge, constrains me to approve and endorse this appeal. E. R. WELLES, Bishop of Wisconsin.

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. FLITTON CUTTING, Treasurer.

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

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

MISCELLANEOUS.

AN Organist and choir master accustomed to a surpliced choir (at present engaged where there is a mixed choir) desires an engagement. Address C. M., Box 533, Sarnia, Ontario.

PIPE ORGAN for sale at a reasonable price, 8 stops, octave of pedals, one manual, good condition. Apply to the REV. WM. BARDENS, Warsaw, Hancock Co., Ill.

WANTED.—Parish work by a young English lady, communicant—as teacher in school, also good pianist and competent organist, used to choral services. Highly recommended. Address MISS M. A. BRUNETTI, care Box 140, Leavenworth, Kas.

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.

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

The Household.

CALENDAR—JANUARY, 1887.

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

JAN. 25.—THE CONVERSION OF ST. PAUL.—The commemoration of this event is most appropriate for the season of the Epiphany, as by the ministry of him who was so wonderfully chosen and sent, the Gospel became the light of the Gentile world. It was an ancient custom to commemorate St. Paul's martyrdom with that of St. Peter, on June 29th. It is still the use of the Roman Church. The color is white, symbolizing the life of the new birth instead of the victory of martyrdom.

FEB. 2.—THE PURIFICATION OF ST. MARY THE VIRGIN.—This is also called "The Presentation of Christ in the Temple." It is celebrated by the Greek Church as a festival of our blessed Lord, and doubtless both this and the feast of the Annunciation have primary reference to Him. We have, therefore, no day of special honor to the Blessed Virgin, apart from the overshadowing importance of its relation to the Divine Son. This day was anciently called Candlemas, from the custom of blessing candles and bearing them, lighted, in processions, symbolizing the entrance of the Light of the world into the temple. It was on the occasion of the Presentation of Christ in the Temple that the aged Simeon gave utterance to the inspired hymn *Veni, Dimittis*, in which he proclaimed the Epiphany of the Holy Child, as a Light to lighten the Gentiles, and the glory of His people Israel.

HEROISM ON THE SEA.*

BY MARIA BATTERHAM LINDSEY.

It was to the shore of a boisterous sea,
Tossing and heaving in terrible glee,
Through the rough waves' lash and the wild winds' play
That a brave ship rode one winter's day.

But she struck on the shoal of St. George's strand,
In sight and almost within hail of the land,
And the waves washed over the vessel's side,
When an anchored boat her distress descried.

The ship was fast, and the sea ran high,
And the cruel wind went screaming by,
It tore her shrouds and tattered her sail,
As she bent to her doom in the teeth of the gale.

Half-mast, hung the flag; and that other boat
Launched a small craft out on the waves afloat;

They watched the brave deed from the doomed ship there,
While over the sea rose a hope and a prayer.

When, sudden as thought, the flag was gone!
Still, the rescuers' boat toiled bravely on;
'Twas madness to dare it, but hearts were brave,
With fellow-men prey to the merciless wave.

And so, through the fury that lashed the strand,
The little boat pressed with persistence grand;
Ere the wreck went down they had saved the men,
And they questioned about the signal then.

"Why did you put your flag out of sight?"
And the captain answered: "I was mad—
ness quite

For you to attempt a rescue here;
We had no boats, and the end was near.

"We smothered our hopes; 'twas a pity, we knew,
When we were drowning to sacrifice you,
So we lowered our flag from its station high,
That you might be saved, though we must die."

*See THE LIVING CHURCH Dec. 4, 1886.

IN St. Louis 20,000 children are daily taught the effects of alcohol and tobacco upon the human system.

AT a prayer-meeting in Chicago, when there had been a rather painfully prolonged season of silence, a sweet-voiced old lady set the meeting going again with the remark, heard across the room: "And there was silence in Heaven for the space of half an hour!"

A CLASS in natural history being asked the difference between a dog and a tree, the head boy answered: "A tree is covered with bark, while a dog seems to be lined with it."

A FRENCHMAN thinks the English language is very tough. "Dere is 'look out,'" he says, "which is to put out your head and see, and 'look out' which is to haul in your head and not for to see—just *contraire*."

A BOSTON lawyer recently met his match in a witness who was giving evidence about an old lady's loss of mind. *Lawyer*: "Did she look as I am looking at you now, for instance?" *Witness*: "Well, yes; quite vacant like!"

THERE was a missionary concert at a Rockland church the other evening, and among other things was a paper on missionary work read by a young lady. When she had finished, the leader of the meeting said: "We will now sing, 'Hallelujah, 'tis done.'" Whereat everybody smiled.

Prof. Dryasdust.—Have you read my essay? *Noted Scientist*.—Yes, and with much profit. *Prof. D.*—You understood it then? *N. S.*—O, easily. *Prof. D.*—Well, well, I did hope it would not be such a failure as that. I intended it for the Concord school of Philosophy.

"BAILIFF," said an Arkansas Judge one day last week, to the officer in charge of the jury, "will you please inform the jury that there will be a horse race in Merriek's pasture at three o'clock?" The jury had been out for forty-eight hours, but in less than thirty minutes they came into court with a verdict.

WHEN the first Duc de Morny was elected deputy, not wishing to sacrifice his elegance to his official gravity, he went to see his hat-maker, and laid the situation before him. The hat-maker reflected a moment, and then replied: "I understand what you want, Monsieur le Duc. I will make you the article you desire—a hat of a serious shape, but with a little gaiety in the brim."

The Independent in an article declares "the moral condition of Oxford is high, its discipline strict, and its influence still continues to mould the thought and life of England. Theologically the university is conservative. The spirits of Newman, Pusey and Keble still hold sway; and Liddon, Scott Holland and King, all High Churchmen, are the recognized leaders of religious thought; but the influence of such men as Jowett, Hatch and Freemantle is constantly increasing."

Young lady (to a young minister): "I trust that our leaving last evening during the sermon did not annoy you, Mr. So-and-so. But mamma felt very ill and we thought it best to go." *Young minister* (profusely): "You did quite right, Miss Smith. I assure you I was not annoyed in the least." *Young lady*: "You are very kind to say so, but I suppose you get used to that sort of thing—yes, poor mamma is a dreadful sufferer at times."

THE following expressive incident illustrates the position of labor in reference to the existing strike: One of the old gripmen who had struck upon the Geary street line, where he had been employed for over six years, said to a new man who had taken his place: "Ye spalpeen, yer taking the bread from the mouths of my wife and children." "You lie, you rascal: I am picking up the crumbs you are throwing away, to fill the mouths of my wife

and children. And if you don't like it, go back to your native bogs and starve with the family pig."

WHEN Captain Richard Marcy, of Salem, Mass., (who lately died), was in Fiji, in its early and cannibalistic period, he was seized by a band of natives, and doomed to their soup-pot and primitive but serviceable spit. With much presence of mind Captain Marcy rolled up his trousers and stuck a knife into his cork leg! Thereat arose a murmur of alarm and disappointment. A white man who was as tough as that was not apt to develop into tid-bits! But when amid their jabbering, Captain Marcy proceeded to unscrew this leg, it was far too much for the open-mouthed and simple-minded audience. He was accounted not only tough, but *tabu*; and rowed off unmolested. He often told this experience with much amusement.

THE *Manchester City News* is responsible for the following: "A wealthy iron-master in the North of England, whose house and works are illuminated by the electric light, has adopted an ingenious contrivance by which he may glean some information as to what goes on during his not unfrequent absences from home. In several of his rooms and in his offices there is a concealed apparatus in the walls, consisting of a roll of Eastman paper and a train of clock-work. Every hour a shutter is silently opened by the machinery, and an instantaneous photograph is taken of all that is going on in the room. On the great man's return he delights to develop these pictures, and it is said that they have furnished some strange information. One clerk, who received his dismissal somewhat unexpectedly, and boldly wanted to know the reason why, was horrified when shown a photograph in which he was depicted, lolling in an easy chair, with his feet upon the office desk, while the clock on the mantel-piece pointed to an hour at which he ought to have been at his busiest. The servants' party in the best dining-room furnished another thrilling scene!

A PROVIDENCE, R. I., telegram says: There was a lively hunt after a ring-tail monkey in Grace church this morning. "Ben Butler" is the name by which the animal is known, and his regular habitation at present is a dime museum near the church, which is the seat of the Bishop of Rhode Island, and one of the finest houses of worship in the city. The monkey made his appearance in the church just as the janitor was opening the edifice for morning service. Possibly, by some instinct not yet discovered in the monkey tribe, he had come to the knowledge that the noted man for whom he was named is a member of the particular branch of the Christian church represented by the usual congregation, and he wanted to show some appreciation of the obligation resting upon him in his name. But Ben was not wanted there. It was felt that the services would do him no good, and would have a better effect upon the congregation if he were expelled. Six policemen aided the janitor in the effort at expulsion. Other people assisted. The chase was a tantalizing one. Ben clambered up pillars, clung to cornices, explored the grand organ, and was everywhere except within reach. Pistol practice was suggested, but the suggestion was rejected. Strategy promised better results. Cookies and candies were employed with seductive effect. The monkey sought the tempting viands and found himself ambushed.

SIR PERCIVAL

A STORY OF THE PAST AND OF THE PRESENT.

BY J. H. SHORTHOUSE,

AUTHOR OF "JOHN INGLESANT," "THE LITTLE SCHOOLMASTER MARK," ETC.

"I sawe a damoyseel as me thoughte, alle in whyte with a vessel in both her handes, and forth with al I was hole."—*Le Morte D'Arthur, Book XI.*

CHAPTER I. KINGSWOOD.

I suppose that no one ever denied that Kingswood was a beautiful house, though some may have objected to it on the ground of inconvenience. It stood in the centre of an agricultural and wooded country, remote, with one slight exception, from any mining or manufacturing population. It was immediately surrounded by acres, or, I should rather say, miles of chase and forest, untouched since the Saxon time, when it had been the favorite hunting-ground of king and etheling. Through miles of tangled fern and forest glade the narrow, unkempt drive led to the house, a series of low, almost detached buildings surrounding a quadrangle. The entrance hall was said to date from the Saxon time; but if this cannot be accepted, the house itself as a whole was certainly one of the most ancient inhabited houses in England. The deer came up unchecked, amid the beds of fern, to the long low front, which was more regular than the other sides of the quadrangle, with small windows at regular intervals at some height from the ground, which lighted in fact only the upper rooms, and pierced in the centre by a gateway in a low cupolaed tower. This front was said to have been added in the reign of Henry the Seventh, when the house was restored after the wars. Inside the quadrangle, in the centre of the gravel, stood the tall pillar of a sun-dial, erected on a base of four steps, and having four gnomons, one on each of its four sides. Opposite to the entrance gate, up a flight of curved steps, was the door of the great hall. The stone door frame, supported by pillars in half relief, and carved with a profusion of armorial quarterings, was carried up to the roof, and, at the time of which I speak, was in perfect preservation, having some years before been most carefully restored. It gave a richness and perfection to this aspect of the house which it would otherwise have lacked. The rest of the quadrangle was most irregular in character, having square projections and windows both square and circular in mullioned stone frames, roofs of distinct buildings and of different heights, and chimneys of every form and size. In certain sheltered parts ivy and other creeping plants had grown up the walls, but in general the mellowed stone-work was perceptible, interspersed in one or two places with the small red brickwork of the Jacobean time. Not a stone was allowed to decay without being replaced, and this exquisite nicety and perfection of detail, contrasted with the rustic woodland surroundings, was the distinct charm of the place.

Inside, the hall reached to the roof, and was lighted by two high square windows, with diamond panes of glass, on either side of the door. It was entirely panelled, as indeed was the whole house, with oak. On the right hand, as you entered, was an immense stone fireplace which reached to the rafters of the open roof, and was carved with an elaborate sculpture, representing Actæon being devoured by his hounds. The other furniture consisted of a comparatively modern oak table of massive size, two or three high-back chairs

some skins of deer thrown upon the hearth, and a curious collection of armor arranged along the upper part of the walls. This armor was considered to be one of the curiosities of the place. The tradition was that it consisted of pieces of armor which were too old and obsolete to be used when a troop was equipped for the king's service at Edgehill, and that, as very few of the more modern weapons, offensive and defensive, survived Marston Moor and Naseby to return to the ancestral home, these relics of a still remoter past were re-arranged and burnished up to make the best show they could on the denuded walls. They certainly, except perhaps to the eye of the expert, presented in no way an imposing appearance; but for this reason, perhaps, they were the more valuable. I think I have heard of gorgeous suits of restored steel armor, at which some have been inclined to scoff.

To the right of the hall, by the side of the fireplace, was a door opening into an apartment which contained a staircase. These staircases were a feature of Kingsford. They were innumerable; indeed the several parts of the house were so disjointed and the storeys so irregular that there was little communication between them, and almost every part required a separate staircase. These were generally composed of a number of short flights consisting of three or four steps each, and went wandering and twisting about in all sorts of surprising directions. They were all panelled with oak, most of it bleached almost white with age and sunshine, and twisted and worn out of its original shape, as were also the irregular steps. They were ornamented, sparsely, with pictures, mostly of the Dutch school; and I do not know that I delighted in anything more during the long years of childhood—and how long those years of childhood were!—in this wonderful house, in which I found so much delight, than I did in brooding over some exquisite bit of landscape or winter skating piece, some meadow scene of Cuyp or some wayside group of Berghem, standing out, a brilliant gem, from the waste of pale oak panel, which contrasted and yet harmonized so perfectly with its repose and with its truth.

The presence of these pictures in such profusion at Kingswood is easily explained. After the Restoration, while the great estates and palaces belonging to the family, or which were obtained by them, were being recovered, and nursed, Kingswood was the residence with which crippled fortunes obliged them to be content; and the exile, who returned from Holland with his king, had contracted a taste for the Dutch school of painters, and yearly imported works of the best masters. There was then no landscape school of art existing in England, and this taste, though creditable, was not, I think, surprising.

The doorway, by the side of the staircase I have mentioned as being close to the hall, led into the drawing-room, which was situated at the back of the hall and faced the south. This room had a more modern appearance than most of the other apartments. It had been decorated in the last century during a temporary residence of the heir of the dukedom. The oak panelling had been painted white, and wreaths of fruit and flowers carved in wood, after the manner of Gibbons, had been introduced. The alternate spaces were filled with silver sconces, and between them some of the best pictures and portraits in the house had been hung.

Close by the entrance door was a portrait by Gainsborough. It represented a boy dressed in what the last century chose to call a Vandyke costume—a costume familiar to all from the celebrated pictures of the Blue Boy. It was, I have always thought, the most speaking and life-like portrait I have ever seen. I thought so as a child; I have had good cause to remember it since.

Were I writing only to please myself I should never tire of dwelling on the charms of this wonderful house, but I fear at the outset to weary my readers with too much description of that which cannot have the same charm for them which it has for me, and it may be wiser, therefore, for me to introduce at once my first personal experience—the experience of a little girl of three—of my home.

One night, I know that it was night by the candlelight everywhere, and by the great fires burning all over the house in the lobbies and halls, it seemed that my ordinary life ceased, and that I entered into fairyland. About the usual time of my going to bed Mrs. Poins, whom I then regarded as my special property, but whom I have had, since, reason to suppose combined for my especial benefit the functions of housekeeper and voluntary head nurse, came to me and told me that I was to be dressed and go down stairs to dine with his Grace. I was immediately attired in white, with a gold sash. I know that especial care was taken with my hair, a proceeding which I particularly disliked. I was taken by Mrs. Poins, who struck me as being also elaborately dressed, down the great staircase—not the one I have already described, but another which occupied a sort of tower in the south front of the house, next to the drawing-room. This staircase, that night perhaps for the first time, but certainly often afterwards, impressed my childish fancy, as resembling, or perhaps, indeed, as being, Jacob's Ladder, so high it was, so full of steps, so crowded with stately forms of ladies and gentlemen in jewelled costumes and gold frames, ascending and descending, as it seemed to me.

From the bottom of the staircase, through one of the innumerable little lobbies, with a brilliant fire and two or three Dutch landscapes dreaming their sweetness away in quiet corners, we entered, by a small private door, the dining-room, which looked on to the courtyard towards the north. It was not a large room, but its aspect in some respects was striking. I thought so as a child, and, remembering it as I write, I think so still. It was lined, of course, with oak; but whereas the rooms that faced the south and the sunshine had their panelling blanched and paled, the rooms that faced the courtyard and the north were dark and sombre with age and gloom. A lofty chimney-piece of carved wood, on the shelf of which stood a row of old Rhenish wine-glasses, occupied the end of the room by which we had entered, while at the opposite end, which communicated with the great hall, there was a black buffet or sideboard, with tall flagons of antique plate. There were no pictures on the walls, but the black oak was covered in places by squares of old tapestry, the colors of which were yet bright. Between each of these pieces of tapestry were silver sconces of great size, holding candles.

In this, as it seemed to me, awful and mystic apartment, I was placed at a table—a little child three years old, Mrs. Poins standing behind my chair—in

solitary company with a kindly and very beautiful old gentleman, as he seemed to me, whom I had previously seen but seldom, but whom I knew to be the Duke. He was dressed in ordinary evening clothes, but wore a broad blue ribbon across his chest. Behind his chair stood a personage in black, and before the great buffet was another magnate, also in black. Now in ordinary life, and by daylight, I knew these two great personages intimately, and did not scruple, if my fancy led me so to do, to pull them by their whiskers and beard. Even at that solemn moment I knew that they were Mr. Priest, his Grace's body-servant, and Mr. Giles, the head butler, but seen under these awful circumstances, and impressed by the extreme gravity of their demeanor, they seemed to me transfigured, so to speak, and I should not have dreamed of claiming acquaintance with them. Other beings, in gorgeous raiment, but whom I seemed also to have a dim consciousness of having known under widely different aspects, flitted about the room.

Every detail of that stately meal is distinct in my memory even now. Of course I must have had very little given me to eat, and I do not remember the taste of anything. What I do remember is the amused, kindly, and concentrated attention of which I was the centre—the reserved and stately, and yet real and even humorous enjoyment in which every one entered into the spirit of the hour. Finally, a tiny drop of some sparkling wonderful drink was given me, and Mrs. Poins, leaning over me, whispered: "Bow to his Grace, darling, and drink."

And I see now, in my old age, the gracious kindly face of the old noble bowing to the little child over his lifted glass.

I never heard any explanation of this night. I can only suppose that, my aunt being indisposed, it occurred to some one that the sight of the little girl at table might amuse the Duke, and that this earliest recollection of my girlhood was the result of this humorous fancy.

My aunt, I called her so, but she was really my great-aunt, was the second wife of the Duke of Cressy and de la Pole, of one of the proudest families that the world has ever seen, in whose veins ran the blood of Valois, of Plantagenet, and of Anjou. She was herself the daughter of a Dean, and of a distinguished family, in no way unsuited to her lofty alliance, but she was, what was still more, the gentlest and kindest woman that ever lived.

In those early days when I had been sent, a little child, from India, my girl-mother lying dead, the Duke and Duchess only came down to Kingswood at intervals. But the place had a singular fascination for his Grace as advancing years told upon him—the visits to this retired spot became longer. Gradually all ties to the gay or political world became weakened, and at length, when I had reached the age of twelve or fourteen, the Duke and Duchess resigning their magnificent palaces and country seats—all the grandeur of society and all the leadership in Government—to the Marquis of Clare and his wife, settled down with most perfect satisfaction to a life of absolute repose.

(To be continued.)

THE spirit of the world encloses four kinds of spirits diametrically opposed to charity—the spirit of resentment, the spirit of aversion, the spirit of jealousy, and the spirit of indifference. —Bossuet.

THE FOURTH SUNDAY AFTER EPIPHANY.

BY E. O. P.

The sense of our collect for to-day as found in St. Gregory's sacramentary is but slightly affected by the translation given in the first Prayer Book of Edward VI. It comes to us, however, through the revisionists of 1661, and with certain changes which cannot here be noted.

Winds and waves, evil spirits and dumb animals; a tempestuous sea or the soul's troubled waters; forces of the natural world and of the spiritual, all are shown to be alike under the command of "Him Who hath put all things under His feet." We feel anew how subtle are the powers of evil in their relations to us, as we not only note the fear of the wretched, demoniacs in approaching the Holy Jesus, but are shocked by their familiar recognition of Him, and witness their knowledge of the fate ultimately awaiting them at His hands. What a tremendous meaning does this revelation of the powers of darkness give to those words of the Apostle: "we wrestle against principalities, against powers, against the rulers of the darkness of this world." The very awfulness of the Majesty of the Son of God as manifested in His charge upon the Satanic legion, caused the Gadarenes to beseech Him to depart from them, but let us who bear the name of Christians humbly seek ever to be drawn more deeply into the presence of Him Who is so loving and pitiful to us in all our distresses, and Who alone is our "ready help" in all dangers. The same Gospel lesson brings before us a ship upon the sea when a great tempest arose and at Christ's bidding was stilled, for the waves which covered the ship were stayed and the winds were hushed when He rebuked them. He Who "for our sakes was made man," as man was taking His rest when the storm raged about the vessel, but never does the God-head sleep, and the disciples had no real cause for alarm whilst the beloved Master was with them. Blessed ship that has Christ on board of her, she never can go down! Thrice blessed soul that bears Christ within her, for having Him she "possesseth all things!" God knows us to be set in the midst of dangers, and we remember that "He loves us better than He knows," so every trouble shall be but a billow to carry His children to the feet of the Crucified One who stands upon those everlasting shores where there is "no more sea," but only still waters and green pastures, and where, amid the white-robed throng "which came out of great tribulation," are those angel faces we "have loved long since, and lost awhile."

The support we ask for in all dangers will surely be given, but it is not to be expected that in the enemy's country dangers will ever cease, and temptations are in a very special manner the lot of those who would follow the Divine Master. Often it is impossible to see or understand how it is so, but God does make even dangers minister unto highest good and tribulations are ever acting in the soul like a "flail" upon garnered wheat, though noiseless as the dew, and unseen as is the stirring of nature's forces in the earth-imprisoned seed. Perhaps there is nothing in this life in which we have need for more perfect trust in God, than in offering our prayers to Him. If He should always grant literally what we ask! If He should take us at our word in praying our Lord's own prayer! What if

our Father in Heaven should indeed forgive us, as, alas! only too often "we forgive them that trespass against us!" And when we say: "Thy will be done in earth as it is in Heaven," how often we cannot be true save as we ask God to help us mean what we say, and what as yet we do but desire to mean! But let us be careful how we beseech God to take away any cross, to lighten any burden, for we know not what treasure of grace, what very sacrament, we should thereby lose. "O simple soul, is it not the law of thy being to endure since thou camest to Christ? Why camest thou but to endure? Why didst thou taste His heavenly feast, but that it might work in thee? Why didst thou kneel beneath His hand, but that He might leave on thee the print of His wounds?"

By Baptism made partakers of the divine nature, we yet have whilst in this life that frailty by reason of which "we cannot always stand upright," and in our deep necessities no other help can avail us than Himself Who comes sacramentally to cleanse, heal, renew, and thereby to save both our bodies and souls. The soul which has Christ within has indeed "a very present help in trouble," and whatever its own frailties and imperfections, it can truly say, as does the Church, "I am black but comely." He Who came "not only to die for us but to be our spiritual food and sustenance," "our daily Bread, will be our support in all dangers, and will Himself carry us through all temptations;" so shall we be "forever with the Lord."

CHRIST IN SONG.

BY A. E. S. BEARD.

III.

There were many English hymn-writers of note during the period we have glanced over. Amongst the earliest we find Giles Fletcher, a gifted follower of Spenser, who wrote on "The Excellency of Christ," and "Christ's Victories," in strong, terse and quaint measure.

John Milton wrote his Hymn to the Nativity at the early age of twenty-one years. "It remains unrivalled for its sublimity and classic elegance." With the advent of Methodism came a new and deeper outburst of sacred song in the Church, but when we remember that Charles Wesley, author of "Jesus, lover of my soul," alone published four thousand hymns and left upwards of two thousand others in MS., it will be readily seen that no mention even can be made of the multitude of songs and hymns that have sought to set forth the glory of the Lord and of His Christ. Nahum Tate, joint author of Tate and Brady's version of the Psalms, and poet laureate from 1690-1715, is author of the hymn: "While shepherds watched their flocks by night." Dr. Isaac Watts has made Christ the theme of his song in many instances, and Dr. Philip Doddridge is author of such familiar hymns as "Hark, the glad sound, the Saviour comes" and "Jesus, I love Thy charming name." John Cennick, author of "Jesus, my all, to heaven is gone," and Edward Perronet who wrote "All hail the power of Jesus' name," Aug. M. Toplady, author of "Rock of Ages," Wm. Cowper, writer of "There is a fountain filled with blood," and Thos. Kelly, the composer of "Look, ye saints, the sight is glorious, see the Man of sorrows now," are other well known names. Many are familiar with the name of Lavater as the author of a work on Physiognomy, but he deserves to be known also as writer of the hymn: "O Name than every name more dear." The grand hymn:

"Hail to the Lord's anointed, Great David's greater Son," is from the pen of James Montgomery, who has been called the Cowper of the nineteenth century.

That triumphant song of faith: "In the cross of Christ I glory," we owe to Sir John Bowring, LL.D. and F. R. S., who might almost be styled an universal genius. He is a voluminous writer and no mean poet, a distinguished member of the Unitarian denomination and has won honorable distinction in political and commercial circles. The Rev. Horatius Bonar, of Scotland, author of many beautiful songs, has written "I lay my sins on Jesus," and "I heard the voice of Jesus say, Come unto Me and rest," while Dr. Ray Palmer's "My faith looks up to Thee" has become a favorite on both sides of the Atlantic. Nor must we forget the hymn familiar to us from childhood: "How sweet the name of Jesus sounds," written by John Newton.

The limits of this sketch forbid the mention of the many others who have made Christ the theme of their song, nor can we touch on the hymns of childhood, although the music of childish voices in praise of Jesus has ever been one of earth's sweetest sounds.

From age to age has the stream of sacred song flowed on, and still a mighty power to-day is the music of the buried centuries. Not a mere echo are the songs of the olden times; they stir and touch the deepest feelings of our hearts and we yield irresistibly to the power they wield over us. Lapse of years has not tarnished their freshness nor deadened their glowing inspiration. Ever the same, yet ever new, have been the songs of the ages because the Name which is above every name, has been the ever inspiring theme. And

Still we hear them singing,
Come, weary souls, for Jesus bids you come,
And through the dark, its echoes sweetly ringing,
The music of the Gospel leads us home.

Yes, Home, where we shall all join in the song of the multitude which no man can number, rising as the sound of many waters, from all nations and kindreds and tongues in one grand, triumphant Hallelujah Chorus, unto Him Who hath redeemed us—Christ, the ever glorious theme of sacred song.

CHRISTMAS AMONG THE OLD CATHOLICS.

BY C. R. D. CRITTENTON.

We received a cordial invitation from the Old Catholic priest at Little Sturgeon, Wis., to visit him and take part in the Christmas services at the church of the Precious Blood.

We left Milwaukee the afternoon of Wednesday, Dec. 22nd, via Chicago & North-Western R.R. en route for Little Sturgeon, and reached Green Bay at about eight o'clock. We were met at the railway station by a man who was to drive us to Pere Vilatte's house, a distance of thirty miles. We spent the night at Green Bay, and proceeded the next morning, at seven o'clock to the Old Catholic Mission by wagon, in the midst of a snow-storm which lasted until noon, when it cleared off pleasant, and moderately warm for winter. We dined at Red River, and at this place we began to hear the Belgians speak highly of Pere Vilatte. Our journey occupied the whole day and it was growing dusk when we reached Little Sturgeon.

As we arrived in sight of the church, we saw the tall, manly form of the de-

voted Old Catholic priest, who had the bell ringing out a merry welcome, standing in his cassock, watching for us, ready to greet us. We found the church a very substantial catholic-looking building, surmounted by the cross, the banner of salvation. The presbytery or clergy house is a comfortable building, rather monastic in its simplicity, but the warm heart and kind, manly face of its devoted priest were better to us than all the ornaments of a princely mansion.

The next day we were occupied in receiving instructions in regard to the Old Catholic Celebration, so that we might the better assist the pastor in the French service. We had many interesting conversations with the people, being especially pleased with the bright and intelligent faces of the young. All they need is education to make them worthy and efficient citizens, and good and influential members of the Church.

The good Catholic pastor was meanwhile occupied with his people in preparing them for their Christmas Communion, in attending to and satisfying their spiritual needs. In this work he was kept busy until midnight. The service began at 12 o'clock Christmas Eve. It was a solemn High Celebration of the Holy Communion in French, with all the proper and traditional accessories. It was a service which one having once witnessed can never forget. The service was according to the rite of the "Vieux Catholiques." (French prayer books containing it, may be obtained of Pere Vilatte, on receipt of \$2.00). According to the rubric the Epistle and Gospel are always read toward the people, even at solemn Celebrations. They were intoned in French by the priest and read in English, the Epistle by the sub-deacon, and the Gospel by the deacon. At this service the Rev. R. P. Eubanks officiated as deacon, while the part of sub-deacon was filled by the writer.

We were impressed by the reverence and devotion of the people, many of whom drove more than ten miles on this cold winter's night, with the thermometer about twenty degrees below zero, to attend the service. There were woman with little babies, old men and old women and a number of children present. The men outnumber the women at the services.

Pere Vilatte preached in French. A sermon in English followed, the congregation giving eager attention.

An encouraging feature of the work is the great increase in the number of communicants, at the midnight service seventy-one received the Blessed Sacrament in both kinds, one year before it was received by but eight persons. Twenty-five ex-Romanists on this occasion received for the first time.

During the service the choir and congregation sang several hymns, some of which were in English. The service is entirely vocal unaccompanied by any instrument whatever. Pere Vilatte is very anxious to have an organ introduced, as it would materially assist the singing, and make the service more attractive. Many of the people remained for some time after the service, engaged in their devotions.

The second High Celebration was at ten o'clock Christmas morning. It was the midnight service repeated, with a sermon in English. We sung Matins in English before the Celebration. The morning service was attended by many Protestants, among whom were Lutherans, Presbyterians, and Spiritists, who came chiefly to hear a sermon in English.

Christmas afternoon there was French Vespers and the Benediction of the Blessed Sacrament. We had also the Evensong of our own Church with the *Magnificat* sung in English. After the Vesper services, the children had their Christmas tree, and received their presents. The church was well filled, and it was a time of great joy and gladness for all, to judge from their faces. We had the pleasure of handing the presents and fruit and candy to the little bright-eyed French children. We received each a wooden shoe from the tree, such as is still worn by many of the people, called in French "sabot." To many the Sunday School Christmas tree was a new thing and they were loud in their approval.

Sunday there were the proper services. We sat in the chancel in our surplices. The Rev. R. P. Eubanks preached in English to a large and attentive congregation. There was the service of Vespers and Benediction in the afternoon. We had the pleasure of teaching some bright-eyed, merry-faced children, several of our own hymns, and to sing the *Nunc Dimittis* in English. Altogether our visit was one which was very pleasant, and one which opened to us many new thoughts, and gave us food for much meditation.

LETTERS TO THE EDITOR.

"SIMONY."

To the Editor of The Living Church:

Your remarks in a late editorial concerning the measuring of truth by a money standard, were timely and sound, and elicit a hearty amen from Christians of all schools of thought.

To measure the success of any parish by its revenue, or even by its benevolent contributions, is manifestly unfair. Thus, I have in mind two churches, one whose hundred communicants raised in a year one thousand dollars; another, that with three hundred members gave in the same year nine thousand dollars. In other words, the former body of believers testified their Christian faith at the rate of ten dollars per individual, and the latter at thirty dollars.

A superficial view would commend the latter as exhibiting thrice the zeal for the Master's cause as the former. When the facts of the case are known, however, the fallacy of this judgment becomes manifest. The members of the former church were laborers, fishermen, and lake sailors. The members of the larger church were mainly well-to-do people, among them several individuals each possessing an income probably equal to the aggregate earnings of all the members of the former congregation. Human mathematics are scarcely capable of estimating the ratio of comparative faith and love between these two churches.

And yet, on the other side, in our present order of things, the money standard as a measure of religious success, has its proper and necessary place. A religious journal, edited in the interests of ideal fairness and absolute truth, must rest on a business basis; has been known to offer premiums to subscribers; and is not wholly indifferent to the number of its circulation.

"Salvation is free," and yet to make it free to the poor and doubting, and sinful, somebody has to pay for this freedom; for preachers, and singers, and sextons must live, and fuel and gas are not altogether unessential to the spiritual welfare of the most devout seeker for the Gospel warmth and light.

The most devout and generous man of wealth in any Church, unless he be

more than mortal, must feel that he is entitled to a little more voice in the affairs of the Church, than the merely nominal member, who in alms or effort contributes no visible aid to the work of the Church.

So with the parish. One whose annual contributions to the domestic missions of the Church, exceeds the combined offerings to this same work from twenty-five dioceses, may be excused for a certain restiveness when it sees many of these dioceses, whose very existence depends largely upon its own liberality and that of parishes holding like views of doctrine and Churchmanship, maintaining theories and practices which it, rightly or wrongly, deems false and ill-advised.

It is noble in any man to fearlessly proclaim what he believes is God's truth. And yet our own diocesan board of missions would scarcely soar to so sublime an admiration of such fearlessness and honesty, as to continue the stipend of a missionary who, with the profoundest conscientiousness conceivable, should insist upon preaching Unitarianism, Romish or Ana-Baptist doctrines. Call it "simony" if you please; but the money argument would no doubt be used to convince the honest, the misguided brother of the error of his way.

The general trend of thought in a diocese inevitably and properly affects the election in convention to all the offices of that diocese; and also directs, with equal propriety, the disposition of the missionary funds.

The money argument would be unpleasantly cogent in this very city to an uncompromising Protestant Episcopalian who, by a singular chance, had become rector of the Ascension church, or to a very advanced Catholic brother who, by a like accident, should find himself rector of Trinity. And it could hardly be called "simony" were the vestry of either church to say to the rector: "You may be all right and we may be all wrong. But your views and practices are distasteful to the large majority of the congregation, and unless you can live on nothing a year, you had better seek a church whose people's views of truth are in closer accord with yours." All of which, it seems to me, is human nature, and nothing demoniacal or simoniacal.

Are the more conservative and the stronger dioceses and parishes of this Church the sources where practically all the means come for carrying on the Church's missionary work in this land? If so, why blame them and call them ugly names, if they have a common, human prejudice against supporting dioceses and missions that make their chief end the dissemination of views and practices confessedly "advanced," and therefore novel, which practices and views are obnoxious to those without whose money they who proclaim them, could, humanly speaking, not exist. Truly, if one cries "Simony!" the other may as justly cry: "Dishonesty!" Does not analogy commend the same rule in the general Church that we all work upon in parish or diocese, or religious paper?

L. S. OSBORNE.

Chicago, Ill.

A CORRECTION.

To the Editor of The Living Church:

I find I was mistaken in stating in a recent letter that there was a considerable variation in the changes noted in the "appendix to the Book of Common Prayer," certified by the Rev. Dr. Hart, and the official announcement of the Rev. Mr. Hutchins. The error was caused by my failing to observe that Dr. Hart divided his changes into two classes—those affecting the performance of divine service, and those not affecting it. I did not see the latter. I am doubly happy to make this correction, as it is a great relief to find that while there is still a question as to authority, the two documents agree as to substance. I would venture to observe that I think it is a pity Dr. Hart did not print all the changes in each service together, as the plan he has adopted renders it more difficult to learn what the changes are, and may mislead others as they did me.

GEO. C. SUTTON,

Beltville, Md.

A CHURCH TRAINING SCHOOL.

To the Editor of The Living Church:

The letter of my dear and venerable friend, Dr. Bolles, and his reference

therein to the Andover Theological Seminary, should remind us of the debt we owe to that Congregational institution as a training school for the ministry of the Church. A survey of its general catalogue for 1880 will show that it has sent us a goodly number of recruits from the Puritan ranks. Such names as these appear among its alumni: Calvin Colton, LL.D., Joseph R. Andrus, Reuel Keith, D.D., Jasper Adams, D.D., Thos. M. Smith, D.D., Patrick H. Folker, Spencer Wall, Silas Blaisdale, Benjamin Hale, M.D., D.D., Wm. W. Niles, John West, Orson V. Howell, Wm. Withington, Rob't Shaw, Thos. S. W. Mott, Jos. Muenscher, D.D., Thos. W. Coit, D.D., LL.D., Sutherland Douglas, Daniel L. Goodwin, Louis McDonald, Eli Adams, Wm. Horton, D. D., Caleb S. Henry, D. D., LL.D., Chas. Cleaveland, John Batchelder, Henry Adams, Gurdon S. Coit, D. D., Lucius M. Purdy, Chas. B. Dana, D. D., Freeman Lane, James R. Davenport, D. D., Isaac W. Hallam, Stephen C. Millett, Sam'l G. Appleton, Hiliard Bryant, Edward C. Bull, Joshua T. Eaton, Abram Kaufman, Benj. B. Newton, (Rt. Rev.) Horatio Southgate, D. D., Wm. H. Hoyt, George Waters, D. D., Fred'k J. Goodwin, D. D., Chas. Mason, D. D., Joseph Packard, D. D., Stephen T. Allen, Hiram Carleton, D. D., Dan'l R. Goodwin, D. D., LL.D., Reuben E. Taylor, Chas. T. Jackson, D. D., Edw'd J. Stearns, D. D., George Leeds, D. D., Emery M. Porter, David G. Haskins, D. D., Henry L. Low, Samuel A. Taylor, Darius R. Brewer, D. D., Dan'l G. Estes, D. D., Justin Field, Wm. H. Norris, Edward A. Renouf, Edward A. Washburn, D. D., George F. Cushman, D. D., Edwin Harwood, D. D., George W. Sill, Thornton W. Clapp, Jas. Jackson, Edmund F. Slafter, Chas. H. Hall, D. D., George W. Porter, D. D., Moses E. Wilson, Charles S. Putnam, Lewis Green, Wm. J. Alger, Benj. Judkins, Chas. W. Homer, Alvan H. Washburn, D. D., Chas. C. Tiffany, D. D., John [H.] Anketell, Elisha Mulford, LL.D., Samuel R. Asbury, Edward N. Goddard, Starr H. Nichols, Moses C. Tyler, LL.D., Henry M. Frost, Edward C. Porter, Chas. H. Learoyd, James A. Sanderson, Henry F. Allen, Edw'd Abbott, James Houghton, Christopher W. Knauff, Alexander V. G. Allen, D. D., Henry Anstice, D. D., Fred'k B. Allen, Frank W. Winslow, Wm. D. Doty, D. D., Amos Skeele, Edward T. Bartlett, John I. Forbes, James H. Lee, George T. Packard, Arthur Brooks, Charles R. Treat, Fred'k Palmer, Henry P. Nichols, Wm. Lawrence, Charles L. Short, John C. Brooks, Henry H. Haynes, Sam'l Hodgkiss, Thos. W. Nickerson, Charles L. Wells, George P. Williams, LL.D., Edward Jones, John S. C. Greene, M. D., Henry B. Ensworth, George L. Locke, Wm. W. Silvester, Herman Hooker, D. D., Leonidas L. Smith, Ambrose P. Merrill, Samuel H. Hilliard.

When I was at Andover, thirty years ago, a distinguishing tenet of its theology was this: "The human will certainly, but not necessarily, follows the strongest motive." In the case of the above-named "the strongest motive" appears to have been—the Holy Catholic Church! J. ANKETELL.

OPINIONS OF THE PRESS.

The Churchman.

BOSTON AGAIN.—The Unitarian preacher in Boston who so cordially endorsed the assertion that the doctrine of Apostolic Succession was untenable, has given us some further specimens of his views. In a recent sermon, speaking of the Church of the future, he is reported as saying that it would have no creed and that "the day is past even of believing in Christ's merits standing between man and God." "No historic Church" is bad enough. "No mediator" is worse. Is not the next step "no God"? It is to be feared that the "progressiveness" of Eastern Unitarianism is not far behind that of the West.

The Iowa Churchman.

CHANGES IN THE PRAYER BOOK.—Enough has been said to show the haste and discreditable manner in which these changes were brought about at Chicago. The Bishops of Virginia and Maryland have published to the Church the expression of their conviction of fatal defects in the action of the Convention, and have suggested delay in the adoption of these changes in their respective dioceses. In Iowa the

changes were not desired and have not been generally adopted. We were quite satisfied with the Prayer-Book of our fathers; and we trust that the sober second thought of the Church will remand the present infelicities and blunders, and the further proposed changes, to the tomb of the Capulets.

The Boston Post.

THE ANDOVER CASE.—The board of visitors may well go slowly in making up their judgment. Indeed, it is impossible, at this point, to see how any decision which they may render can be other than far-reaching in its consequences. The defense of the accused professors, reduced to its ultimate terms, is, that the Andover creed permits the enjoyment of a belief in a period of probation after death. If the board of visitors acquit them of heterodoxy in holding this interpretation, they thereby place Andover and its creed at the front of liberal thought within the denomination, and proclaim a rupture with all that is left of the "church of Calvin." On the other hand, if they convict the professors and deny their authority to liberalize the creed of the Westminster Catechism, they drive some of their strongest men into the ranks of the freer religious thinkers.

The Church Times.

QUEER UNITY.—(4) That this Church does not seek to absorb other communions, but rather, co-operating with them on the basis of a common faith and order, to discountenance schism, to heal the wounds of the Body of Christ, and to promote the charity which is the chief of Christian graces and the visible manifestation of Christ to the world.—Declaration of the Bishops.

If this means anything, it can only mean that in a reunited Christendom, the American bishops contemplate the continuance of Baptists who deny children access to the Church, Independents who will have nothing to do with any organization higher than a congregation, and Methodists whose *raison d'être* no man can comprehend—all of them being moreover destitute of any lawful ministry or any valid sacrament except Baptism.

The Morning Star.

THE NAME.—There is some sense in calling this the American Church. It originated in this country. It is not foreign. It is no importation. In all these phases it sprang from attempts in this country to realize the Primitive Church, but with no name but Bible names, and no creed but the Bible. It is the growth from free study of the Bible in a free country. When we are once consolidated we shall be happy enough to see the close communionist remit their exclusiveness to the individual church, where, by their own showing, it consistently belongs; and then we shall be by far the largest denomination in this country, if you count not the papal organization as a Church. Why not the American Church? It is the Apostolic Church without the fiction of "Apostolic Succession." It is American, in the sense that it is the product of the American mind in study of the Scriptures.—We, by anticipation, vote the Congregationalists and others in, sprinkling and all, if in that day they can conscientiously sprinkle and call it Baptism.

The Church Times.

THE MINORITY REPORT.—If the sectaries of America ever grasp the Catholic idea, they will care nothing whatever for new-fangled Liturgies or for hypothetic ordination. The parallel with hypothetic Baptism, indeed, is quite beside the mark, for hypothetic Baptism implies that there has been something that *prima facie* might be taken to be valid, were it not that the evidence concerning it was uncertain. But the minister of no Protestant sect receives anything that could possibly stand for ordination; and the mere fact of such a person wishing to have his previous status complimented in the manner suggested, would show that he was not fit for the priesthood. What is really proposed would be, to open the door to an influx on a large scale of materials for more Cumminsite scandals. Much as we love the American Church, and congratulate her on the number of Dissenters who are every year flocking into her pale, and entering her ministry, we cannot forget the enormous mischief which she has done by sometimes rashly conferring orders upon converts whose

conversion was not sound. It is a cause of deep regret to us that the paper of Dr. Hopkins and his fellows, true and admirable as in many respects it was, should have been marred by the most unhappy conclusions at which it arrived.

A Deep Mystery.

Whoever you are located you should write to Hallett & Co., Portland, Maine, and receive free, full information about work that you can do and live at home, making thereby from \$5 to \$25 and upwards daily. Some have made over \$50 in a day. All is new. Hallett & Co. will start you. Capital not needed. Either sex. All ages. No class of working people have ever made money so fast heretofore. Comfortable fortunes await every worker. All this seems a deep mystery to you, reader, but send along your address and it will be cleared up and proved. Better not delay; now is the time.

Hoarseness Promptly Relieved.

The following letter to the proprietors of "Brown's Bronchial Troches" explains itself:

Cincinnati, Ohio, April 12, 1884.

"Gentlemen.—The writer, who is a tenor singer, desires to state that he was so hoarse on a recent occasion, when his services were necessary in a church choir, that he was apprehensive that he would be compelled to desist from singing, but by taking three of your 'Bronchial Troches' he was enabled to fully participate in the services. Would give my name, but don't want it published."

"Brown's Bronchial Troches" are sold only in boxes, with the fac-simile of the proprietors on the wrapper. Price 25 cents.

Food for Consumptives.

Scott's Emulsion of Cod Liver Oil with Hypophosphites, is a most wonderful food. It not only gives strength and increases the flesh but heals the irritation of the throat and lungs. Palatable as milk and in all wasting diseases, both for adults and children, is a marvelous food and medicine.

Illustrated Tourist's Guide to Mammoth Cave and the Southern Resorts Free.

The passenger department of the Monon Route (C. N. A. & C. Ry.) has just published a finely illustrated guide to the South in the form of a romance. It depicts the travels of the Gorman and Bonbrant families, the places they visited, points of interest seen and descriptions thereof. The description of the Mammoth Cave is worthy a place in our Tourist literature to say nothing of the beautiful illustrations. The book will be sent to any receipt of four cents in postage. Address, E. O. McCormick, G. P. Art., Monon Route, 183 Dearborn Street, Chicago.

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.

Those wishing a Violin Outfit, would do well to consult C. W. Storey, 28 Central St., Boston, Mass. He is now offering special inducements. See advertisement in another column.

Send postal card to C. H. WARREN, G. P. A. St. Paul, Minn., & M. Ry. St. Paul, for full description of Minnesota and Northern Dakota Country.

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

Care for the Children

Children feel the debility of the changing seasons, even more than adults, and they become cross, peevish, and uncontrollable. The blood should be cleansed and the system invigorated by the use of Hood's Sarsaparilla. Give it a trial. "Last spring my two children were vaccinated. Soon after, they broke all out with running sores, so dreadful I thought I should lose them. Hood's Sarsaparilla cured them completely; and they have been healthy ever since. I do feel that Hood's Sarsaparilla saved my children to me." Mrs. C. L. THOMPSON, West Warren, Mass.

Hood's Sarsaparilla

Sold by all druggists. \$1; six for \$5. Made only by C. I. HOOD & CO., Lowell, Mass.

100 Doses One Dollar

LUNDBORG'S

Perfume

EDENIA.

LUNDBORG'S

Rhenish Cologne.

If you cannot obtain LUNDBORG'S PERFUMES AND RHENISH COLOGNE in your vicinity send your name and address for Price List to the manufacturers, YOUNG, LADD & COFFIN, 24 Barclay Street, New York.

TELL YOUR WIFE

Attempts are made to palm off Imitations and Counterfeits called "Automatic" etc., on the well-known reputation and merit of the Willcox & Gibbs "Automatic" or "No Tension" Sewing Machine, which is the Standard of the World.

Genuine Automatic Machines are not sold through dealers but are supplied only from our own Stores.

Willcox & Gibbs Sewing Machine Co.

CHICAGO BRANCH: 242 Wabash Ave.

HINTS FOR HOUSEWIVES.

LEMON HONEY.—One grated lemon, rind and all, one and one-half cups of sugar, one-half cup of butter, one cup of water, two table-spoonsful of corn starch; cook till thick, stirring while cooking. Nice as a sauce or to put between layer cake.

OMELET WITH OYSTERS.—Beat six eggs very light, season with a little salt and pepper, and mix with half a cupful of cream. Pour the mixture into the frying pan, in which a tablespoonful of butter has been melted but not browned. Add twelve large oysters, brown delicately, fold and serve.

HOW TO WASH POINT LACE.—Wind over a large bottle, and place in a cold suds, in which there is a liberal supply of ammonia. Place the dish—a new pan is best—on the range, where it will gently simmer, turning the bottle over from time to time. Then squeeze and press the lace in the water without removing from the bottle. After the same process in soft, warm rinsing water, press as dry as possible and put out in the sun a few moments. When dry unwind from the bottle and it will look like new.

DRAPED WOOD-BASKET.—The drapery for this wood-basket is of light tobacco brown woolen Java canvas. It is in two parts, each forty inches long and half a yard deep, the selva of the canvas forming the upper edge. The canvas is decorated with a design in tassel stitch. The tassels are made of camel's-hair wool. A four-fold strand of the wool is threaded into a coarse canvas needle, and the ends are drawn together to double it; the needle is put down with an end an inch long hanging outside, and brought out two meshes of the canvas to the right, then a back stitch is taken over four meshes, and the needle brought out again where it was first put in, after which the wool is tightened and cut even with the first half of the tassel. There are six meshes of the canvas between the tassels, and eight meshes separating the rows. The lower edge of the draperies is slashed, and the corners turned into four notches. Clusters of tassels are placed at the tips and between the points. The upper edge is blanket-stitched with wool. A lining of some woollen material is set inside to give weight to the draperies, and they are festooned on the basket with thick cords of peacock blue wool. The tassels are each composed of a brown pompon, to which are attached six double strands of lighter brown Smyrna wool, each terminating in a tassel two inches long of brown camel's-hair wool.

A KNITTED SONTAG.—Knit in plain garter stitch back and forth, taking off the first stitch on every round to keep an even edge; fancy knitting would be prettier, but neither so elastic nor clinging as only backward and forward across. It is in one long straight piece, the shaping coming not in the knitting, but afterward. Seven inches is a good width for the strip, which must vary in length with the size of the wearer; six to eight inches is a large size. The number of stitches also depends upon the size of the needles, of zephyr, and manner of knitting, whether tight or loose; try thirty-six on the needles, and see how it answers. From five to seven ounces of wool will be needed. When the stitches are bound off, leave a length of zephyr sufficient to sew the two ends together as flatly and smoothly as possible to avoid a ridge. Now it is in one long band, and this is to be divided off for the arm sizes; place this seam so it will come under one of these, and leaving about one fourth the whole double length open at either end, sew as neatly as possible the edges of the inner half together. There will now be a long oval-shaped piece that hoops at each end. Crochet a row of shells around each arm size and the outer edge; the elasticity of the knitting and the wool shape the sontag on the figure better than any narrowing or widening can do. When these two inner edges are sewn together, across from open arm size to arm size will be the seam that is to be made so flat that, coming across the middle of the back horizontally as it does, there will be no bulge or unevenness. Turn over a little at top for a collar and sew small buttons as far down the front as desired; the button-holes can be in the spaces between the row of shells that form the border.

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 healing 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.

CATARRH. BRONCHITIS. CONSUMPTION.

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.

Mr. HERBERT INGALLS, 17 Wabash Ave., Chicago, says: "My son had Chronic Asthma, and after trying every remedy I could hear of and doctoring 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. E. D. McMANIGAL, of the firm of McManigal & Morley, Miners and Shippers' Agents, 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."

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

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

NO MORE ROUND SHOULDERS!



KNICKERBOCKER SHOULDER BRACE and Shoulder Corset. Bined. 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.

CATARRH. ELY'S CREAM BALM



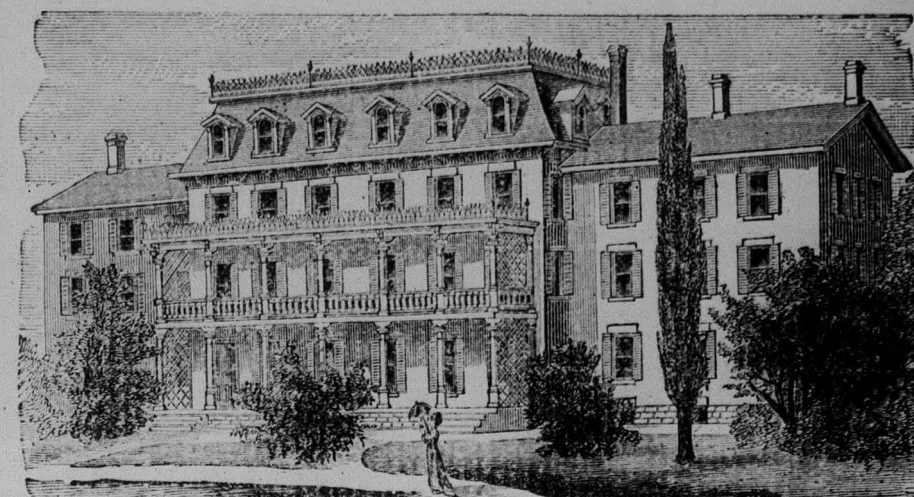
I have used two bottles of Ely's Cream Balm and consider myself cured. I suffered 20 years from catarrh and catarrhal headache and this is the first remedy that afforded lasting relief. —D. T. Higginson, 145 Lake Street, Chicago, Ill.



PARKER'S HAIR BALSAM the popular favorite for dressing the hair, restoring color when gray, and preventing dandruff. It cleanses the scalp, stops the hair falling, and is sure to please. 50c. and \$1.00 at Druggists.

JAMES PYLE'S PEARLINE

THE BEST THING KNOWN FOR Washing and Bleaching In Hard or Soft, Hot or Cold Water. SAVES LABOR, TIME and SOAP AMAZINGLY, and gives universal satisfaction. No family, rich or poor, should be without it. Sold by all Grocers. BEWARE of imitations well designed to mislead. PEARLINE is the ONLY SAFE labor-saving compound, and always bears the above symbol, and name of JAMES PYLE, NEW YORK.



AURORA CANCER INSTITUTE

For the Treatment and Cure of Cancer without the use of the knife, without the loss of blood and with but little pain.

A CURE CERTAIN When sufferers have not allowed the disease to run too long. The only Safety is applying at once to one who has had nearly a score of years experience in treating all kinds of cancers in all stages of their development with a success that is astonishing even in this progressive age.

A pamphlet with name and address of some of those who have been cured with full particulars sent on application. Testimonials like those given below can be furnished by the thousand. They are from all sections of the country, and most likely you can recognize the names of some one you know among them.

WHY DELAY It will do no harm and in no way commit you to visit this great institution to send for full particulars. It may be the means of saving your life, and relieve you of weeks or months of suffering.

TESTIMONY FROM THOSE WHO KNOW.

AURORA, ILL., Nov. 17, '86. A little over a year ago I felt a scale upon my ear, shortly the skin began to ulcerate, and the ear became sore and began to pain me, very soon the pains began to shoot down back of the ear and into my head like 400 needles, which became almost unbearable. I found a cancerous tumor growing very fast, and for five months I could not rest day or night. I employed the best medical skill I could find, but they were unable to give me any relief. I suffered terribly all through my head, neck and shoulder, and could feel the effects of the cancer even in my chest.

In this terrible condition I heard of Dr. F. L. Pond's success in treating cancer, and started at once with my wife for Aurora, Ill. I placed myself under his care October 17th, and now, in one month I find myself entirely well and healed—not a vestige of the old pains or trouble remaining. I admire Dr. Pond's method of treating cancer, and commend him for his success. There were many others under his care and treatment, while I was there, all of whom he treated with great success. CHARLES F. CONE, Freedom, Idaho Co., Idaho Ter.

DR. F. L. POND, GREELEY, COLO., March 15, 1884. I hardly deem it necessary to add to the many testimonials regarding Dr. Pond's treatment of cancer. In 1876 he removed a cancer from me which has never troubled me since. I also know of others he has treated with equal success. From your friend, MRS. W. B. WRIGHT.

BURLINGTON, WIS., March 15, 1884. Am thankful to say I am well. The wonderful cure you performed for me six years ago leaves me a well man to-day. I have never felt or seen anything of the cancer since. I and family will always feel grateful to you for what you did for us, also for the kindness received while staying with you. Please give this as a testimonial of our gratitude. Yours truly, JOSEPH McDONALD.

Address DR. F. L. POND, Box 160, AURORA, Kane Co., ILL.

SIDNEY, Manitoba, Feb. 4, 1884. DEAR SIR:—I am happy to say I am entirely cured of the cancer upon my neck. I am thoroughly convinced Dr. F. L. Pond has saved me months and years of weary suffering and pain, even life itself, and in the future years of my life if any bearing a like affliction come to my knowledge, you may rest assured I shall recommend them to him, and pray God may speed him in his grand and noble work. MRS. J. R. FOX, Sidney, Manitoba.

OSAGE, Iowa, Jan. 18, 1875. I was a sufferer from cancer, and am now as well as ever. I only carry a scar. I went to Aurora to see and learn for myself; became firmly convinced that Dr. Pond was no quack, but was a good man, and accomplishing a cure in nearly every case; and my confidence in him now is greater than ever. My advise is, go and see him, and see what he has done and is doing for others. Yours truly, E. L. SAWYER.

WAVERLY, Iowa, Feb. 23, 1884. I went to his hospital six years ago, and had a very large one removed, and have had no further trouble with it. There was a lady from this town who went there several months ago and returned cured, and I know of many others who have been cured there. It is best not to wait too long before going. I do not think the Doctor would promise a cure if it was a doubtful case. Very respectfully yours, MRS. WILLIAM JONES.

CALEDONIA, Minn., Feb. 20, 1884. I have great confidence in Dr. F. L. Pond, of Aurora, Ill., for he cured me of a bad cancer of the breast of two years' standing, more than seven years ago, and I am now sound and well. I think if one goes in time to Dr. Pond, he will surely help them. In many cases they wait too long, for in the case of cancer, delays are dangerous. Yours truly, MRS. O. W. STREETER.

SOME THING YOU. 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, a 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, approach a residence, and the novelty of having the whole family-ensemble 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, go to making up a fine piece of apparatus. It 3x8 Portraits, Cabinets and Cards. The Empire Camera, one Double Dry Plate Holder, one Lens (extra good), one Tripod, one handsome furnished wooden Carrying Case, one complete chemical outfit, and one complete Printing 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 could give 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, till 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., 381 Canal St., N. Y. P.S.—Recollect our offer in former issue this paper headed "Holiday Present," or a Life-size Portrait framed worth \$54 for \$9.75, not good after Feb. 1, 1887, after that date will cost you \$54.

MINNESOTA. NORTH DAKOTA. ANTELOPE, MOUSE AND RED RIVER VALLEYS AND IURTLE MOUNTAIN DISTRICT. EPPS'S COCOA. BREAKFAST. "By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected Cocoa, Mr. Epps has provided our breakfast tables with a delicately flavored beverage which may save us many heavy doctors' bills. It is by the judicious use of such articles of diet that a constitution may be gradually built up until strong enough to resist every tendency to disease. Hundreds of subtle maladies are floating around us ready to attack wherever there is a weak point. We may escape many a fatal shaft by keeping ourselves well fortified with pure blood and a properly nourished frame."—Civil Service Gazette. Made simply with boiling water or milk. Sold only in half-pound tins, by Grocers, labelled thus: JAMES EPPS & Co., Homoeopathic Chemists, London, England. C. H. WARREN, G. P. A. St. P. M. & M. Ry., St Paul, Minn.

cause aper of ue and it was, e most it ar... write to ive free, do and up- in a day, n. Caplet class of fast here- y worker, ader, but ured up time. ed. "Brown's 12, 1884, or singer, recent oc- n a church would be by taking enabled to d give my d only in tors on the ith Hypo- not only but heals alatable as adults and fine. Free. non Route finely illus- a romance, ad Boutbra- oints of in- The desy- a place in the beauti- to any on press, R. O. Dearborn tion of our knickerbocker We can rec- rose, and or- prompt at 1885. do well to oston, Mass. ts. See ad- G. P. A. Sn. description ntry. best Cough dren oging sea- y become The blood navigated t a trial, acinated, ning sores, n. Hood's and they feel that n to me." Mass. rilla \$5. Made Mass. llar S A. ne. G'S PER- NE in your or Price List D & COF- ork. WIFE imitations ic," etc., on the Willcox o Tension" ard of the sold through own Stores. chine Co. Wash Ave.

Horford's Acid Phosphate For Women.

Dr. Wm. E. Jewett, Adrian, Mich., says: "I have found it particularly useful in the nervous disorders of women."



MOST PERFECT MADE

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.

PRICE BAKING POWDER CO. CHICAGO AND ST. LOUIS.

VIOLIN OUTFITS.

Consisting of Violin Box, Bow, and Teacher, sent to any part of the United States on 1 to 3 days' trial before buying.

Violin Outfits at \$4.88, \$15 and \$25 each. Send Stamp for Beautiful Illustrated 96-page Catalogue of Violins, Guitars, Banjos, Cornets, Flutes, Strings, etc. Lowest prices. Mail orders a specialty. C. W. STORY, 26 Central Street, Boston, Mass.

Winter Health Resort.

El Paso, Texas, situated on the Rio Grande River, on the border of Old Mexico, has become widely known, and justly celebrated for its equable temperature and mild, dry climate. Splendid hotels at reasonable rates. Elegant drives. Directly opposite interesting, ancient city of Paso del Norte, in Old Mexico. El Paso has greatest proportion of clear, sunny days of any city in the United States. Pulmonary trouble unknown. Elevation above sea level 3,700 feet. Cheap excursion rates, good to return until June 1, now on sale. For circulars and full information, address JOHN E. ENNIS, Agt. Mo. Pac. Ry., 86 Washington St., Chicago, Ill.

Northern SEEDS Crown Salzer's Pansies are FINEST for all climates. Salzer's Pansies lead the world in exquisite colorings and marvelous size, containing 100 giant sorts often measuring 4 in. in diameter! Send \$2 for catalog and get free pkg. elegant Pansy Seed. Roses and Plants by the 100,000! JOHN A. SALZER, La Crosse, Wisconsin.

Mental Gymnastics,

Or, MEMORY CULTURE

By ADAM MILLER, M.D. A practical and easy system by which any person, old or young, can train themselves to memorize anything they choose—

- THE CLERGY, Their Sermons;
- THE STUDENT, His Lessons;
- THE BUSINESS MAN, Items of Business.

The author of this work was put to the severest public test, a few days ago, by reporters of all the leading Chicago daily papers. The commendatory notices which appeared the following day showed how well he stood the test.

The author, an old man, claims to have a memory more to be trusted by training under this system than even while he was young.—Chicago Inter-Ocean.

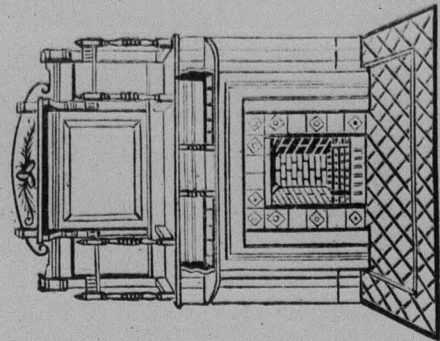
We cordially commend it to all persons of failing memory as the best book obtainable on that subject.—Interior.

Most ingenious; enables any one, who familiarizes himself with the system, to carry an immense mass of digested information, ready for production on demand. By experiment we have tested the author's mnemonic resources, and been moved by them to wonder.—Advance.

The author's method aids us in getting control at will of the organs unconsciously employed in acts of what may be called spontaneous recollection. It is ingenious and simple.—Chicago Times.

This work, with written instructions by the author, will be sent postpaid to any address on receipt of price, \$1.00.

Address DANIEL AMBROSE, Publisher



This Mantel, with Hand Carving, large Bevel and Side Mirrors, fitted with the Newest and most Desirable Tiles, Brass Frame, Nickel Grate, and Fireplace, set in your house in Chicago for \$50, or in store for \$40, is the best bargain I have ever offered.

CHAS. L. PAGE, 337 WABASH-AV., CHICAGO.

THE LEADING PIANO IS THE BRADBURY

To know how U.S. PRESIDENTS, BISHOPS and distinguished statesmen praise it, write a postal card to the manufacturer, F. G. SMITH, 141 Wabash Avenue, Chicago, for his



THE DINGEE & CONARD CO'S BEAUTIFUL EVER-BLOOMING ROSES

For 18 Years our Great Specialty has been growing and distributing ROSES. We have all the Latest Novelties and finest standard sorts in different sizes and prices to suit. We send STRONG, VIGOROUS PLANTS safely by mail or express to all points. 3 TO 12 PLANTS \$1.58 to \$25 per Hundred. Our New Guide, 88 pp., describes nearly 500 finest varieties of Roses, the best Hardy Shrubs, & Climbing Vines, and New and Rare Flower Seeds, and tells how to grow them—FREE Address: THE DINGEE & CONARD CO., Rose Growers, West Grove, Chester Co. Pa.

CONSUMPTION

And Lung Affections Cured. A remedy lately discovered by a German physician by which Hundreds of cases 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. G. NOETLING & CO., EAST HAMPTON, CONN.

GRAPE VINES,

All varieties, old and new. Largest stock in America. Prices very low. Catalogue free. Address: SILAS WILSON, Atlantic, Iowa.

Ohio Improved Chesters

Warranted cholera proof. Express prepaid. Wins 1st prizes in the States and Foreign Countries. 2 weighed 2506 lbs. Send for description and price of these famous hogs, also fowls. THE L. B. SILVER CO., Cleveland, O. Send for facts and mention this paper.

PISO'S CURE FOR CONSUMPTION

CURES WHERE ALL ELSE FAILS. Best Cough Syrup. Tastes good. Use in time. Sold by druggists.

McShane Bell Foundry

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

MENEELY & COMPANY, West Troy, N. Y., Bells,

For Churches, Schools, etc. also Chimes and Peals. For more than half a century noted for superiority over others. Send stamps, or currency, or money order in letter, stating size of bell or shoe, and we'll send by mail to any part of the world. Price, \$1. Address, PRAIRIE CITY NOVELTY CO., 45 Randolph St., Chicago, Ill.

BUCKEY BELL FOUNDRY,

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

CLINTON H. MENEELY BELL COMPANY, TROY, N. Y.

Manufacture Bells of Superior Quality. A SOLID 10 PER CENT

Per annum, first mortgages on productive Real Estate. Loans approved by Tacoma National Bank. Best of references East and West. Correspondence Solicited. Address ALLEN C. MASON, Tacoma Washington, Ter.

IDEAL BRUSHES

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