





# The Living Church.

SATURDAY, JAN. 8, 1887.

## To the Readers of the Living Church!

This announcement will be of interest.

### One Thousand Beautiful Presents,

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

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

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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 upon the table or hang upon the wall. Size of Cross, 8x8 inches, with leaflet calendar in centre. To Clergymen and Choir Masters it will be a great convenience, as it contains all needed information for the services, on leaflets which may be detached for reference in Choir or Chancel. To all Churchmen it is of value as a means of information, for it contains a concise explanation of the Church Seasons, Festivals and Fasts; it also gives the Introits, proper Psalms and lessons for the day. Appropriate texts and beautiful quotations have been selected for each day.

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

#### Only One Thousand Left.

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

## A HYMN OF THE INCARNATION.

BY RICHARD H. G. OSBORNE.

O listen to the story  
The holy angels tell,  
How God, the King of glory,  
Came down with man to dwell.  
'Tis new, though oft repeated,  
'Tis still sublimely bright,  
The song the shepherds greeted  
On that first Christmas night.  
No music, earthward falling,  
The slumbering city stirr'd,  
But men of lowly calling  
The heavenly anthem heard;  
Their hearts the salutation  
With reverent wonder aw'd—  
The mighty Incarnation  
Of our eternal God!  
The anthem still is pealing  
Through all the marching years;  
To each Himself revealing  
The Holy Child appears;  
He drives away the traitor  
From every faithful breast;  
The ever-new Creator!  
The ever-welcome Guest!  
Divinely self-existing  
Before the worlds began!  
Of human flesh subsisting,  
True God, and perfect Man!  
No strange confusion making,  
The wondrous deed was done;  
To God the Manhood taking,  
And altogether one.  
O Love, so nobly deigning,  
Thy banished to restore!  
We have no power remaining  
But only to adore;  
With contrite, deep confession  
Before Thy feet we fall,  
Thou art our one possession!  
Thou art our all in all!  
By Thee our souls are shielded  
From all the darts of hell;  
On Thee Thy Church is builded  
O Lord Emmanuel!  
Thy Presence her enfoldeth;  
By Thee she shall increase,  
Till she Thy face beholdeth,  
Triumphant Prince of Peace!

### NEWS AND NOTES.

THERE are at present thirty-three foreign cardinals, and exactly the same number of Italian cardinals. This never occurred before in the history of Papacy.

THE Bishop of Maryland has been appointed upon the committee of the General Convention for translating the Prayer Book into the French language.

THE vestry of St. John's church, Washington, D. C., intend to place a brass tablet in the church, to the memory of ex-President Arthur. It will be placed beneath the memorial window to his wife.

THE Call of the Mother Church is omitted this week to make room for the sketch of the life of Bishop Potter. The series will be concluded in four more numbers.

IN Russia there are at the present time no less than four Rabbis who each claims to be the Messiah, pretending to work miracles. The simultaneous appearance of so many competitors is without precedent in the history of Judaism.

APROPOS of the tithes disturbances in Wales, *Punch* perpetrates the following:

Taffy was a Welshman, Taffy had a farm,  
Taffy wouldn't pay his tithes, but kept 'em  
in his palm;

His Vicar lowered Taffy's tithes, for the  
sake of quiet,

Taffy had rejoicings ending in a riot,  
The landlord sent his agent and doubled  
Taffy's rent,

Taffy's now for Welsh Home Rule and  
Disestablishment.

THE Clergy Pensions Institution is one of a number of agencies in the Church of England which have been established to provide for the necessities of the worn-out clergy. But if all the other agencies do as little as this one does, the prospects of the worn-out clergy of the English Church are not bright. A recent prospectus of this society states that clergymen who pay \$10.50 a year for thirty-four years will, when they arrive at the age of sixty-five years, receive a pension of \$55 a year.

THE Church Building Fund Commission have determined to put forth a special effort to advance their work during the coming year, and have engaged the Hon. L. Bradford Prince, who was especially prominent in organizing the commission, and who thoroughly believes that it ought to succeed, to prosecute the work of gathering funds. Judge Prince has consented to lay aside his ordinary business and devote his time wholly to this work for twelve months. This new arrangement will, we are sure, give a fresh impulse to an excellent and all-important work which has received the highest sanction of the Church.

THE year just closed has been marked by the death of many prominent men. On its last day, Gen. John A. Logan was laid to rest after impressive ceremonies at the Capitol. Last Sunday, memorial services were held in many parts of the country. Gen. Logan made his mark in the Civil War and has, in national legislation, been the steadfast friend of the soldiers. If his life had been prolonged, he would have been a prominent competitor for the nomination to the Presidency.

THE Salvation Army has adopted a business-like view of the marriage of its officers, for in the paragraph telegraphed by the Paris correspondent of *The Daily News* about the marriage of Miss Catherine Booth to "Captain"

Arthur S. Clibborn is the text of the proclamation of the "marshal-ess" and the "captain," with the following naive postscript: "Our uniting is to take place in the course of January. Such as are willing to show their sympathy with us on this event may send in their gifts to the headquarters, 187, Quay Valmy, Paris, in order to help us press on the war harder than ever during next year."

AT the marriage of the daughter of Dean Bradley at Westminster Abbey, the venerable clergyman who assisted the Archbishop of Canterbury, was Archdeacon Philpot, the grandfather of the bride. Mr. Philpot is the oldest clergyman in the Church of England, with the exception of the Rev. Bartholomew Edwards, rector of Ashill, Norfolk. He will be ninety-six on the 9th of January, and he has been in Holy Orders since 1815. He was Vicar-General and Archdeacon of Man for many years. Mr. Edwards was ordained in 1812, and has held the cure of Ashill no less than seventy-three years. A year or two ago he attended the festival of the Sons of the Clergy.

IN the recently published life of Bishop Hannington, this story is told of his ordination: He presented himself for examination for Deacon's Orders at Exeter in Sept. 1873. The Bishop "ploughed" him, not without good reason, but with some brief remarks, made in that peculiar tone which few who know his lordship will fail to recognize, as they read Hannington's description of his dismissal. After another interval of study at Oxford he again presented himself to the Bishop, this time with better success, his lordship, however, requiring a two years' diaconate. The parting episcopal words were: "You've fine legs, I see; mind that you run about your parish. Good morning." Little did either imagine whither those fine legs would one day carry the messenger of truth.

FULL of years and honors, the venerated Bishop of New York passed to his rest on Sunday last. For thirty-two years he has ruled his diocese wisely and well. He was a positive man, with clear convictions, yet in no sense partisan. It was surely a blessing to the Church that such a man was at the head of this great diocese in these years which have been so full of disturbing questions, and which have called for patience and firmness, tenderness, and fidelity to truth and ancient order. These qualities Bishop Potter possessed in their happiest combination and his exercise of them earned for him the love and gratitude of the Church. His last years have been in retirement; his end was peace. May the everlasting light be his portion!

MOURNING over the state of the English Church, the Bishop of Liverpool recently said: "But now, alas! the quiet rural parish, with all its beautiful associations; with its grand old Gothic church and its little cluster of cottages round it, and its two or three humble shops; with its total absence of urban temptations; with its few hundreds of people within an easy walk of the parsonage; with a seat in the church for almost every inhabitant, and a place in the school for almost every child—the rural parish is far too often

the weakest point in the whole system of the Established Church, and the very spot where the Church has the fewest true friends and supporters." This description can be applied to the condition of many a village in all the older parts of this country.

THE Archbishop of Canterbury recently opened the interesting church of Barham, which has undergone extensive restoration. In the course of an address the Primate referred to the fact that three important scenes are recorded in history as having occurred upon Barham Downs. The first was the encamping there of an army of sixty thousand men under King John to resist the patriotic party, who, with Archbishop Stephen Langton, was endeavoring to make him consent to Magna Charta, which, being ultimately enacted, declared *Ecclesia Anglicana libera esto*. The second gathering was that under Simon de Montfort, a man accomplished and religious, who never entered into battle without first partaking of the Holy Sacrament and retiring to prayer, and who most probably visited Barham church for that purpose, in opposition to the tyranny of Henry III. Lastly, there was the assembly in the time of our grandfathers to oppose the progress of Napoleon. All these events, witnessed within a very short distance of the sacred edifice in which they were assembled, showed how carefully God had watched over and preserved English liberty.

#### ENGLAND.

The Right Rev. Edward Parry, D.D., Bishop of Dover, and Suffragan to the Archbishop of Canterbury, was presented with his portrait, at a meeting held in the library of Lambeth Palace. The portrait is a three-quarter length one, by Mr. Herkomer, R. A., the Bishop being arrayed in his episcopal robes. The Archbishop of Canterbury presided at the meeting of the subscribers, and in the course of his address, spoke of Bishop Parry's attendance on the late Archbishop Tait's death-bed, and contrasted the scene then with that forty years before, when Dr. Tait, headmaster of Rugby, had found a little boy in one of the corridors crying on his trunk. That little boy was Edward Parry. In Bishop Parry he (the Archbishop) had found a friend and a hearty co-operator in spreading the work of the Church, and his kindness and honesty of purpose had been acknowledged both by the laity and clergy of the diocese. The fact that he had filled his position as suffragan to two successive archbishops spoke volumes.

Of all the memorials raised to Bishop Fraser, undoubtedly those recently completed in the church and churchyard of Ufton, though simple and unpretentious, will be regarded with the most interest. Over his grave, near the western wall of the church, has been placed a handsome granite tomb. On the face of the tomb a cross has been cut in the granite, with mitre in bronze at the head, his family coat-of-arms in bronze at the foot, and the following inscription: "Here rests the body of the Right Reverend James Fraser, D.D., Fellow of Oriol College, Oxford, 1840-1859. Rector of Cholderton, Wilts, 1847-1860. Rector of this parish, 1860-1870. Bishop of Manchester, 1870-1885. Born at Prestbury, near Cheltenham, August

18, 1818. Died at Bishop's Court, Manchester, October 22, 1885. 'They that turn many to righteousness shall shine as the stars for ever and ever.' 'Until the day dawn and the shadows pass away.'

#### SCOTLAND.

THE clergy of the diocese of Brechin recently assembled at Forbes Court for the purpose of making a presentation to their bishop, on the occasion of his elevation to the office of Primus of the Scottish Episcopal Church. The presentation consisted of a cope and mitre, to which a pectoral cross was added by a zealous layman. The cope is of the best white silk damask, with orphreys of rich red and gold brocade; the hood is of red silk, embroidered with the sacred monogram on crimson velvet within a radiating glory—all richly embroidered in gold. The mitre (*preciosa*), also of white silk damask, is richly embroidered, and adorned with amethysts and crystals, and with gold crockets. The pectoral cross is of fourteenth century work, and richly chased with representations of the Crucifixion and the instruments of the Passion.

The presentation took place in the private chapel, and after presenting the vestments on the altar the Primus was vested in them and gave his blessing to those assembled.

#### MISSIONS.

THE session of the General Synod of the dioceses of Australia and Tasmania opened on Oct. 26th with a service held in St. Andrew's cathedral, Sydney, N.S. Wales. Bishop Thornhill Webber, of Brisbane, preached the sermon, and the Primate (Dr. Alfred Barry) celebrated. In the afternoon Bishop Barry delivered his inaugural address, in the course of which he indulged in an exhaustive retrospect of the work of the Church during the past five years, and dealt with the question of the authority and functions of the synod, the constitution of the province of New South Wales, the Divorce Amendment Act, missionary duty, the higher life of the Church, the position of the clergy, and other matters. The address, which was a remarkably able and eloquent one, was listened to with rapt attention, and elicited frequent applause.

#### CHICAGO.

Calvary church, Batavia, and St. Mark's church, Geneva, enjoyed their very best Christmas this year, from a spiritual standpoint. The attendance upon the Holy Communion embraced nearly every communicant in both parishes. This was owing in part to the Christmas letter, sent by the rector to each communicant. Calvary parish cleared \$100 by its Christmas bazaar.

CITY.—The congregation of St. Mark's church, Cottage Grove avenue, occupied its place of worship on the 4th Sunday in Advent for the first time since its renewal at a cost of \$3,500. The church now presents a large, roomy, substantial, and impressive appearance. It now has a seating capacity for 800, thirty additional pews having been added to both the north and south sides of the building by the extension of the walls. In addition the interior has been entirely re-carpeted and repainted, while a change has been made in the windows, which are now not over two feet apart, affording ample light and ventilation. A large congregation was on hand to participate in the services, to which added interest was given by the remarks of the rector, the Rev. B. F. Fleetwood, which gave a statistical review of the parish's progress in the nine years of his rectorship.

When Mr. Fleetwood first entered on his ministry there were 85 families on the list of St. Mark's church. There are now 190. Altogether there are 1100 souls in the church counting men, women and children. During the nine years to last May, when the parish report was made to the Bishop, there were 296 communicants as the total gain in nine years, which with those in the church in 1877 made a total of 426 at the present time. During the nine years there were 255 infants and 69 adults baptized, making a total of 324. There were 303 Confirmations, 110 Marriages, and 187 burials. The Sunday school had increased from a little over 100 scholars and 26 teachers and officers to 380 scholars and 51 teachers and officers. The financial statistics showed that in the first year of Mr. Fleetwood's rectorship the sum of \$2,769.03 was contributed by the church for all purposes; in the ninth, \$9,545.15; total for the nine years, \$63,025.83. The expenditures were: for charities of the congregation, \$2,036.15; old church debt of \$5000 with 10 per cent interest, \$9,939.39; church improvements, \$7,272.33; diocesan assessments and extra-parochial, \$10,259.30; and all other expenses, \$33,518.67. These figures did not include the amounts received from the various church societies, but they showed that after the first enlargement the congregational donations increased \$3,500 a year. Mr. Fleetwood also referred to the fact that the value of the ground on which the church stands had increased from \$7,000 to \$13,000. The congregation should strive to aim higher yet, and when it was able, increase its field of usefulness by erecting a fine stone church with guild house, rectory and other concomitants of an influential parish. By the time the church was prepared to do that, the price of the lot on which the present church stood would go far to pay the cost of the new edifice.

At the evening service the Bishop preached a sermon, during which he congratulated the parish on its gratifying condition. The Rev. Mr. Bixby assisted the rector in reading the evening office. Excellent music was rendered by the surpliced choir, of which Mr. Starbuck is master.

Calvary church received at Christmas a handsome addition to its furniture in a litany desk of oak, presented by Mr. H. C. Jack as a memorial of his father. The young people's club also presented a large cabinet organ to take the place of the veteran instrument which has been in use for many years.

#### NEW YORK

CITY.—The third annual report of the Wayside Day Nursery, 216 East Twentieth Street, shows a year of good management and encouraging growth in this admirable charity. Nearly the entire house is now required for the work of caring for little ones, who are left by working women as they go out to their daily toil. Each mother pays five cents a day, and the entire expenses to be covered by charity are only \$2000 a year. The good that is accomplished by this small sum can hardly be estimated.

For some weeks there has been a celebration of the Holy Communion on each Monday morning at the headquarters of the City Mission, No. 38 Bleeker street. The service consists of the Celebration and an address by the president of the mission, the Rev. Dr. T. M. Peters, or by one of the city clergy. It is designed especially for the eight or nine missionaries connected with the mission and doing work in the various hos-

pitals and other institutions in the city and on Blackwell's Island. The service is at 10:30 in the little chapel. All the missionaries are expected to be present, and the public are welcome.

The work in St. Barnabas' House, so long and so well carried on by the Sisters of the Good Shepherd, is now in charge of Miss Butler, formerly of Holy Trinity, Harlem. This lady is spoken of in high terms and is doing what she can to see that the lodgers helped and cared for, for a time, are not intemperate people and "rounders" who are little more than chronic paupers. There are in this city too many worthy poor to be provided for, to have them crowded out by worthless vagabonds.

The Sisters of the Good Shepherd who withdrew from St. Barnabas' House of their own accord, and when they were much desired to remain, have been for nearly a year at 191 Ninth Avenue, between 21st and 22nd Streets. They are in charge of a training school for girls, some 16 in number, many of them having been transferred from the school at St. Barnabas' House. Their ages range from six to eighteen, though they average from ten to twelve. They do most of the work in the house and are trained in housework, so as to earn their own living. They are retained, as far as possible, until their habits are well formed.

The house is pleasantly located, being exceedingly home-like and looking out on an open space in the rear. It is also central in this sense, that it is just around the corner from the General Theological Seminary. Within, is a pretty little chapel which was supplied with chairs from the Christian Institute, as was other furniture from elsewhere. Service is held night and morning. Connected with the home are three sisters, a postulant and a visitor. As at St. Barnabas' House, they do work in various institutions of the city, in addition to carrying on the training school.

For a year the rent amounting to \$100 a month, was paid by a Christian lady, but in October, the burden was thrown upon Sister Helen. This together with providing means to meet other expenses seemed for a time next to impossible. Through the favor of the Assistant-Bishop, however, a handsome sum was received, and other gifts have come in by which to duly celebrate Christmas. The total expense of carrying on the work is now about \$2,900 a year.

At the church of San Salvatore, in charge of the Italian mission, the services which began a month or two ago are held morning and afternoon on Sundays. On the church which was so long occupied by the colored people, and known as St. Phillip's, has been expended \$5,000 or \$6,000 in removing the galleries, decorating, painting, etc.

On Sunday evening, Dec. 26, there was an unique service in Holy Trinity church, the large congregation including some 60 Chinese, and the sermon in Chinese being delivered by Mr. D. H. Shan Shin. The rector, the Rev. Dr. Watkins, assisted by the Rev. F. W. Tomkins, Jr., took part in the service, the former briefly addressing the Chinamen. Mr. Shan Shin who said the Evening Prayer in Chinese, and gave some account of Christ's coming and crucifixion, is a student in the General Theological Seminary. He teaches a night school, numbering about twelve pupils, in the 12th Ward. He was born in San Francisco, and was educated in China.

The Orphan's Home and Asylum at 49th Street and Lexington Avenue, held their 35th anniversary on Wednesday afternoon, Dec. 29th. Reports were read

setting forth the excellent health enjoyed by the children the past year, the expense of carrying on the institution, which amounted to about \$15,000. Addresses were made by the Rev. Dr. Huntington, Dr. Gallaudet, etc. In the afternoon the 147 children had their Christmas tree, with all manner of things to make them happy. The home is one of the oldest of the charitable institutions, having been incorporated in 1859. Its object is the maintenance of orphans and half-orphans, who at the proper age are put out to work, or so far as possible, otherwise provided for.

The Advent Sermons at St. Chrysostom's chapel, 39th St., cor. 7th Ave., were delivered by the following: Nov. 28, the Rev. Jacob S. Shipman, D. D., D. C. L.; Dec. 3, the Rev. M. Van Rensselaer, D. D., LL. D.; Dec. 5, the Rev. Morgan Dix, D. D.; Dec. 10, the Rev. Arthur Mason; Dec. 12, the Rev. Henry A. Adams; Dec. 17, the Rev. Eugene A. Hoffman, D. D., Dean of the General Theological Seminary; Dec. 19, the Rev. George C. Houghton. There was a daily celebration of the Holy Eucharist at 7 A. M., and on Christmas Day, there were three celebrations of the Holy Eucharist, at 5.7, and 10:30 A. M.

#### QUINCY.

QUINCY.—The ladies of St. John's cathedral, decorated that church with evergreens, for the feast of the Holy Nativity. The re-table, lectern and windows had branches of green upon them and the gas jet star above the altar was lighted. The Rev. W. Michael Hicks officiated and preached. There was an early Celebration at 6:30 A. M., and a second one at 11 o'clock. At the second Celebration, Mr. Hicks delivered an admirable sermon from the text: "Glory to God in the highest; on earth peace, good will toward men."

Elaborate preparations had been made for a joyful recognition of Christmas-tide at the church of the Good Shepherd, and the services in each part, and as a whole, were most admirably carried out. In the early morning there was a celebration of the Holy Communion, and singing of carols, which drew a large congregation of the Church people. The decorations were in good taste and full of beauty. The chancel was ablaze with lights and their brightness revealed the many shades of the artistically-woven evergreen, and disclosed the presence of the blooming hot-house flowers. Upon the altar, for the first time, were placed two handsome brass candlesticks of Churchly form, each holding seven candles. They were the gift of Miss Lizzie Bull, in memory of a faithful worker of the parish, now in paradise, but whose presence spiritually will always be felt in the church and add one more confirmation to the belief in the Church's doctrine of the "Communion of Saints."

A few minutes before 11 the second service began with the "Hallelujah Chorus," by Handel, which was played by Miss Stewart, and the ringing Christmas carol, "From far away we come to you." Dr. Corby's sermon, which followed the creed, was from the text: "The Word was made Flesh and dwelt among us."

#### SPRINGFIELD.

DECATUR.—St. John's church was beautifully decorated for the Christmas Festival, the lettering and designs having been arranged by the rector. An unique service was held on Christmas Eve by the Sunday School, it being a sacred cantata representing the Nativity. The scriptural illustrations, and the anthems were reverently rendered,

and the service made a deep impression. The children were given a Christmas party at the rectory.

**SOUTHERN OHIO.**

For twelve years past, the deaf-mutes of Cincinnati, Newport and Covington, have met for worship and instruction at St. Paul's church, of the first named city, whenever the appointments of the Rev. Mr. Mann have brought him that way. At his last appointment on Tuesday, December 12, he baptized an infant daughter of deaf-mute parents. The "Anderson Deaf-mute Society," is the title of an organization of which many of the silent ones of Cincinnati are members.

**WISCONSIN.**

The 39th anniversary of the consecration of St. John's church, Milwaukee, was the occasion of great festivities on St. John's Day, Dec. 27th. A service was held in the church in the evening, at which the surpliced choirs from the cathedral, and from Christ and St. Edmond's, rendered the music. The service—shortened Evensong—was full choral, though plain. The anthem was Tour's Christmas composition, "Sing, O Heavens." An historical address, prepared by the Rev. Dr. Keene, rector *emeritus*, was read by the rector, the Rev. D. Richmond Babbitt, Dr. Keene being unable to be present. It recited that the work of founding a parish on the South Side, originated with the Rev. Dr. Akerly, then rector of St. Paul's, the mother church. Mr. Akerly had succeeded the Rev. L. B. Hull, and during his rectorship, the old church on Jefferson street had been erected. Mr. Akerly proved to be a man of zeal, and desired to establish churches on the West and South Sides, and in the first ward of the east side of the river. This latter project fell through by the opposition of his parishioners, who also opposed the formation of the other two churches. But in 1845 or '46, Mr. Akerly opened services in a room on the West Side, where Trinity, now St. James', parish was founded. In 1847, the Rev. J. P. Ingraham and the Rev. David Keene, graduates of Nashotah, having just been ordained, were stationed at Milwaukee, Mr. Ingraham being placed in charge of Trinity church, and Mr. Keene assisting at St. Paul's. It was then that work on the South Side was commenced, and Mr. Keene placed in charge. The work was ridiculed and regarded as hopeless, even the apostolic Bishop Kemper not viewing it with hope. The first Sunday the congregation consisted of Mrs. Dr. Weeks and her two daughters, and a carriage load of people from the East Side. The next Sunday was stormy, and Mr. Keene read the whole service and sermon in the presence of one man, a stranger. That man was never seen in church again. Other anecdotes were related, illustrating the early work of the church. The parish was organized on June 17, 1847, and Mr. Keene elected rector. The next week the primary diocesan convention met at St. Paul's church, and St. John's was represented. Dr. Keene has been continuously rector from its foundation to this summer, when on account of physical infirmity he retired and became rector *emeritus*, Mr. Babbitt becoming rector.

The sermon was by the Rev. L. S. Osborne of Chicago. The rector announced that a surpliced choir, was being trained for the church, and the Bishop spoke some congratulatory words. There were present in the chancel, beside the rector, the Bishop, the Rev. Pres. Carter, the Rev. Dean Mallory,

who intoned the prayers, the Rev. Drs. Wright, Clarke, and Riley, the Rev. Messrs. E. G. Richardson, H. B. St. George, Jr., L. S. Osborne, J. M. Francis, and George Thorpe. After service, a bounteous supper was served to the invited guests in the parish hall, and a social time ensued. The event was the most marked in the history of the parish, and a new lease of life has evidently been taken. The church was crowded, notwithstanding the severe weather, and the services were full and hearty. Miss Lillie K. Peterson, of the cathedral, was organist.

The Rev. J. P. D. Llwyd, assistant at South Bend, Ind., and sometime canon of Milwaukee, was married by Bishop Welles, at All Saints' cathedral, Milwaukee, to Miss Mary Emilie Thomas, of that congregation, on Holy Innocents' Day. The service was followed by a celebration of the Holy Communion.

**MINNESOTA.**

WELLS.—The Festival of the Nativity was duly observed by the parish of the "church of the Nativity"; the Christmas tide being one of joyful memory in the hearts of the faithful here, as their church was completed, and the first service held in it on the morning of Dec. 25, 1873.

This year, according to the custom of the parish, on Christmas Eve there was a Christmas tree, and a children's service, held at the early hour of 5 P. M. on account of the little ones.

On the vigil of the Nativity there was an early Celebration. Immediately after the bell had struck the hour of twelve, "Holy night! Peaceful night!" was sung by the choir while the minister proceeded from the vestry to the chancel. The Celebration was in part choral; the responses *Gloria Tibi, Ter Sanctus*, etc., being heartily sung by the congregation. About a third of the communicants in the parish were present and communicated. Quite a number of strangers were present and listened with close attention to the brief address by the rector in which he touched upon the events of the night.

The mid-day Celebration was quite well attended. In the sermon, based on St. Matt. i. 23, the rector expanded the thought contained in the word "Emmanuel," "God with us"; dwelling upon the power of Christ's personal presence on earth, and the still greater influence upon the world which would follow from a truer and fuller appreciation of His continual spiritual coming and presence in each individual heart and life.

**TENNESSEE.**

**BISHOP QUINTARD'S APPOINTMENTS.**

- JANUARY.**  
 2-5. Mason, Trinity church.  
 6. Arlington, Holy Innocents' church.  
 9. Memphis, Grace church.  
 11-12. Fayetteville, St. Mary Magdalene.  
 13. Tullahoma, St. Barnabas.  
 16. Rossview, White chapel.  
 18. Franklin, St. Paul's church.  
 20. Spring Hill, Grace chapel.  
 23. Nashville, Christ church; St. Ann's, Edgefield.  
 25. Shelbyville, church of the Redeemer.  
 27. Winchester, Trinity church.  
 28. South Pittsburg, Christ church.  
 30. Chattanooga, St. Paul's church.  
 31. Cleveland, St. Luke's church.
- FEBRUARY.**  
 2. Rugby, Christ church.  
 3. Rockwood.  
 4. Dayton.  
 6. Clarksville, Trinity church.  
 8. Cumberland Furnace.  
 13. Columbia, St. Peter's church.  
 15. Pulaski, Messiah.  
 17-18. Bolivar, St. James' church.  
 20. Jackson, St. Luke's church.

RUGBY.—On Christmas Eve an entertainment was given by the members of the Social Club to all the school children of the village, and a Christmas tree with a present for each child was provided by the Ladies' Church Working Society. An interesting feature of

the evening was the presentation to Mr. N. H. Tucker, by the teachers, scholars and friends of the Sunday School, of a very handsome black marble clock. Mr. Tucker was the organizer of the Sunday School here, and has for six years been its superintendent. The presentation address was made by the rector, the Rev. J. H. Blacklock, who expressed in warm terms the hearty appreciation of Mr. Tucker's work and devotion to the interests of the school that was felt by everyone. The service in Christ church on Christmas Day was followed by the celebration of the Holy Communion. The church was neatly decorated, and the bright and inspiring service largely attended.

**ALBANY.**

ALBANY.—Christmas day services in the churches here were of exceptional excellence, and their beauty was heightened by the tasteful decorations. Bishop Doane officiated at All Saints', assisted by Canon Fulcher. Psalms xix, xlv and lxxxv were read to appropriate chants. The sermon was of exceptional power and fervor. An especially fine feature was the carol Bethlehem-Ephratah, the words of which were written by Bishop Doane and set to music by T. Albert Jeffrey.

At St. Peter's the attractiveness of the floral embellishments did not detract from the excellence of the ceremonies, which were conducted the by Rev. Dr. Battershall. Immediately after the processional hymn the choir boys rendered, very sweetly, a carol composed by F. W. Mills.

For some time past those in charge of the Child's Hospital have been trying to establish a fund for the purchase of Christmas tokens. The matter has not been fully taken up until this year, when Miss Elizabeth K. Cooke took an active interest and succeeded in collecting the sum of \$65.75, which was expended for the benefit of the little waifs. The presentation took place Christmas morning. Among the presents distributed were dolls, building blocks, rubber balls, transparent slates, cotton cloth, gingham, woolen stockings, shoes, oranges and figs.

**SOUTH CAROLINA.**

Bishop Howe makes acknowledgment of funds received in aid of the churches in Charleston, in the following letter to the Presiding Bishop:

CHARLESTON, SOUTH CAROLINA,  
 Dec. 28th, 1886.

RT. REV. ALFRED LEE, D. D., RT. REV. AND DEAR SIR:—I desire at this time to report to the Church at large, through yourself as Bishop Presiding, the response made to the pastoral of the House of Bishops in aid of the churches in Charleston and vicinity, injured, and in some cases shattered by the earthquake. In making this report I only take account of contributions which have passed directly through my hands and not of those which may have gone to rectors or vestries.

Many of the letters enclosing these contributions have very much moved me, and in some instances I fear offerings have come from churches more in need of help than ourselves, but if so, then to them belongs the higher blessing of our Lord when He said: "It is more blessed to give than to receive." I bear in mind likewise that these offerings in aid of Charleston churches follow and are in addition to the great outpouring from all parts of the country in relief of physical loss and distress, and ecclesiastical fraternity may not expect to vie in sympathy with brotherhood in blood.

I observe further also that what has come to me has come without appeal to persons. I have sent out no eloquent advocate to plead the cause of our dismantled churches in counting-house or pulpit. Our calamity and the House of Bishops, and our Church papers have alone spoken for us, and among these last, I desire particularly to mention with thanks, *The Church Record* of Connecticut, *The Churchman* of New York, *The Church of Philadelphia*, *The Church Messenger* of North Carolina, and **THE LIVING CHURCH**. I desire also to name an offering of \$787 from Churchmen of England through Mr. J. H. Simpson of Liverpool, a most acceptable token of sympathy in brethren beyond the sea.

But I pass on to my report, merely premising that it comes down to Christmas Day, and that should any further contributions remain behind they may be forwarded to me at Charleston, as heretofore, and if they come in my absence from home they will be received and acknowledged by a member of my family.

Contributions from Sept. 6, 1886, to Nov. 21, 1886.....	\$21,481.30
From Nov. 21 to Dec. 25, in response to Pastoral of House of Bishops.....	11,075.95
Total from September 6 to December 25 I have paid out to churches, rectories, and St. Philip's Home.....	32,557.25
Estimated cost of repairs for churches in Charleston and vicinity.....	17,708
	75,000

I remain my dear Bishop,  
 Very respectfully yours,

W. B. W. Howe.

Bishop of the diocese of South Carolina.

P. S.—In addition to the above I have received for relief of persons, \$5,521.78, which I have expended as directed by donors, causing thanks to God to abound. I would further observe, that in addition to that I have reported for churches, donations have been given directly to St. Philip's, St. Michael's, and St. Luke's; and among these donations \$5,000 from Trinity vestry, New York.

**COLORADO.**

DENVER.—On the day before Christmas, St. Mark's church took fire from the furnace. The people engaged in decorating the church had all gone home to dinner. The smoke issuing from the church, however, attracted attention, and soon the fire companies were on hand. The seats and furniture had to be removed. The floor was burned and carpets ruined. The cost of repairs will probably be \$500, or more. The loss of the Christmas services was a terrible disappointment. It is expected that services can be held in the church again the first Sunday in January. The building was of course insured, but there is considerable damage, as usual in such cases, that the insurance will not cover.

**PENNSYLVANIA.**

The House of SS. Michael and All Angels, at 4012 Ludlow St., West Philadelphia, was opened for the surgical treatment and the mental, religious and trade instruction of young colored cripples, last Michaelmas Day. This work has been commenced at the instance of many earnest Church-women. It is believed to be the first in which the care of colored crippled children has been undertaken. It has now nine children ranging from three to fourteen years of age under its shelter. At the utmost, it can accommodate but twelve. If it had the room, Philadelphia alone could furnish half a hundred patients.

The unfortunate child will receive the best surgical treatment, and may in this respect be greatly improved. The mental and religious instruction necessary will be thorough. But the child will be taught some trade, or instructed in some duty, to encourage industrious habits, and enable the house to receive some benefit from each while an in-

mate, and to earn a livelihood after going out into the world, and thus become not a charge on the public, but self-supporting.

The present house has but eight rooms. The kitchen has to be appropriated a portion of the day to the purpose of a workshop, the caning of chairs being now the work that seven of the children have already learned to do. One room serves for both meals and school purposes. Friends have been raised up to enable the house to sustain itself to the present. It has no connection with or claim on any parish.

The Guild of SS. Michael and All Angels, to aid the work, conducted by the House of SS. Michael and All Angels, was organized on St. Andrew's Day. Chairman, the Rev. I. L. Nicholson, D. D.; Almoner, Mrs. Wm. Lloyd; Secretary, Mrs. Sam'l Williams. Membership is contemplated under the following heads:

1. Members.—Those of any age, sex or position, who may by duty or aid help the work in any way; and who may engage to say the collect set forth.

2. Associate members.—Those who can alone subscribe a stated sum monthly, quarterly or annually.

3. Patrons.—Those who contribute any sum or article.

#### MASSACHUSETTS.

##### EPISCOPAL APPOINTMENTS.

###### JANUARY.

6. A.M., Christ church, Cambridge.
7. P.M., Church Home, South Boston.
9. A.M., St. Mary's, Dorchester; P.M., The Holy Spirit, Mattapan.
16. A.M., Wellesley College; P.M., St. Mary's, Newton Lower Falls.
18. Evening, Christ church, Hyde Park.
21. Evening, St. James', West Somerville.
23. A.M., St. Luke's, Chelsea; P.M., St. John's, Saugus.
25. Evening, St. Augustine's, Boston.
26. P.M., St. Luke's Home, Roxbury.
28. Evening, St. James', Cambridge.
30. A.M., St. John the Evangelist's, Cambridge; evening, St. Mathew's chapel, South Boston.

###### FEBRUARY.

2. Evening, St. John's, Jamaica Plain.
4. Evening, Grace, North Attleboro'.
6. A.M., Christ church, Andover; evening, St. Paul's, Malden.
9. Evening, St. John's, Lowell.
10. P.M., All Saints', Chelmsford; evening, House of Prayer, Lowell.
11. Evening, St. Anne's, Lowell.
13. A.M., St. Matthew's, South Boston; evening, St. Andrew's, Boston.
16. Evening, St. John's, Gloucester.
17. Evening, St. Michael's, Marblehead.
18. Evening, St. Paul's, Newton Highlands.
20. A.M., Our Saviour, Longwood; evening, St. Paul's, Brookline.
23. Evening, All Saints', Worcester.
24. Evening, St. Matthew's, Worcester.
25. Evening, St. John's, Worcester.
27. A.M., Grace, South Boston; evening, St. Paul's, Dedham.

LYNN.—The Christmas services in the parish of the Incarnation were attended by very large congregations, and were in every respect all that could possibly be desired. At the close of them, the parishioners, through Mr. T. D. Johnson, the son of the senior warden, presented to the rector, the Rev. John L. Egbert, \$100 in gold, as a token of their love for him and their high appreciation of the services he has rendered to the parish.

ROSLINDALE.—Preaching services will be held in Association Hall, from January 2nd to 9th. The speakers will be the Rev. Messrs. J. C. Hewlett, S. U. Shearman, A. L. Royce, W. H. Monroe, N. K. Bishop, W. J. Harris, C. C. Grafton, H. M. Torbert, G. H. Buck, S. H. Hilliard, H. C. Cunningham, and Mrs. J. B. Hardon. Addresses at 3 and 7:45 are for adults. Those at 4:15 are especially for children.

#### MARYLAND.

BALTIMORE.—On the fourth Sunday in Advent the Bishop confirmed a class of seven at the church of St. John the Baptist, the Rev. James Chipchase, priest-in-charge.

The usual services were held on Christmas Day, and more than the or-

dinary attention was paid to the arrangement of the music in nearly all of the churches. At old St. Paul's, the congregations were very large and the decorations were unusually handsome. At Mount Calvary, there were five celebrations of the Holy Eucharist; here, although the decorations were simple, they were very effective.

During the week, numerous Christmas festivals have been held; among the most prominent, that of St. Peter's, where a somewhat novel idea was introduced. Every scholar in the Sunday school was requested to bring a package of groceries, which were afterward distributed to the poor of the congregation and neighborhood.

The Rev. Wm. M. Barker, rector of St. Paul's, Washington, D. C., having received a unanimous call to the rectorship of St. Luke's, Baltimore, has signified his acceptance and will enter upon his duties shortly.

Bishop Morris, of Oregon, has been paying a visit to Baltimore and addressed the Sunday school of St. Mark's at their Christmas festival.

#### NORTHERN NEW JERSEY.

HACKENSACK.—On Christmas a full choral service was given in Christ church by the surpliced choir. The opening and closing voluntaries, were: "And the glory of the Lord" and the "Hallelujah Chorus," from the Messiah. The choir sang for processional, "Hark! the herald angels sing," by Mendelssohn and a *Te Deum*, by Greatorex. The *Kyrie Eleison* and *Sanctus* were by the Rev. J. B. Hague. The anthem—a recitative solo and chorus—was: "The voice of him that crieth in the wilderness," and "The glory of the Lord shall be revealed," by Coan; the offertory: "He shall feed His flock like a shepherd," from the Messiah. The *Agnus Dei* was from a manuscript composition. Dr. Holley preached an appropriate sermon on the Nativity. The service was repeated on the feast of St. Stephen, and Dr. Holley preached from the text: "Blessed are the dead that die in the Lord." His subject was Christian Martyrs. The Communion was celebrated on Saturday, Sunday, Monday and Tuesday.

A Christmas box of clothing was sent to Maine, and one to a clergyman in Virginia, valued at \$140. A guild sale that took place in Advent netted \$836. The parish festival for the children will take place on Epiphany.

#### NEW JERSEY.

The beautifying of the fine church building at Bordentown, goes on apace. On Christmas Day, the Bishop offered and blessed a costly pulpit of brass and carved oak, erected by Chas. K. Cannon, Esq., of Hoboken, in memory of his father, the late Garrit S. Cannon, prominent in law throughout the State, and until his death a resident of Bordentown, and a faithful attendant upon the services of Christ church. The pulpit is an example, satisfying and successful, of high excellence in modern ecclesiastical art. The Messrs. Lamb have a right to be proud of their production.

In the benediction at the same service were included a fine brass altar-desk, likewise a memorial, a fair linen cloth, in truth made "fair" to look upon by the tasteful handiwork of willing offerers, also a white chalice veil of silk, having upon its front a square of delicate and artistic embroidery in colors which approved judges rank close up to the ancient standards.

Christ church, Bordentown, is to be congratulated.

#### TEXAS.

HUNTSVILLE.—The Feast of the Holy Nativity was ushered in with a children's choral service on Christmas Eve, after which the young people enjoyed the pleasure of a Christmas tree party which passed off very successfully. The church was prettily and tastefully decorated by some ladies of the parish. There was one service on Christmas morning, which consisted of Matins and Holy Eucharist with sermon, when there was a good congregation present. Sunday, Dec. 26th, being the feast of St. Stephen, the day was specially observed as a dedication feast to thank Almighty God for His many blessings on the parish within the past year, as this little church is dedicated to the honor of the saint whose feast is kept on that day. The occasion was a very appropriate one, and was continued the next Sunday. This is a poor parish, and is progressing slowly amidst the many obstacles which stand in the way.

#### LOUISIANA.

LAUREL HILL.—Christmas service was held in St. John's, this parish, by the rector. The church was beautifully decorated, and the singing was excellent. After service the rector spoke to the children of the Sunday school, and distributed prizes among them. Mr. J. B. McGehee is the devoted superintendent of the Sunday school.

ST. FRANCISVILLE.—On St. John the Evangelist's day, at Grace church, a Christmas Tree Festival was held for the Sunday school children. The church was crowded. Addresses were delivered by the Rev. E. W. Hunter, and by the Rev. Dr. Douglass, the rector. Mr. Wash Hands acted as Santa Claus in distributing the gifts. The ladies of the parish showed their love and appreciation of their rector by remembering him on Christmas Day, and the Rev. E. W. Hunter was not forgotten at the Christmas tree. The ladies of the parish hoped to have had a set of vestments for their rector by Christmas, they will doubtless be ready by the New Year, cassock, surplice, stole, etc. Two handsome chairs were presented to the church for use in the chancel, by Mr. M. Fischer. A beautiful marble tablet has just been placed in the church to the memory of the Rev. D. S. Lewis, a native of Massachusetts, but rector of this parish for a period of twenty-one years. Dr. Lewis entered into rest January 19th, 1886.

BATON ROUGE.—On Holy Innocents' Day, the rector of St. James' church held a Christmas-tree festival for the Sunday school, in Tunard's Hall. The children sang excellently, and the tree was very beautiful. The Rev. E. W. Hunter addressed the Sunday-school. The rector was made happy by a gift from his parishioners. This parish has been transformed for the better by the zealous rector. The vestry are rejoiced at the interest he has awakened among the young and the old. The Sunday School is over three times as large as when he first took charge and the congregations at service much larger than ever before. Through the efforts of Mr. Rhodus, Senior Warden, and the Altar Guild, a great change has been effected in the Sanctuary. A new altar raised three steps, with a large gilt cross on the super altar and with dosel at the back now greets the eye on entering the church. The altar was used for the

first time on the occasion of the first midnight celebration of the Eucharist in this diocese. The service, which was entirely choral, began at 11.45 P.M. Christmas Eve, and consisted of a celebration and sermon. The church was packed with people, and over 70 received the Blessed Sacrament.

LAKE CHARLES.—The Rev. George Davis Adams has assumed charge of the church of the Good Shepherd, this parish. A Christmas gift in the shape of a handsome marble altar cross, with the words, "One Holy Catholic and Apostolic Church" engraved in the base, has just been presented to the church, by Messrs. G. B. and E. Enochs of Baton Rouge, La.

#### CENTRAL PENNSYLVANIA.

ALDEN.—An Advent Mission was held in St. Andrew's church, the Rev. Chas. M. Carr, minister-in-charge, during five days, from Dec. 13th to Dec. 17th. This being a mining community, all of the services were held in the evening.

The preachers and subjects were as follows: The Rev. B. F. Thompson, Call of Christ to Repentance; the Rev. W. E. Wright, Christ in Our Hearts; the Rev. H. L. Jones, Christ in Our Daily Occupations; the Rev. H. C. Swentzel, Christ in Our Homes; the Rev. D. W. Coxe, Call of Christ to Unity. The sermons were all very effective, and have left a deep impression on many minds.

Notwithstanding the inclement weather the attendance was very good. A great many were drawn within the church's walls, who otherwise might not have come. It is quite evident that these services have tended to destroy the prejudices of those who knew nothing about the church before St. Andrew's was planted in this community, and who had never seen a surplice, but always supposed it had a Roman odour.

St. Andrew's is a very fortunate mission, being under the care of the Rev. Henry L. Jones, rector of St. Stephen's church, Wilkes-Barre, and enjoying the patronage of one of his parishioners, who devotes much of his substance to the Lord's service. There is a commodious and well appointed church, a comfortable rectory, and a dwelling for the sexton, all of which have been built from time to time within a year or two. This work is carried on in connection with St. George's mission, Nanticoke. It is believed that it would be a great blessing to this Wyoming Valley, and to the usefulness of the Church, if these missions, on a more systematic scale, were adopted as one means of improving the privileges of the coming Lenten season.

#### INDIANA.

JEFFERSONVILLE.—On Christmas Day, St. Paul's parish, the Rev. F. C. Jewell, rector, was the recipient of a beautiful gift of a brass altar cross, 30 inches in height, from the children of the Sunday school. At the offertory, two little children, selected by the Sunday school, came forward bearing the cross, which was appropriately presented and blessed by the rector. The church has also been beautified by a red dosel behind the altar, and by a set of white hangings made and given by the Ladies' Guild. The "Ecce Homo" on the chancel window has been raised to the upper panel above the dosel, thus forming an appropriate altar piece. Few churches in Indiana have a more beautiful and churchly chancel than now St. Paul's.

ON THE UNVEILING OF SISTER DORA'S STATUE

AT WALSALL, OCT. 11, 1886.

BY M. R. WARD.

"To a Christian, death is only the entrance into life. Yes, the great Master calls us all into His Vineyard, and it is a privilege to work for Him. God grant we may all build our work on the true foundation, so that it will not have to be burned up!"—From a private letter of Sister Dora's to the author, March 13, 1878.

Tell to the world, O statue!  
Of woman's love and power;  
Her might of strength in time of need,  
And suffering's darkest hour.

The echo of that loving voice—  
Her touch around each bed;  
The pressure of that gentle hand,  
By willing footsteps sped.

O hallowed ministry! e'en Death—  
Grim master of the tomb—  
Hath stayed his steps—and 'neath that smile  
New life and vigor come.

What costly sacrifice of Love!  
A whole—an offered Life;  
For agony of humankind  
In fearful, mortal strife.

A nation's gratitude shall view  
Thy hallowed work of love;  
While Heaven indelibly engraves  
Thy honored name above.

BOOK NOTICES.

HELPS TO BELIEF.—*Creation*. By Harvey Goodwin. D. D., Bishop of Carlisle.—*Miracles*. By the Rev. Brownlow Maitland, M. A. New York: Cassell & Co.; Chicago: A. C. McClurg & Co. 1886. Price 50 cents each.

These are most desirable additions to this excellent series. They are very nice books in typography and binding, and great subjects are therein treated in a way to be understood by the people.

WHAT I BELIEVE. By Count Leon Tolstol. New York: Wm. S. Gottsberger; Chicago: S. A. Maxwell & Co. 60 cents.

The author (a Russian) states that up to within a few years he had been a Nihilist, in the sense of being completely without faith. Since then he has constructed a system for himself, and is so far Christian in belief, that he believes in his own interpretation of Holy Scripture.

DICTIONARY OF NATIONAL BIOGRAPHY. Edited by Leslie Stephens. Vol. VIII. Burton—Cantwell. New York: MacMillan & Co.; Chicago: A. C. McClurg & Co. 1886. Pp. 458. Price, \$3.25 per volume.

The extent and fulness of this encyclopædia is apparent in the fact that this latter part of the eighth large volume begins only the letter C. The list of contributors contains the names of eighty-three writers, many of whom are distinguished in letters, law, or theology. To each sketch is appended a memorandum of sources from which the writer has drawn.

A WORLD OF GIRLS. The Story of a School. By L. T. Meade. With eight original illustrations by M. E. Edwards. New York: Cassell & Co.; Chicago: S. A. Maxwell & Co. 1886. Price \$1.50.

We have here a handsome book, printed in large clear type on heavy paper; and this is a feature not to be overlooked in the selection of books for our children, either old or young. All finely printed books should be avoided, as injurious to the eyesight. "A World of Girls" means, here, a school full of girls, and the story is an entertaining description of a young girl's departure from home, and her subsequent life in a boarding school.

CASTLE NOWHERE. Lake Country Sketches by Constance Fenimore Woolson. New York: Harper & Brothers; Chicago: A. C. McClurg & Co. 1886. Pp. 386. Price \$1.00.

These stories originally appeared in *The Atlantic Monthly* and other of the leading magazines. They are stories of the vicinity of the Northern lakes and possess the same charms that make Miss Woolson's stories so popular. The

descriptions of the lake scenery are fine. In "Castle Nowhere" the versatility of Miss Woolson's genius is best displayed

A PLUCKY ONE. By Mrs. Geo. E. Spencer, author of "Salt Lake Fruit," "The Story of Mary," etc. New York: Cassell and Co., Limited; Chicago: S. A. Maxwell & Co. Pp. 353. Price, \$1.25.

A sad but thrilling picture of the crimes and miseries of a mining-camp, the gambling, plundering, drinking and murdering, seem to be the natural accompaniments of such a life, and these same miseries still continue, though in the latter half of the book, the camp becomes a busy hive of industry and large success by the wealth, energy and tact of a man of magnetic power and influence.

GRAMMAR FOR COMMON SCHOOLS. By B. F. Tweed. Boston: Lee & Shepard; Chicago: S. A. Maxwell & Co. 1886.

This grammar is intended for use of pupils who having been already trained to use language with some facility and general correctness, are ready to make language itself the object of study and investigation. Some clear and simple forms of oral analysis, aid in carrying out the author's idea of such study, while idioms are wisely kept by themselves in an appendix, where however, they are not "explained away."

THE PRINCESS CASAMISSIMA. A novel. By Henry James. London and New York: Macmillan & Co.; Chicago: S. A. Maxwell & Co. \$1.75.

One reads this book, and perhaps all the novels by the same author with the feeling that Mr. James is so occupied with analyzing the motives and acts of his characters that he neglects the plot which is necessary to a sustained interest on the part of the reader. The Princess, while she figures prominently in the pages, is not the principal character of the story, and the reader is left in the dark concerning her. The book may be intended as a study of the social question, but even as such is unsatisfactory.

THE STANDARD ORATORIOS, Their Stories, Their Music, and their Composers. A handbook by George Upton. Chicago: A. C. McClurg and Co. Price \$1.50.

This is intended as a companion to the "Standard Operas" published last spring, and with this in view the author has followed the same method in the arrangement and presentation of his scheme. He has given a sketch of the oratorios which may be called standard, outlining the story of each, accompanied with a short biography of the composer with such historical matter connected with the various works as may be of special interest. The work has been prepared for the general public, and as far as possible, technical terms have been avoided. Great pains has been taken to secure historical and chronological accuracy. This book deserves the same favor which was accorded to the "Standard Operas."

COMPLETE POETICAL WORKS OF BENJ. F. TAYLOR. Chicago: S. C. Griggs & Co. 1886. Price \$1.75.

This, we understand, is the first complete collection of Mr. Taylor's poems, and the publishers have given it a worthy setting. It is an attractive book, in appearance as well as contents. The frontispiece is a striking portrait of the poet, from the painting of Healy made in 1863. Most of the poems in this volume have been published in current periodicals, and are familiar to our readers. While Mr. Taylor has written, perhaps, no great poem to stand as a monument of his genius, he has produced a multitude of charming lyrics worthy of a high place in American literature. They abound in fine descriptions of American life and scenery, and through all there is an undertone of pathos and humor which must endear him to every sympathetic heart.

THE FAMILY, an Historical and Social Study, by Charles Franklin Thwing and Carrie F. Butler Thwing. Boston: Lee & Shepard; New York: Charles T. Dillingham; Chicago: S. A. Maxwell & Co. Pp. 213. Price \$2.

In view of the alarming increase of divorce the discussion of the topic of the Family is most timely. When in New England the proportion of divorces to marriages is as one to ten, and in Cook Co., Ill. the annual proportion for six years of suits for divorce was as one to nine, it seems opportune that our attention should be called to the study of the social unit of our society, to the causes that threaten its destruction, and to the remedies that may prevent the lamentable state of things that now exists.

The authors, Chas. F. and Carrie F. B. Thwing, looking at the subject from a Christian standpoint have traced the history of the family from pre-historic times in all ages and among all people, and have presented the family in its social aspect as an institution human and divine and as the basis of social order, and have regarded it in its individual members, and in its relation to property.

They have gathered together a mass of useful information, and while pointing out clearly the dangers that threaten the order and well-being of society, have discussed wisely and temperately the remedies that may serve to meet the terrible social evil that stares us in the face.

The work is a valuable contribution to the study of this momentous subject, and deserves the consideration of all who are interested (and who is not?) in the preservation of the sanctity of the marriage bond, and so of the stability and purity of a sound social order.

HARPER'S Handy series, Issued Weekly. Price, 25 cents each.

THE PHANTOM CITY. A Volcanic Romance. By Wm. Westall.

JOHN WENTWORTH. A novel. By Katherine S. Macquoid.

A VOYAGE TO THE CAPE. By W. Clarke Russell.

IN SCORN OF CONSEQUENCE, or My Brother's Keeper. A novel. By Theodora Corrie.

FRANCIS. A Socialistic Romance. By M. Dal Vero.

THE LONG LANE. A novel. By Ethel Coxon.

THE BRIGHT STAR OF LIFE. A novel. By B. L. Farjeon.

THE GUILTY RIVER. A novel. By Wilkie Collins.

THE NINE OF HEARTS. A novel. By B. L. Farjeon.

THE CHAPLAIN'S CRAZE. Being the Mystery of Findon Friars. By George Manville Fenn.

BAPTIZED WITH A CURSE. A Romance. By Edith S. Drewry.

MARCELLA GRACE. An Irish novel. By Rosa Mulholland.

COMEDIETTES AND FARCES. By John M. Morton.

A MODERN TELEMACHUS. A novel. By Charlotte M. Yonge.

THAT WINTER NIGHT, or Loves's Victory. By Rob't Buchanan.

GOLDEN BELLS. A Pearl in Seven Changes. By R. E. Francillon.

The two December issues of *The Art Interchange*, contain many useful suggestions for home decoration, and the making of articles for presents, fairs, and the like. A large part of the paper is devoted to "Notes and Queries." All questions are fully and courteously answered, showing that much thought is given to each inquirer, and the questions are numerous and varied, from the modest request for a few directions for the beginning of china painting, to the request for plans and designs to be used in remodeling a house. The colored supplements are a most successful feature of the paper, when confined to flowers or landscapes, but often a hazardous undertaking when heads or figures are attempted.

The colored supplement of *The Art Amateur* for January is by Edith Scannel, a young artist who has regularly contributed outline sketch for the magazine; "Marguerites" it is called, a child

with arms full of field daisies. The flowers show by far the best coloring, the flesh tints are too pink and waxy, for even the most fairy-like child. The letter press is as ever good, containing an article upon the French artist, Paul Baudry. The series of articles begun in this number—"Talks with Artists"—promises to be as valuable as the "Talk with Amanda" of the last year.

THE handsome January *Magazine of American History* opens with the initial chapter in its promised series of studies in the rise, progress, and development of journalism in America, the announcement of which has already attracted attention the world over. The departments of the month contain some notable criticisms, from eminent sources, and numerous short articles. [Price \$5.00 a year in advance. Published at 30 Lafayette Place, New York City.]

WITH the first number in January, *Littell's Living Age* enters upon its one hundred and seventy-second volume. It is a magazine whose value constantly increases as the field of foreign periodical literature widens, and it has become fairly indispensable to the American reader. Littell & Co., Boston, are the publishers.

THE holiday number of *Outing* is especially dedicated to Tobogganning. Practical advice is given regarding the cost of toboggans, how to make them yourself and how to construct slides. There are more than a dozen handsome illustrations to this one article alone, by Kelly, Sandham, and others.

*The Magazine of Art* devotes an usually large space to American art movements. The Clarke collection in New York, by Charles de Kay is noteworthy. "Van Dyck at the Court of Charles I." gives many interesting anecdotes of that famous painter. The illustrations are excellent, the frontispiece in bistre, Pandora's Box, is exquisite.

*The Church Eclectic* for January is out, with its usual list of good things. Three papers of the last English Church Congress are reprinted. There is also a valuable paper on Cumminsite Orders, by the Rev. J. M. Davenport.

THE January *Forum* opens with a paper on Divorce Legislation, by Judge Bennett. A Congregationalist occupies the confessional. Among other interesting articles is one on Submarine Navigation.

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

PAMPHLETS RECEIVED.

YEAR BOOK OF ST. ANDREW'S CHURCH, NEW YORK CITY, the Rev. Francis Lobdell, D. D., rector. This is an interesting record of a well organized and well-worked parish. The rector is well known also as the admirable secretary of the diocese of New York.

THE SPECIAL BELIEFS AND OBJECTS OF CATHOLIC CHURCHMEN. A statement, by the Rev. F. S. Jewell, A. M., Ph. D. This careful and clearly written statement will no doubt be as widely read and circulated as Dr. Ewer's famous "Open Letter." Milwaukee: The Young Churchman Company.

YEAR BOOK OF ST. JOHN'S PARISH, WASHINGTON D. C., the Rev. W. A. Leonard, rector. Under the term "parish" is included the works of St. John's church, St. John's chapel, St. Mary's chapel, Parish Hall, Church Orphanage, and Workingmen's Club.

IN MEMORIAM, THE REV. ALEXANDER MARKS, late rector of Trinity church, Natchez, Miss. (With portrait.)

APOSTOLICAL SUCCESSION. A sermon with notes by the Rev. A. C. A. Hall, of the mission church of St. John the Evangelist, Boston, Mass.

THE SCOTTISH EPISCOPAL CHURCH ALMANAC for 1877. Edinburgh.

REPORT OF THE MEXICAN COMMISSION and action of the House of Bishops.

YEAR BOOK of Sermon and Golden Texts and Bible Readings for 1887. Prepared by J. E. Kittridge, D. D. Price 15 cents. (London and New York: Cassell & Co., Limited; Chicago: A. C. McClurg & Co.)

## The Living Church.

Chicago, Saturday, Jan. 8, 1887.

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

The publishers of THE LIVING CHURCH desire to thank the many kind friends who have lately expressed their approval of its management and their desire to increase its circulation. They cannot undertake to reply by letter to all these brotherly greetings, but will say here that such assurances of sympathy and support are most grateful and encouraging.

A LUTHERAN paper in Philadelphia gives some statistics about missionary work at the West, showing by a comparison of seven States and Territories west of the great river, with six States east of it, that on an average each clergyman of the West, where everything is comparatively new and churches are scarce, has twice as many people, scattered over two hundred and fifty times as much territory, as are allotted to his fellow-worker in the East.

It is to be hoped that our new committee on the Prayer Book may have before it some of the crude efforts at "liturgical enrichment" which are to be found in various Sunday school services. If they would learn "how not to do it" they should study up these highly American and solemnly amusing productions. Here is a piece of one:

Supt.—Winter suggests to us the snow promise: "Though your sins be as scarlet, they shall be white as snow," which reminds us to offer the snow prayer:

School.—"Wash me, and I shall be whiter than snow."

FROM recent statements it appears that one hundred and nine thousand dollars have been expended to establish *The Advance* (Congregational), and nearly as much to establish *The Interior* (Presbyterian). It will be seen, by these figures, that the building up of a great religious weekly is a serious enterprise, involving large expenditure of capital and labor. With sharp competition

and general indifference it is an almost hopeless task. These papers had no rivals in their respective fields, but the outlay was enormous.

THE trustees of our General Clergy Relief Fund, in their fifth triennial report, show receipts for the past three years, about \$35,000. Deducting amounts received on royalty from the Hymnal (\$9,068.37), from the Book Annexed (\$206.55), and from interest on investments (\$2,467.50), and we have left the amount contributed during three years, \$23,680.81, less than eight thousand dollars a year. It is true that many dioceses have their own fund and all their contributions go to this. But taking all together, the provision for the relief of disabled clergymen and for the widows and orphans of deceased clergymen, is lamentably inadequate. The need of systematic and sufficient offerings for this cause is very great. The lack of these is, we believe, one of the greatest obstacles to the increase of the ministry.

The *Independent* has made the following amazing discovery, which its contemporaries who probably never saw a Prayer Book, are quoting; viz., that the Preface to the Prayer Book says:

The different religious denominations in these States were left at full and equal liberty to model and organize their respective churches, and forms of worship and discipline, in such manner as they might judge most convenient for their future prosperity.

Here is an admission, first, that the Protestant Episcopal Church is one of the "denominations," and, secondly, that these denominations are "churches."

We are pleased to know that *The Independent* is studying the Prayer Book. Of course, all religious bodies are "denominations," and all denominations are "churches," in the popular use of the word. If there is anything more than that, in the admission, it must be regarded as a germ of Puritanism. Under the circumstances, it is a wonder that so few of them found their way into the American Prayer Book.

The *Lutheran*, referring to a note which recently appeared in these columns, says:

Nothing can be clearer or more explicit than the presentations of our Lutheran confessions and theologians, the order of our pure Lutheran Liturgies, or the action of the General Council. They equally abhor and reject all forced confession, or, in confession, any emphasis on the enumeration of sins, as though this were essential; but allow and provide for both public and private confession.

We wish to say to our courteous contemporary, that we meant no reproach to our Lutheran brethren by speaking of confession as "a germ of Romanism" which has not been

cast out of their ecclesiastical garden. We simply meant to show the absurdity of the popular outcry against confession, as "Romish," when it is retained in the standards and use of original and unadulterated Protestantism. The abuse of private confession and absolution, as practiced in the Roman Communion, is no argument against the right use of it. But there are some Protestants who out-protestant the Protestants from whom they took the name. In their view, any kind of confession to a priest is "Romish," and the suggestion of it in the Prayer Book is a "germ." But the same germ is in the Lutheran catechism. We are glad to see them defending this Catholic custom.

"You know," says Dr. Brooks, speaking of the Apostolic Succession, "how largely that theory prevails and always has prevailed, in this Church," yet he goes on to say that there is "exceeding danger that the Church will receive, one of these days, in the distinct adoption of this theory." It has been shown, over and over again, since the General Convention, even if it had been an obscure matter before, that our episcopacy is and always has been an open avowal that "this Church" has adopted the Apostolic Succession as an essential of her order. No one contends that it is an article of faith. But the Faith is not the only deposit which the Church holds in trust. The first disciples continued not only in the Apostles' doctrine, but also in their fellowship. If any one doubts as to what this Church holds with regard to this "fellowship," let him examine the standards and practice of the entire Anglican Communion. In ordinal, prayers, and articles, the necessity of episcopal ordination is clearly set forth, and in the law of the Church it is enforced.

It would be easy to bring the matter to a practical test. Let a Boston clergyman invite a minister not ordained by Apostolic Succession, to celebrate the Holy Communion in his parish church. The Bishop of Massachusetts would promptly inform him as to the theory upon which he is bound to govern the churches in his diocese. The question may be easily put to the test in Philadelphia, by inviting Christian brethren who refuse episcopal ordination to conduct the public offices of the Church in that city. Or suppose that in New York, the venerable Dr. Storrs should desire to accept the rectorship of one of our churches, and the whole diocese should desire to have him do so; what course would this Church pursue in his case? He would be treated as a layman. He would have to be confirmed to become a candidate for

Holy Orders, to pass his probation, to be ordained as a deacon, then as a priest.

That this Church has adopted the theory of the Apostolic Succession, is just as clear as that it has adopted the Book of Common Prayer. Call it "illiberal" and "fantastic," if you will, but let it be understood that those who maintain it are consistent with their position as members of this Church, and are simply preaching what they practice.

### PRAYER BOOK REVISION.

A REVIEW.—IV.

Those who have been led by recent utterances to imagine that the Book Annexed was welcomed with avidity by the Convention of 1886, and that only lack of time prevented the greater portion of it from being accepted, have a surprise in store for them as soon as they examine the amended Morning Prayer and compare it with the proposed service. The Book Annexed offered us here a considerable number of supposed improvements and enrichments. In a remarkable rubric at the beginning, license was given for shortening the office in divers ways and on various occasions. Next we have the new collection of "key-note" sentences. Then comes a new alternative absolution. The *Venite* is restored to its complete form. A new canticle, the *Benedictus es*, is added after the *Te Deum*. The *Benedictus* is restored to its full form. The *De Profundis* is inserted as a new alternative. The rubric before the Apostles' Creed is amended. Provision is also made for an anthem and for using the Litany after the third Collect or ending the service at that point when the Litany is not said.

Out of all these propositions the Convention of 1886 has spared nothing except the *Benedictus* and the rubric before the Creed. A tolerably clean sweep! but not without cause. The abbreviation of the service which had been widely demanded had to be given up for the present, we suppose because the rubric which provided for it was too bad to be tolerated even for three years. Most of the proposals rejected undoubtedly deserved their fate. It was due to the growth of more correct liturgical principles, as the result of the discussions of the last few years. The only exception to this was the refusal to adopt the restored *Venite*. Upon this point it may be of use to speak somewhat more at length. The xcv. Psalm, called *Venite* from its first word, has been used both in the Eastern and Western Church as introductory to divine service from the remotest antiquity. In the East it has been for many centuries abbreviated into a short anthem based upon certain selected verses, but in the West it has always been used



in full. It is found in the Sarum Breviary, and those of France, as well as the Roman. The explanation of this Psalm and its adaptation to this use of the Christian Church can be explained without resorting to any very recondite mystical significance. In the Hebrew it consists of an introduction of four lines, and two divisions of ten lines each. The introduction, in our version embraced in the first two verses, is an invitation to worship; the first division, including the next five verses, assigns the reason for this call, while the last four verses are admonitory. The significance has always been the same, whether the Psalm was sung by the white-robed singers of the ancient temple or by the choristers of the Christian Church. In the first part the Church of God stirs up herself to worship and thanksgiving; in the last division, beginning with the words, "To-day if ye will hear His voice, harden not your hearts," the voice of God with solemn admonition meets her, resounding from out the sanctuary: "You call yourselves My sheep; prove your claim by hearkening to My voice; let not only your words but your actions speak." The American Prayer Book omitting this part of the Psalm in which the voice of God warns His people to see to it that they render Him a real service, has added two verses from another Psalm, which simply continue the mutual exhortation to worship.

The opposition to restoring the integrity of the *Venite* was based upon two principles, one in a certain degree correct, the other decidedly wrong. The first is the principle that what has been long in use and has become endeared to many souls through constant association is not to be too readily set aside for the sake of an ideal perfection. We have no partiality for centos, but it cannot be denied that, for a cento; the combination presented in our American *Venite* is fairly good. The substituted verses have an effective ring and would be much missed. The other principle, however, and one which it is to be feared had more effect upon the Convention generally, was the claim that the application of the last four verses to the Christian Church was not sufficiently obvious, and that everything in our formularies of worship ought to be levelled down to the unguided comprehension of the multitude. But surely the time has hardly come for this Church, even though she be "entering upon the second century of her organized existence," to "Americanize" herself by stripping her offices bare of that symbolic language in which she has delighted from immemorial days, and which, while easily understood by the ordinary worshipper through the instructions of the authorized teacher,

continues to afford food for meditation to the most advanced saint. It has been the peculiar distinction and glory of the Church that she refuses to vulgarize the language of her devotions, or make it common-place, and that her system, instead of "levelling down" her worship, ever tends to draw upward those who earnestly take part in it.

With all the talk about making our Prayer Book more truly American, we cannot believe that the Church will consent to mould her devotional forms to meet the case of a generation which, through countless lesson papers and teachers' aids, has become more familiar with the "bugs of the Bible" than with its interior sense.

#### BRIEF MENTION.

A contemporary justly remarks that if the State should forbid the marriage of drunkards, a large proportion of the pauperism, crime, and disease of the country would be done away. In a few generations the taint of inebriety would be eliminated from the blood of our people.—A correspondent who has read with interest the advice given from time to time that the clergy should read new books and so keep up with the age, wants to know how the clergy can get the books. He says he can cook the hare if he can catch it!—An English paper describes some of the coffeehouses as "fearfully solemn," with gloomy exteriors and untidy management. From what we hear of the movement in New York we think that we can make a better showing.—A correspondent shrewdly remarks: "The Church of Christ was working for the salvation of souls before the New Testament was generally received or even heard of by the great majority of Christians, a much longer time than the Methodist Episcopal body has been in existence."—*The Church Calendar* says: "The whole Church Hymnal business seems to be a sort of muddle, out of which we—or our descendants—will perhaps some time come into new light; but the Sunday school hymnal is a dozen muddles at least."—An Italian artist has succeeded in fasting fifty days. This should be an encouragement to poor artists and poor clergymen. A missionary who could fast for two or three months at a time, would get along pretty well on the average stipend; that is, provided he had no family.—Judging from the way money is coming into the benevolent treasuries of the various denominations, says *The Advance*, it looks as though a good many people were spelling missions with an O:—O-missions. By and by, if things go on in this way, it will be Oh-missions! It is a bad spell.

#### HORATIO POTTER.

The Bishop of New York died at his home, No. 38 East 22nd St., New York City, on Sunday morning, Jan. 2. Bishop Potter had been confined to his house for the last four years, his last public service being on Ascension Day, 1883. In the fall of that year, the convention of the diocese, at his request elected an assistant. When the Rev. Dr. H. C. Potter was consecrated, the senior bishop delegated to him full jurisdiction in his diocese.

The Right Rev. Horatio Potter, D.D., LL.D., D.C.L., fifth Bishop of New York, was born in Beekman—now Lagrange—N. Y., February 9th, 1802. Having graduated at Union College, Schenectady, in 1826, he was ordained deacon in 1827, and priest, in 1828. The following year he was elected Professor of Mathematics and Moral Philosophy in Trinity—then Washington—College, Hartford, Conn.

In 1832 he succeeded the Rev. William B. Lacy as rector of St. Peter's church, Albany. Here for twenty-two years he ministered to a large congregation, a majority of whom were poor people. He had no assistant and none of that machinery which in these days is so helpful in carrying on a large parish. The affection between pastor and people must have been very strong and abiding, for as he said years after, he never met with anything in that parish but love, boundless love and patience.

At the diocesan convention held in St. Paul's chapel, New York, on Sept. 29, 1854, he was elected Provisional Bishop on the eighth ballot, receiving 97 votes from the clergy and 75 from the laity, while there was necessary to a choice 87 of the former, and 74 of the latter. On motion of the Rev. Francis Vinton, D.D., and seconded by the Rev. Benjamin I. Haight, D.D., it was resolved that the convention unanimously declare that the Rev. Horatio Potter, D.D., is elected Provisional Bishop of this diocese. On the same day, being the feast of St. Michael and All Angels, there was observed in St. John's chapel a service of public thanksgiving to Almighty God "for the happy termination of this business." The Bishop-elect, in making an address from the chancel, thanked them from his heart for this testimony of their confidence and regard, and said he would make it the business of his life to show that their confidence was not misplaced. He sought the grace of God that he might be faithful, unselfish, not aspiring, not seeking to lord it over God's heritage, but to enable him to realize his favorite text: "Whosoever will be great among you, let him be your minister, and whosoever will be chief among you, let him be your servant." He was infinitely thankful that there was not a clergyman or layman in the diocese to whom he could not give his hand with feelings of sympathy, kindness and love.

On November 22, 1854, he was consecrated in Trinity church, an immense congregation attending. Of the bishops there were present the Rt. Rev. T. C. Brownell, Bishop of Connecticut, and Presiding Bishop, the Bishop of Montreal, Dr. John H. Hopkins, Bishop of Vermont, Dr. G. W. Doane, Bishop of New Jersey and Dr. Alonzo Potter, Bishop of Pennsylvania, the newly consecrated Bishop's brother. In an address which followed, the Bishop said, "he had never in his whole life taken a single step tending to invite such a call."

On Saturday, November 22, 1879, this being the 25th anniversary of the Bishop's consecration, a memorial service was held in Trinity church. Just be-

fore the morning service when several of the bishops who were to take part in the service had gathered in the vestry, Dr. Seymour, Bishop of Springfield, approached Bishop Potter and in behalf of the clergy whom he had ordained during his long episcopate, presented him with a silver chalice and paten. The chalice was ornamented with raised emblems and lined with gold, the workmanship being exceedingly fine.

At 11 o'clock, the hour of service, the vestry doors were thrown open, when the processional entered the church in the order of the vergers, the choristers, the Rev. H. B. Hitchings who acted as marshal, the members of the general committee, Dr. Dix carrying the chalice and paten, and last of all the Bishops of Albany, Western New York, and Long Island. In one of the front pews sat the Hon. Clarkson N. Potter, the Rev. Dr. H. C. Potter, now the Assistant-Bishop, Mr. William A. Potter, the architect, and Miss Anna Potter, daughter of the Bishop, who had witnessed her father's consecration in Trinity church. "The God of Abraham, praise" was sung, when the Bishop accompanied by the committee of arrangements came forward, the former taking a seat in a chair in the chancel. The Hon. John Jay then presented Dr. Dix who read an address which he had prepared, and which had been beautifully engraved on parchment as, also, illuminated in blue and gold. In the address Dr. Dix spoke of the affection in which the Bishop was held by the clergy and laity of the diocese, and of his fitness for his task. He came to the administration of the diocese when it presented a troubled and unlovely scene, but now its troubles had nearly faded out of mind. Out of it had been formed two noble daughters, the dioceses of Long Island and Albany, while the diocese itself stood conspicuous for orthodoxy in doctrine, and zeal in good works. Towards the close of the address, Dr. Dix speaking to the Bishop in person, said he had been a judicious steward of the divine treasure and that he had shown how to hold the truth with unceasing fidelity as it is in Jesus Christ, and in His one Catholic and Apostolic Church. At the same time he had kept the unity of the spirit in the bond of peace.

The Bishop on receiving the scroll, and proceeding to the lectern, said, after making his grateful acknowledgments, that he had been called unexpectedly to a momentous charge, and that he had modestly, but faithfully, and industriously tried to do his duty. His service had been that of incessant toil in which he realized more than he knew the words uttered by himself, 25 years before, viz., that there would be "an end of nearly all repose and of nearly all retirement and seclusion; a grievous loss of domestic comfort and a constant necessity of appearing in public." He had toiled, as he said in a former convention address, on Sundays and week days, in sunshine and storm, and had been incessantly employed in visiting the churches of his diocese. And yet he was stronger in health and spirits, stronger in the general esteem and confidence, than he ever expected to be 25 years before. The service closed with singing "Old Hundred."

On Tuesday, November 25, a commemoration service was held in the Academy of Music, at which the writer was witness to the extraordinary scene presented. The immense building was filled to its utmost capacity and that by people of the highest standing and influence in New York. At the hour ap-

pointed the venerable Bishop came upon the platform accompanied by the Rev. Dr. G. D. Wildes, and followed by the Hon. Wm. M. Evarts, secretary of state and also, by the reception committee. The Bishop took his seat in an arm-chair, Dr. Dix and Mr. Evarts sitting on his right, and Dr. Wildes on his left. Near by sat the Bishops of Western New York, Nebraska, Long Island, Central Pennsylvania, Springfield, and representatives from the five dioceses of New York. Dr. Dix acting as chairman of the occasion presented the Rev. Dr. William F. Morgan who read a congratulatory address from the president and corporation of Union College. An address was also read in behalf of St. Peter's church, Albany. Mr. Evarts in making the congratulatory address of the evening, characterized the Bishop as sober, just, holy, temperate. "The workman is made by his working, and so you, sir, have grown and been shaped to and filled out the episcopate by the toils and trusts of the office itself; or in a single word, once long ago in use, by *episcopation*. "Unity, peace and concord have been diffused among all these laborers of whom you have been the overseer. Other Christian communions have been conciliated and not estranged by your upholding the stately structure of the Church." "You have shown us that one may be a bishop without a title to social rank, without a palace, without a retinue, without revenue, and have the lordship in the heritage of the people, that great confidence which limits domination, and which belongs to the teacher, the guide and the overseer."

The handsome casket which had been prepared for the occasion, was at this point brought forward, when the Hon. John Jay presented it, making, also, an address. He said they expressed their gratitude for the great good the Bishop had been permitted to accomplish by his wisdom, his example, and his unceasing labors, especially in maintaining quietness, peace, love, and "good-will toward men."

The Bishop replied by tendering his grateful acknowledgments for the beautiful gift. He also made expression of his acknowledgments to the president and corporation of Union College, to his dear old parish of St. Peter's, and to the Standing Committee of the diocese of Albany, which had also read a congratulatory address. He also spoke a few words relating to Mr. Evart's address, disclaiming much, however, that had been accorded to him, saying it was due alone to the great Head of the Church. There seemed a sort of connecting link between the fact that Mr. Evarts was the secretary of state, while Mr. Jay was but recently minister to one of the most brilliant courts of Europe. He was glad that Mr. Jay had been selected to present the memorial, the value of which came especially from the spirit in which it had originated. To all he begged to return his heartfelt thanks.

The casket spoken of above, was made by Tiffany & Co., and was considered the most elaborate piece of workmanship of its kind ever made in this country, except perhaps, the Bryant Memorial. According to the contract, the work was to be of historical significance, ecclesiastical dignity and artistic excellence. The general design was from Ex. xxxvii: 1, was Gothic in shape, while the materials were of silver, gold, and steel. Among the devices were a shepherd's crook, lilies as representing purity, an open Bible on a

bed of olives, three circular medallions on the lid, the one in the centre having in relief the head of Bishop Potter. This medallion was in solid gold. The medallion to the right in silver relief, represented the consecration in Lambeth Palace, in 1787, by the Archbishop of Canterbury. The medallion to the right contained a representation of the first General Convention of the Church in America, in 1789, when the Prayer Book was adopted. On the two locks were the dates 1854, 1879. The base moulding of the body of the casket was composed of steel, in which the following sentence, inlaid in gold, ran around the whole chest: "To the Right Rev. Horatio Potter, D. D., LL. D., D. C. L., Bishop of New York, from his diocese, with love and gratitude for twenty-five years of faithful and fruitful service." The casket represented the Ark of the Covenant.

Up to 1883, the aged Bishop continued his duties, when he became so enfeebled that he was compelled to ask for an assistant. At length, the strength of his lower limbs so far failed, that henceforward he was confined to his room. His general health was good, however, while his mind appeared as sound as ever, enabling him to pass much of his time in reading. Thus without much pain, it is understood, he rested from his labors, labors which for years were arduous and unceasing in the extreme.

It should be added to the above, that the Bishop, though never more than a moderate preacher, perhaps, was a clear and forcible thinker, as one naturally would be who in his earlier years had been an instructor in mathematics and moral philosophy. His writings consist chiefly of sermons, addresses, pastoral letters, etc.

As a Churchman, he always took high ground in regard to the Church and Sacraments, and especially on this ground was elected Bishop of the diocese. He had little sympathy with extremists in either direction, but rarely interfered with them, being of a pacific and tender nature. He sometimes blamed himself for not taking men in hand when, as he thought, their own and the good of the diocese might have demanded it, but he was such a lover of quietness and peace, that in his convention addresses, even, he rarely alluded to cases of "lawlessness" and disturbance. What he and no doubt many of his clergy considered a weakness, more perhaps, considered a virtue, and few men indeed could hope for a quarter of a century to administer more successfully the affairs of a diocese which by all odds is the most difficult in the country.

The Bishop was always of a shy, retiring nature, and this may have accounted perhaps, for a distance and reserve, which at times may have been mistaken for coldness and indifference. He was ever compelled to appear in public when he instinctively shrank from it, and when he craved above all things quiet and retirement.

To the public at large he seemed exceedingly grave, incapable of either wit or humor. Yet he was capable of both, and in the company of his more intimate friends could equal Horace himself in bright and pithy sayings.

In the matter of giving, the Bishop was exceedingly open-handed, especially in private. A gentleman gave the writer an instance in which he wrote the Bishop in the matter of a poor clergyman, as also, to two or three influential rectors in this city and Brooklyn. The case was one to be immediately acted

upon. From the Bishop he received \$100, expressing his thanks that the case had been called to his attention, while from the rectors the gentleman received long letters of advice as to the way the case should be disposed of. Another gentleman, formerly one of the most prominent citizens in New York, told the following: He observed the Bishop one day wearing a shabby overcoat, altogether unsuited to a man in his position. Not long after he learned that the Bishop had given his best overcoat to a poor clergyman who had come along, and hence the result of carrying out the command: "Let him that hath two coats," etc.

"Another characteristic," said one in a note to the writer, who had known the Bishop intimately through his entire episcopate, "remarkable especially in one occupying the most conspicuous bishopric of the American Church, was his utter unconcern for the pomp and circumstance of office, and his simplicity in bearing its honors and discharging its duties. This simplicity distinguished his whole private and domestic and social life. It was always blended with dignity and grace."

As to his private character, it was without a stain. It was so pure and unblemished as to leave no place for so much as the whisperings of the evil-minded. In this, as in so many other things, the Bishop was a bright example to his flock, at the same time following carefully and consistently as any could hope to do, the example of Him who said of Himself: "The prince of this world cometh and findeth nothing in me."

Bishop Potter was twice married his first wife being a Miss Tomlinson, of Schenectady, whom he met while a student at college. His second wife was a Scotch lady, a Miss Pollock, a niece of the poet Pollock, who wrote "The Course of Time." Three of his children, a daughter and two sons—one a physician and the other an army officer—died before their father. Three children survive him—Prof. William Potter, of the University of St. Louis; Mrs. Chauncey, whose husband was a resident of Philadelphia, and Miss Anna Potter.

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#### PERSONAL MENTION.

The address of the Rev. A. Geo. E. Jenner until March 1st will be Crawfordsville, Indiana.  
The address of the Rev. Gilbert R. Underhill after Jan. 1st will be Hammon, Atlantic Co., N. J.  
The Rev. Charles A. Bragdon has accepted the position of general missionary of the diocese of Pittsburgh. His address is Crafton, Allegheny Co., Penn.  
The Rev. F. B. Reazor has resigned the position of assistant to the rector of St. John's parish, Washington, D. C. and accepted a call to the rectorship of St. John's church, Delhi, Delaware Co., N. Y. After Jan. 12th, 1887 he should be addressed at that place.  
The Rev. George H. Buck of Grace church, South

Boston, has accepted an unanimous call to St. James' church, Birmingham, Conn. He will assume the rectorship on February 1st, 1887.

The Rev. William M. Barker, of St. Paul's church, Washington, D. C. has accepted the rectorship of St. Luke's church, Baltimore.

#### OFFICIAL. PROVINCE OF ILLINOIS.

CAIRO, ILL., Dec. 24th, 1886.

The regular meeting of the Provincial Synod of the Province of Illinois was adjourned to be held in St. Mary's School, Knoxville, on January 12th, 1887, at 10:30 A. M.

H. H. CANDEE, Sec.

#### RETREAT FOR CLERGY.

A retreat for clergy will be held in Mount Calvary church and Clergy House, Baltimore, beginning Monday evening, January 17th, and ending Friday morning, January 21st. There will be no expenses. Please address the Rev. Robert H. Paine, 816 N. Eutaw Street, Baltimore, who will gladly arrange for the accommodation of any clergy who wish to attend.

The annual meeting of the Southern Missionary Convocation of the diocese of New York will be held (D. V.) at Trinity chapel, West 25th Street, New York City, on Tuesday, January 11th, 1887. The Holy Communion will be celebrated at 11 A. M. Preacher, the Rev. Thomas R. Harris, rector of St. Paul's church, Morrisania, New York City. Business meeting immediately after the service.

Members of Convocation and others intending to be present are kindly requested to notify the Secretary at once.

CHARLES F. CANEDY,

New Rochelle, December 28, 1886. Secretary.

#### OBITUARY.

GRISWOLD.—Entered into rest on the morning of the 4th Sunday in Advent at Delhi, N. Y., Walter H. Griswold in his 64th year. "Requiescat in pace."

SOUDER.—Entered into Life Dec. 22, 1886. Emily Bliss, wife of the late Edmund A. Souder of Philadelphia.

"Her children rise up and call her blessed."

#### ORDINATIONS.

An interesting ordination service took place on Saturday, Dec. 18th in St. Thomas' church, Hartford, Conn., the Rev. P. H. Whaley, rector. Mr. W. H. Stone was ordained by Bishop Williams to the restricted diaconate. Music was rendered by the vested choir, and the Rev. Dr. Hart of Trinity college preached the sermon. Mr. Stone continues his secular business and is appointed by the Bishop to St. Thomas' church to serve under the rector whom he is to assist in every way that he can.

#### APPEALS.

A FEW scholarships, yielding from one to five 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 duly qualified to administer such trusts.

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

#### THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY.

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

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

REV. WM. S. LANGFORD, D. D.,

General Secretary.

#### MISCELLANEOUS.

WANTED.—By the editor of this journal, a copy of *The Eclectic* for April, 1885.

FOR RENT.—To families who have daughters to educate, two cottages adjoining St. Mary's School, Knoxville, Ill., rent \$1.00 a year each. The climate is very healthy, absolutely free from malaria, drainage perfect. Address the rector.

THE ST. AGNES' GUILD of Calvary church, Chicago, furnish vestments, stoles, embroideries, etc. For estimates, address the Rev. W. H. Moore, 1022 Washington Boulevard.

A LADY desires an engagement as Teacher in a Church Seminary or College. Acquirements, English, French and German languages and literatures; History and Art. University training and experience. Address, K. A. M., THE LIVING CHURCH, Chicago.

#### 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, Faribault, 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. or general information regarding, the Burlington Route can be had upon application to any railroad or steamship agent in the United States or Canada, or to Percival Lowell, General Passenger Agent, Chicago.

The Household.

CALENDAR—JANUARY, 1887.

9. 1st Sunday after Epiphany. White.  
 16. 2nd Sunday after Epiphany. Green.  
 23. 3rd Sunday after Epiphany. Green.  
 25. CONVERSION OF ST. PAUL. White.  
 30. 4th Sunday after Epiphany. Green.

JAN. 6.—The Epiphany commemorates the manifestation of Christ to the Gentiles, represented by the wise men of the East. In the Eastern Church they call it "The Light" from the large numbers of tapers used in the services to symbolize the Light of the world. Of the gifts offered by the wise men, the gold is symbolical of tribute to a King; the frankincense, of adoration to God; and the bitterness of the myrrh symbolizes our Lord's humanity, beholding in Him "a man of sorrows and acquainted with grief."

JAN. 8.—ST. LUCIAN.—A French bishop, who was martyred at Beauvais in 290.

JAN. 13.—ST. HILARY was the bishop of Poitiers, and a champion of the faith in the Arian controversy. He died in 367.

KERIM KLAU'IL.—"THE MERCIFUL SCRIBES."

BY FLAVEL S. MINES.

Around them, so the Moslems say,  
 Two angels guard by night and day  
 To keep all evil thought away,  
 And if a sinful deed is done,  
 Before the setting of the sun,  
 Or e'er they lay them down to sleep,  
 He who the daily sins doth keep  
 Forbears to write, that for the sin  
 The doer may crave grace within.  
 And if the mortal doth repent  
 Before the appointed time is spent,  
*Estig fourillah* (God pardons), then  
 Is the only record of his pen.

And he, who standeth on the right  
 Doth all their better deeds indite  
 Before they can be lost to sight,  
 And if there comes a goodly thought,  
 Or action blest by them is wrought,  
 At once, the angel on the scroll  
 Of Life, the record doth enroll.  
 Hoping that if death should fall  
 Upon them unawares, o'er all  
 The goodness would predominate  
 And earn for them the joys elate  
 Of that life with pleasures laden  
 The fair land, *Jannat al Aden*.

[This is one of the Mahometan beliefs that all the faithful recognize. The *Jannat al Aden* is the paradise gained by those who have done more good than bad in their lives, as recorded by their guardian angels.]

SIN is never at a stay; if we do not retreat from it, we shall advance in it; and the further on we go, the more we have to come back.

THERE are five generations of Austins living at Woodstock, Conn., and these are their names and ages: Benone, 94; John, 74; Paul N., 50; Arthur P., 28; Forrest D., 5.

FUSELI was once discussing with a young and rabid materialist. "Then you assert that I have an immortal soul," said he to Fuseli. "Sir," replied Fuseli, "I asserted nothing of the sort. What I assert is, that I have an immortal soul."

*Disgusted poet* (whose manuscript has been rejected): "I don't believe there is a single spark of literary fire in this whole establishment." *Editor* (gently): "You err, my young friend; that blaze which you now see flickering upon the isinglass of yon stove is produced by burning manuscripts."

"EXCOMMUNICATION by inch of candle"—a form of excommunication in which the offender is allowed time to repent only while a candle burns. From whence is probably taken the idea of the verse:

While the lamp of life holds out to burn,  
 The vilest sinner may return.

A MAN has power given him to shed beauty and pleasure upon the homeliest toil, if he is wise. God has given us imagination not alone to make some poets, but to enable all men to beautify homely things. Heart-varnish will cover up innumerable evils and defects,

In the "Bishops' Bible" (1572) there is a curious reading of Ecclesiastes xi:1. The words, "Cast thy bread upon the waters," are there rendered, "Lay thy bread upon wet faces," as if the verse, read in this way, is an admonition to seek out those who are in want, and whose faces are wet with tears, and relieve them.

*Tramp*: "Won't you help a poor man that lost his family by the Charleston earthquake?" *Housekeeper*: "Why, you are the same man that lost his family last year by the Ohio River floods." *Tramp*: "I know it, mum. I am one of the most unfortunate gentlemen on the face of the earth."

A SECT in England called "Shakers" is likely to come to grief. It was under the management of an eccentric woman called Mrs. Girling, who believed that she was immortal, and an incarnation of the Deity. The poor creature died on the 18th of last November, and with her will probably die all the faith of her followers in her teachings and prophecies. They are said to be plunged into grief and consternation.

THE *Shanghai Courier* translates from a Chinese newspaper the advertisement of a widely-known and respected ink manufacturer as follows: "At the shop Tae Shing ('prosperous in the extreme'), very good ink. Fine! fine! Ancient shop, great-grandfather, grandfather, father, and self, made this ink. Fine and hard, very hard; picked with care, selected with attention. The ink is heavy; so is gold. The eyes of the dragon glitter and dazzle; so does this ink. No one makes like it."

HERE is a story of Carlyle, in which he got decidedly the worst of it. He once began abusing Lord Falkland: "Puir, meeserable creature, what did he ever do to be remembered among men?" "Well," replied Murphy, a brilliant Irish barrister and friend of the sage, "at least he put on a clean shirt to be shot in, which is more than ever you would have done, Carlyle."

GOING out in the car the other day I saw a bright little miss of my acquaintance with a library book in her daintily-gloved hand, and, noticing the title was that of a rather abstruse subject, I said: "Why, my dear, you select very deep literature for your reading; I had no idea you were so studious." She answered: "Oh, is it? Well, I did not know what to get, and so took this, as the cover compared so beautifully with my hat. Did you ever see a more perfect match?"

NOT long ago, near Embulukweza, in Kafir Land, a church was built—the Kafirs are black and their priest is black. On the opening day, a procession, with banners flying, marched three times round the church, the choir singing a processional hymn. Mr. Masiza, the priest, opening the door, declared the church open "in the Name of the Father, and of the Son, and of the Holy Ghost." There was a debt on that church of \$500, and in one afternoon it was cleared off, thus: Offerings—11 head of cattle, 130 sheep, 1 horse; cash, \$65.30, subscriptions, \$140. Mr. Masiza said: "All the people, when they left, were very much pleased." The writer in the *Canadian Missionary* suggests that these good black Christians might send missionaries to teach us the true worship of God.

THE late Charles Francis Adams (as is quite natural) grew a little tired of being introduced about, during his busy career, as "the grandson of John Adams

and the son of the great John Quincy Adams." At a political meeting at which he once spoke, several prominent men observed casually that they had with them that day the son and grandson of a President, and when Mr. Adams was introduced, the chairman of the meeting said: "I am very glad that I can introduce to you to-day the grandson of President John Adams and the son of the great John Quincy Adams." Mr. Adams frowned, smiled, and began his speech by saying: "The fact of my ancestry has been referred to several times during the evening. I am proud of my father and grandfather, but I wish it distinctly understood that I appear before you as myself, and not as the son and grandson of any man." He then went on and made one of his best speeches.

UPON the occasion of an organ performance some years since in South Molton church, Devon, the Rev. T. H. Maitland, for nearly forty years vicar of that town, related the following: "One very warm afternoon in the summer, many years ago, I was preaching the sermon. The congregation, oppressed with the heat, were evidently very drowsy, and as the saying is, 'a pin might have been heard to drop', when all at once a dreadful blast rang through the church. The effect was startling, everyone was roused and stood up to inquire the cause of the unearthly sounds. From the pulpit I observed, in a pew about the middle of the church, a servant trying to take away something from a child of about six or seven years of age. Then I knew what the matter was, for a little parishioner of mine, unknown to the servant in whose charge he was, had concealed a tin trumpet in his tunic and at a favorable opportunity treated us with his first public performance. Another illustration of the ruling passion, for this child has to-day, and at a distance of some years, given us this fine exhibition upon our organ." The "child" above mentioned is now Dr. Walter B. Gilbert, of New York, so well known as a composer of Church music and organist.

Two boys were in a school-room alone together, and exploded some fireworks, contrary to the master's express prohibition. The one boy denied it. The other, Ben Christie, would neither admit nor deny it, and was severely flogged for his obstinacy. When the boys got alone again:

"Why didn't you deny it?" asked the real offender.

"Because there was only we two, and one of us must have lied," said Ben.

"Then why not say I did it?"

"Because you said you didn't, and I would spare the liar."

The boy's heart melted. Ben's moral gallantry subdued him. When school reassembled, the young culprit marched up to the master's desk, and said:

"Please, sir, I cannot bear to be a liar. I let off the squibs." And he burst into tears.

The master's eye glistened on the self-accuser, and the undeserved punishment he had inflicted on the other boy smote his conscience. Before the whole school, hand in hand with the culprit, as if he and the other boy were joined in the confession, the master walked down to where young Christie sat, and said, aloud:

"Ben, Ben, lad, he and I beg your pardon. We are both to blame."

The school was hushed and still, as schools are apt to be when something true and noble is being done—so still

they might almost have heard Ben's big boy tears dropping on his book as he sat enjoying the moral triumph which subdued himself as well as the rest. And when, from want of something else to say, he gently cried: "Master forever!"

the loud shout of the scholars filled the old man's eyes with something behind his spectacles which made him wipe them before he sat down again.—*S. S. Advocate*.

MISSIONARY BOXES.

BY THE WIFE OF A MINNESOTA MISSIONARY.

A good deal has been said, and well said, in these days, about missionary boxes; but still much more might be said about them. If there is any better way of helping a missionary's wife than by sending her a good box, that way has never been heard of by me.

The money the box cost in many instances would not do as much good, for it would be taken for other purposes than for dress and books. Again, it would be a hard matter, if not an impossible one, to get garments cut as accurately and made as neatly as they are cut and made by the ladies whose loving hearts and ready hands prepare the boxes. By their means a respectable appearance is kept up by the missionary's family, which "out West," counts for more than many persons in the East imagine.

A woman who has the honor of being a missionary's wife, has also many cares; she is a person expected to take part in all Church work, and I believe she usually counts it joy to do so. She is to be the family cook, housemaid, nurse and maid of all work. She has to receive callers, and a thousand and one duties constantly demand her attention, and of course her cash account never gives her any fear of burglars. She is often far away from the friends of her youth, and is so for the Saviour's sake to help to do the Church's work.

When a wealthy parish sends a box, it is not alone its money value, (always a great consideration,) but the bright, warm, sympathetic letters sent, which give a new impulse to every holy and strong resolution to do with a braver heart and a stronger hand the work given to the missionary and his wife.

If ever garments are sent which are useless, or in a way which is thoughtless, or if garments sent are not received in a welcome and appreciative spirit, I am happy to say I do not know of the one or the other. Our experience has been far from that. With our children we are a family of eight, and my husband is away taking duty in the mission field half the time at least. I can only say: Blessings on our Woman's Auxiliary which so well and generously prepares the missionary boxes.

THE FIRST SUNDAY AFTER THE EPIPHANY.

BY E. O. P.

The collect which leads this week's devotions is shorter in St. Gregory's Sacramentary than in our Prayer Book translation, and as we have it, the sense of the original is somewhat weakened. It is, however, very practically presented both in this and in the old Latin form, that our heavenly Father compassionately accepts His children's prayers through His dear Son, and that to each He gives the light, knowledge, and strength needed for present duty.

It may be that like the fish which through generations in dark caverns have become eyeless, in long darkness

our souls lose the faculty of seeing, for often the Divine Master answers the prayer for perceiving duty by an education more or less painful, that shall discipline the soul into a condition for receiving light. Doing up to what one already knows, obeying God's laws, acting each moment as under God's eye, one cannot but trust his soul's faculties shall be restored and developed whilst faith has ever its own perpetual epiphany.

Alas, that one does not always know the duty he plainly perceives! Unto the Jew the law was a schoolmaster that should bring him unto Christ. All the splendid ritual of the old ceremonial law, its types and ordinances, met their complete fulfilment in the virgin's Son; in Him all the revelations of prophecy were confirmed, and yet "He came unto His own and His own received Him not," for they did not know Him.

The Magi of the Gospel story were of God prepared to perceive the star that was promised in the East, and watching, they did know what they perceived. But the preparation was by their own tireless watching of stars in their course, by observation of the influences which bind them all in their place, with years of study and patient consideration of the laws which control the heavenly bodies; nay, equally by Divine appointment those very laws themselves. The laborious calculations of a modern astronomer brought him their own reward when his well-directed glass revealed in the far-away regions of space that tremendous balance of certain disturbing forces elsewhere, which is our planet, Neptune. But infinitely greater cause had those early astrologers for rejoicing, when the star of Bethlehem appeared as the reward of devout contemplations upon which hung the epiphany of prophecy.

Nor only upon their contemplations; those Gentile kings must indeed perceive and know that star which shines into their souls, and also must faithfully follow its leading. Wonderful and touching devotion! Full of marvelous picturesqueness too, is that part of our Bible narrative in which we find those holy and humble men of heart journeying over miles of burning sands, attended by the kingly retinue pertaining to their position in life, and with all that paraphernalia of Persian pomp which made the travel yet more laborious, bringing Arabia's gifts and Seba's for worship of the Divine King. What must have been the wonder of those men of so large faith, at not finding Jerusalem astir over the birth of its own mighty Prince! the while their disappointment that the great event was unknown in David's city, in souls so devout and trustful must have given place to rejoicing deeper than it is possible for us to imagine, when, upon leaving Herod, again they saw the star.

The faith of those three wise kings was ever obedient unto the heavenly vision, and following step by step upon the unknown paths in which God was Himself leading them, that faith was in no wise staggered when the star "stood over where the young Child was," and they beheld the Prince of the whole earth, Him Who was of heavenly birth, "in swaddling clothes, and lying in a manger!"

She whom it were a sore injury to faith should we doubt her having been also specially prepared by the mighty power of God for the abode and nurture of her Divine Son—the young virgin of prophecy—expands her faith beyond that of the wise men, into a yet fuller

and sweeter commentary upon to-day's collect. "Be it unto me according unto thy word," was the humble answer of this handmaid of the Lord, to the angel messenger. It was her holy rendering of those other blessed words which tell of angels' service in the heavenly courts: "Thy will be done on earth as it is in heaven."

Like the Magi, let us follow the divine leading; like them fall down before our dear Lord in humble adoration, and offer Him our love and prayers, and sufferings. Like the blessed virgin, we will submit ourselves unto the operation of the Holy Ghost, and the Christ-Child thus new-born into our souls shall Himself be the Great Power in us to fulfil that which He thereby enables us to perceive and know.

### CATHOLICITY.

From the Diocese of Chicago.

Looking back upon the salient features of the Convention, we believe nobody of Christian people ever met and conferred together for three weeks in greater harmony. A good deal is said in popular talk about "high Church," "low Church," and "broad Church." Well, in a certain vague sense there may be such distinctions. But distinctions and divisions are different things; and distinctions may be so indistinct that it is difficult to discover them. There is absolutely no such thing as party lines and the partisan spirit in the Church. All that is changed, and for the better. A large charity, a clear perception of agreements, a purpose to minimize disagreements, a determination to present an unbroken front to the enemy—these are manifest on every hand; and therefore any narrowness (whether it be "broad" narrowness or "high" or "low" narrowness) accomplishes nothing, save to sacrifice its own influence. We do not believe a more homogeneous body of Christians exists in the world. Partisanship is of the past. The air is full of mutual trustfulness. In other words the Church is becoming catholic in spirit as she is in nature and heritage.

This leads on to a remark about the catholic nature of the Church, a subject which attracted large attention in the House of Deputies, and gave occasion for its ablest discussion. It is not without good reason that we repeat the trite remark that the Roman Communion has no right to the exclusive use of the term, and that when persons concede this point they surrender what they have no right to surrender. To be a Catholic is not to be necessarily a Roman Catholic. To be a Catholic is to belong to any branch of the Church which descends from and retains all the essential elements of the Church as she was when she was literally one and undivided. Catholicity at that epoch consisted in the possession of the catholic creeds, the use of the catholic sacraments, the enjoyment of the threefold ministry by actual descent from the Apostles. The relation of other bishops to the see of Rome did not enter into the question. It was not anything more than a point in dispute nor as such was it regarded as of the essence of things. Wherever the Church existed, holding the creeds, and possessing the sacraments and apostolic ministry, there was and there is the Catholic Church. This is the Church to which the creeds bear witness, and in which everyone who says the creed professes his faith. It was this Catholic Church which was planted in the British Isles by the ambassadors of the Apostles. That Church has never

ceased to exist as such. The reform of the sixteenth century did not alter her nature but only her condition. Cutting loose from Rome and purging herself of error, she still retained in their integrity the creeds, the sacrament and the episcopal ministry, and therefore retained her catholic nature. She was the Catholic Church of England. The process of reformation was soon accomplished. It was simply a chapter in her history. Her abiding and indefeasible characteristic was her catholicity. She was the mother of our own Church. The Catholic Church of England in the colonies became the Catholic Church in the independent States, possessing the sacraments and ministry, and holding the creeds. Her name was a matter of some inconvenience, although there was no doubt about her nature. For popular convenience, various titles were given to her, as, for instance, in some portions of the country, she was known for a time as "Protestant Catholic," to distinguish her from others in both directions. In the same way the title "Protestant Episcopal" came to be used in common speech, with purpose to differentiate her from the non-Episcopal Protestant bodies. The name was never formally bestowed by any authority. It came into existence by use, and was adopted by the Church after use had universalized it. But the name did not in any sense destroy or disparage the nature of the Church. She was catholic still. Her accidental name on the title page of her Prayer Book was that, while her inalienable name, which also expressed her unchangeable nature, was solemnly enshrined in the creeds. For many years there has been a growing inclination to disuse, if not to dismiss, a title which does not express her nature. Others who doubted the expediency of any change were free to acknowledge, that, of the two terms, the one on the title page was less venerable, less descriptive, less worthy of permanence, than the one in the creeds. But no persons, whatever their views, have hesitated as to the right and duty of protesting now and always against error, and particularly Roman error. One vigorous method of protest, some have thought, would be accomplished when the Church distinctly asserted her right to a name which would describe her nature, not willing to leave its exclusive use to the Roman Communion. This view has gained wide and general acceptance, and although not formally adopted by the recent Convention, it is universally recognized as certain to be adopted and carried into effect before the lapse of many years.

### ANOTHER VIEW OF "MISSIONS."

BY THE BISHOP OF ALABAMA.

I will say something in regard to "the Missions" which have been held at several localities and within our own Communion. For the present, they seem destined to take regular position as a part of the working machinery of the Church. So long as they consist of extended services in connection with the prescribed order of Church worship, they present no novel feature nor call for comment. They have proved eminently useful, especially in rural districts, where there is a lack of religious privileges. Our Lenten season affords to all our people large opportunities for instruction and special devotion. A well observed Lent never fails to revive a congregation.

But a new order of "Missioners" has

appeared among us, who depart in large measure from the established order of divine service, and rely, in some instances chiefly, upon their own appointed modes and measures. If this is to continue as a permanent department of Church work, I hesitate not to say that it should be put under well selected authority. Unless some limitation is prescribed, there will be poured forth upon the Church a flood of individualism and lawlessness which has no visible bounds. We shall then feel the evil effects of the prevailing system of worship from which we have hitherto been so happily exempted. It is not enough that the sermon shall be addressed to the people, but the prayers will run into exhortations and expostulations, and the hymns, instead of ascending Heavenward in adoration, will drivel into sentimental persuasives to the excited sensibilities of the people. Everything manward, nothing Godward; common prayer and common praise to the Divine Majesty—all *worship* lost! This is the tendency of all extemporaneous worship, especially in a time of excited religious feeling! I cannot for a moment approve of such procedures; I cannot sanction them; much less can I direct them, I utterly repudiate the idea of their supposed utility or necessity. The putting aside the Liturgy on special occasions with the view of exciting special emotion, is a libel upon our worship. I know no man that can offer to God in humble confession, in reverent adoration, and in exalting ascription, such worship as the Liturgy of the Church affords both minister and people. It implies, what is altogether inadmissible, that the Liturgy is an obstacle in the way of religious feeling. It gives occasion to the enemies of the Church—and she has enemies—to speak evil and contempt of her holy ways. Would to God we could key our unstrung hearts up to her exalted tones. Whatever this age may else be, it is not a liturgic age, as may be seen in some of our newly proposed collects.

I took some pains to acquaint myself in person with the modes of procedure at one of these Missions. The regular services of the Church were rendered with usual solemnity. The preaching was far above the average, and adequate under God's blessing to all the good that was effected. But when the Prayer Book and authorized Hymnal were dropped at what was styled "the after-meeting," there was a woful coming down from the dignity and beauty of holy worship. There seemed to be an effort after dramatic effect; it had a sense of its being performed. It struck me that the good accomplished—and there was good accomplished—was, despite these irregular proceedings, and because of the truth fervently proclaimed. It cannot be that the Divine Spirit, without whose quickening influences no abiding good can be wrought in the souls of men, can alone be propitiated in these dramatic proceedings. This part of the service detracted from the solemnity and dignity of the Mission. I left with a painful conviction that worship had degenerated, and I had no heart to return.

And there was no authority for all these proceedings. It is altogether out of our line of action, and we cannot compete with those who have brought these startling measures to their state of unhappy perfection. One of the glories of this Church is that it is a Church of law and order and dignity. There is in this self-asserting age a tendency to intense individualism—

which is a mere euphemism for self-will and lawlessness. This spirit is rampant enough among our people under all the restraints of bit and bridle which we can impose; we cannot safely throw the reins loose upon their necks.

No! brethren, we have a mission—a divine mission—an enduring mission. This Church occupies, under God, her present position in Christendom by her wisdom, her learning, her subordination, her reverence and her unchangeableness. In her holy worship there is not a sentence that is not in good taste, not a word that is not conducive to reverence, humility and charity, nor a prayer that is not after the "manner" in which our Lord taught His disciples to pray. The most enlightened nations rejoice in the light which she reflects from her Lord; and the most barbarous people are being brought through her teachings from darkness into light. Few of our own people know of the extended missions of the Mother Church.

We cannot afford to forfeit the high privilege of working on ever in her line of action. The Christian world cannot do without her conservative health and strength, for she maintains in this earth, what no Christian Communion can claim to maintain so purely and so fully, a primitive faith and worship under apostolic order. And this I say without boasting, for it imposes a weight of responsibility which forever excludes all boasting, and prompts to the largest humility and charity. For a while we shall have to suffer misconstruction and abuse, but when the reaction shall come from the present tension of feeling, verily we shall have our reward. We can calmly await the appointed issue and time. For if any enduring revival comes to the Church it must come in gracious bestowals from the Quickening Spirit, the Lord and Giver of Life. All else is a sham—of the earth, earthy, crowded assemblies, passionate appeals, skillfully rendered music and sentimental prayers and hymns, addressed to men and not to God, may produce a semblance of life—a ghastly semblance at best—but devout supplication, reverent adoration and fervent ascription, coupled with faithful preaching and reverent participation in the holy sacraments of Christ, will enlighten the minds of our people more and more with the light of the everlasting gospel, nourish them with all goodness, and call down the quickening powers of the Holy Ghost.—*Convention Address.*

**LETTERS TO THE EDITOR.**

**THE CHANGE OF NAME.**

*To the Editor of The Living Church:*

I can no longer refrain from expressing my deep satisfaction in the vigorous manner with which you are following up the advantage gained at the recent Church Council in regard to the so-called "change of name." If a vote could have been taken among the audience, I believe the result would have been still more expressive of the great change that has taken place in the minds of thinking Churchmen, within a few years. As long ago as my Confirmation, 25 years since, my reading of Church history, with my innate sense of "the fitness of things," caused me to express my feeling openly and frequently, that our branch of the Catholic Church had a most unfortunate name, and from that time to the present I have not ceased hoping we might adopt a more correct and fitting title. It was, therefore, with deep interest that I listened to the discussion at the late Council. To my surprise and pleasure, I

found that the entire group of ladies and gentlemen by whom I was surrounded, seemed equally interested.

Personally strangers, yet, by a sort of free-masonry, there was almost immediately an interchange of thought—expressions of approval or disapprobation as the discussion proceeded. I was struck by the earnestness of manner and words, conclusively showing previous thought on the subject. Since our return we have spoken to a number of our parishioners, some of whom feel as we do, others, I think, will see it in time. Your pertinent remarks in each paper, and the stirring letters that appear therein from time to time are, I believe, exerting a wide influence that will tell at the next General Council. I have cut out some of them, and sent to friends who seem satisfied with the present name.

I am glad that the "Church Unity" subject is being thoroughly ventilated. I have just been reading the letter on "The Give Up Plan," which is very much to the point.

**A RECTOR'S WIFE.**

*To the Editor of The Living Church:*

The most serious question to my mind, about changing the name of the Church, is in regard to what will become of the vast amount of property now held by the Church under her present name. Nearly all the property held by the Church in Illinois was heretofore conveyed to one of her bishops for the sole use and benefit of the Protestant Episcopal Church of the State, or diocese of Illinois, and their successors in office.

So grave was this question in Illinois in early times, that the Legislature (see private laws of Illinois, 1853, p 482), passed a special remedial act for the relief of the Church, and in the preamble, recites, that certain property in the city of Chicago, (including the cathedral) had been heretofore conveyed to the Right Rev. Philander Chase, Bishop of the "Protestant Episcopal Church" in the diocese of Illinois, or Bishop of Illinois, and also to the Rt. Rev. Henry John Whitehouse, then Bishop of Illinois, for the purpose of erecting a cathedral, church, dwelling-house, school-house, etc., and "whereas" doubts may arise whether the said bishop and other persons before mentioned can well and sufficiently hold and convey said lands and tenements, and whether the successors of the Rt. Rev. Henry John Whitehouse can take and hold the legal title of and to the same, etc. The act then goes on and legalizes all the conveyances, and perpetually vests the title in the same in the bishops and their successors in office, for the sole use and benefit of any religious congregation of "Protestant Episcopalians," and in such persons as shall be in future the successors of the said Bishop of Illinois forever, and in no other person, or persons whatsoever.

Query, Should the next or any subsequent General Convention change the name from Protestant Episcopal to any other name, what is to become of the Church property, and would not a change of name cause continual confusion, not only of Church property, but of churches themselves?

I would like Mr. S. C. Judd of Chicago to answer this question through the columns of THE LIVING CHURCH.

DARIUS KINGSBURY.

**THE NAME OR THE REALITY—WHICH?**

*To the Editor of The Living Church:*

In the discussions which have come to our notice with reference to the pro-

posed change in the name of the Church, the advocates of both sides have made free use of the argument from expediency. So far as my observation and experience go, the argument from expediency, is all on the side of those who favor retaining our present name. St. Paul says: "all things are lawful for me, but all things are not expedient." We are, without doubt, lawfully entitled to a name that will indicate our catholic and apostolic lineage and principles; but while it would be perfectly lawful for us, thus to dispense with the dear old words, "Protestant Episcopal," (this is wrote sarcastical) would it be expedient? Some say yes, some say no, we think the noes have the best of the argument. It would not, in our opinion, win one convert to our ranks; it would be almost sure to drive from the fold some who are now with us. This, we say, is our opinion. The writer has in his congregation a society of Englishmen. It has been instrumental in winning to the church, not a few, who, previous to its organization knew little about, and cared less for, "her sweet communion" and "heavenly ways." Had the proposition to change the name of the church to "American Catholic," carried at the last General Convention, we know that it would have cost us more than one member. It may be said, these men must be very "weak in the faith," but St. Paul says: "Him that is weak in the faith, receive ye, but not to doubtful disputations." It may be said, again, if the writer would do his duty, these men would know that our Church is Catholic in every thing but name. The writer has preached on the subject again and again. Moreover we make it a point always to correct any one with whom we may be in conversation, who in the use of the term Catholic, misapplies it to the Roman Catholic Church. But the popular use of the term is against us and it will take more than three years to eradicate it. In popular parlance "Catholic" means "Roman Catholic." But of all absurd statements, the most absurd is the statement that the mere assertion, in an official way, that we are the Catholic Church of America, would carry with it such a conviction of the justice of our claims, that the multitudes would flock to our Communion as "doves to the windows." Those who advance this argument, and we have seen it advanced, actually seem to believe that there are people, in considerable numbers, who are only waiting for a Church, calling itself the Catholic Church, to show itself, to throw themselves into its arms, with the cry:

This is the way, I long have sought,  
And mourned because I found it not.

In the language of a somewhat celebrated personage: "We don't believe there ain't no such people."

There is a "Catholic Apostolic Church in England (the Irvingites). There is a "Christian" Church in America (the Campbellites).

It is the reality that men are after. Let us show that we are truly "Catholic and Apostolic" and we can get along without the name a few years longer, and perhaps do just as much good as if we had it.

W. A. W.

Fort Wayne, Ind.

**CONVERSIONS TO THE CHURCH.**

*To the Editor of The Living Church:*

During the past Church year the conversions to the Church of ministers of the denominations are thus classified: Methodist 11, Congregational 4, Roman Catholics 4, Zion Union 4, Baptist 3, Reformed Episcopal 3, Presbyterian 2,

Lutheran 2, Unitarian 1, Campbellite or Christian 1, Unknown 4, total 39. Of these one Reformed Episcopal and two Roman Catholic converts returned to their first love and mother. Last year the number of conversions recorded was only 28. In fact 39 is the largest for years back. This is just one-tenth of the number ordained deacons in the last three years, and one-third nearly of the number ordained deacons last year. As many of our candidates for orders were never ministers of the denominations, and consequently not given on this list, and yet are converts to the Church, fully one-half of all our clergy have come into the Church from without. This is proof of the Church's growth and her position with reference to Christian unity.

A. C. H.

**THAT BABY.**

*To the Editor of The Living Church:*

It might be well if correspondents for the press would seek for "news" from headquarters, rather than from chattering gossips. Referring to the fact that a baby was left in the vestibule of the church of the Annunciation during the service on a Sunday evening, your correspondent states that it was wrapped in an old table cloth; that the rector put upon it one of the choristers' cottas; that it was baptized Albion; that a committee had been appointed to take charge of the child, etc., etc.

It is true that the baby was left in the vestibule of the church, but it was not wrapped in an old table cloth; it was not re-clothed with a chorister's cotta; it was not baptized Albion; nor was a committee appointed to take charge of it.

The whole story is—the baby was left there; it was baptized Alban—and then sent to "The Sheltering Arms" for care and protection.

Your correspondent's story reminds one of the definition of a crab, by one of the students of Professor Agassiz. "A crab," said the student, "is a small red fish, which walks backwards!" To which the Professor replied: "Very good! very good! But it needs a little amendment, as the crab is not a fish, is not red, and does not walk backwards!"

H. G. BATTERSON.

**"THE ROUND WORLD."**

BY THE REV. SAMUEL B. COWDREY.

These words occur frequently in the Psalter, and often the query has come to my mind, as to how it came about that this word "round" came to be used. It seems interesting enough to me to look it up. This word is not found in the Psalms of our Bibles, but is in frequent use in Evening Prayer—see "Cantate Domino," verse 8; also Psalms of the Psalter, xviii:15, xxiv:1, (compass of the world) xciii:2, xcvi:10, and possibly in other places. The Psalter "had been translated into English as early at least at 1530"—Blunt's Ref. of Ch. of Eng., p. 496. It is commonly understood that the knowledge of the form of the earth was made known by Copernicus, 1507-1530. If so, the Church was not slow to adopt the language of science and incorporate it into worship for the people. The Scripture revisionists of James I., however, did not accept the word. Prof. Hiram Mattison, in his high school text book on astronomy, says: "The first astronomers were shepherds and herdsmen watching their flocks by night." In subdivision 7. he says: "Thales, one of the seven wise men of Greece, was the first regular teacher of astronomy, B. C. 600. The next was Anaximander, a di-

sicle of Thales, who succeeded him as head of the school at Miletus B. C. 548. He asserted the true figure of the earth and seems to have had some idea of its daily rotation; and in a note he adds: "Anaximander is supposed to have been the first who constructed globes and maps." In subdivision 8, Prof. Mattison says: "Pythagoras, another Greek philosopher, who founded the school of Croton B. C. 500, greatly enlarged the science;" and adds in a note: "It was Pythagoras, says Smyth, who taught in fact the system which now immortalizes the name of Copernicus." In Greek learning, therefore, we have "the round world," more than 2000 years before the Psalter was translated into English. "With the exception of astronomy, modern science, as we know it, is almost wholly the creation of the 19th century"—"Our Country," p. 4.

Greek was taught in the universities of England, early in the 16th century. It came from Athens to Florence, thence to Oxford. The new learning introduced by John Calet and others found in Cardinal Wolsey a strenuous supporter, and Oxford learned Greek in spite of its teeth"—Blunt's Ref. of the Ch. of Eng., p. 65. "England had advanced farther in the path of modern civilization than any other country"—Epochs of History, Seebohm, p. 48. "They knew that the earth is a globe"—Seebohm, p. 227. "Copernicus had not cared to make his thoughts known while living. The great truth he had to tell was contrary to the teaching of the Church of Rome, and he was a devoted Churchman. He died immediately on the printing of his book 1543"—Seebohm, p. 232.

"The version used in the Psalter is the old version of the Bible, that of Tyndale and Coverdale and Rogers, revised by Cranmer, 1539. At the revision of 1661, the old Psalter was not altered"—Proctor, p. 216.

The evangelical prophet, Isaiah, appears to have known something about "the round world." "It is he that sitteth upon the circle of the earth," xl:22; the word "circle" here meaning arch. Solomon in his wise proverbs taught the youth of his day the same first principles of this science. "He set a compass upon the face of the depth," viii:27; here "compass" meaning circle, sphere. In both these latter instances the context refers to the earth and its foundations—the manner and form of its creation—so that we may imagine David with his young son upon his knee, teaching Solomon about "the round world" more than 1000 B. C.

The sum of my thesis is this: That in the reformation in the Church of England the reformers chose their words to agree with the science of the day, and with that of the new learning from the East, but they also found that these words agreed with and were of use in Scripture, long before the days of even the Greek teachers. "One generation passeth away and another generation cometh, but the earth abideth forever," Eccl. i:4.

#### JOHN WESLEY'S OPINION ON LEAVING THE CHURCH.

The following extracts from "The Works of the Rev. John Wesley, M. A., some time Fellow of Lincoln College, Oxford," (Third Edition, with the last corrections of the author. 14 vols. London, 1829), will show what were the opinions of the founder of the Wesleyan connexion on this subject:

June 17, 1746. "I dare not renounce communion with the Church of England. As a minister, I teach her doctrine; I use her offices; I conform to her rubrics; I suffer reproach for my attachment to her."—Vol. viii. p. 444.

June 28, 1755.—Writing to his brother Charles, he said: "Go to Ireland if you think so, and save Ireland. Wherever I have been in England, the societies are more firmly and rationally attached to the Church than ever they were before. I have no fear about this matter. We have not one preacher who either proposed, or desires, or designs (that I know) to separate from the Church at all."—Vol. xii. p. 112.

July 25, 1756.—"After dinner one of our brethren asked if I was ready to go to a meeting. I told him 'I never go to a meeting.' He seemed as much aston-

ished as the old Scot at Newcastle, who left us because we were 'mere Church of England men.'"—Vol. ii. p. 381.

August 26, 1756.—"My brother and I closed the conference by a solemn declaration of our purpose never to separate from the Church, and all our brethren cheerfully concurred therein."—Vol. xiii. p. 305.

June 17, 1767.—(At Athens)—"To this day they have not recovered the loss which they sustained when they left off going to church. It is true they have long been convinced of their mistake, yet the fruit of it still remains; so that there are very few who retain that vigor of spirit which they before enjoyed."—Vol. iii. p. 283.

July 19, 1768.—"We are, in truth, so far from being enemies to the Church, that we are rather bigots to it. I dare not, like Mr. Venn, leave the parish church where I am, to go to an independent meeting. I dare not advise others to go thither rather than to church. I advise all over whom I have any influence, to keep steadily to church."—Vol. iii. p. 337.

About 1774.—"Nineteen years ago we considered the question in our public Conference at Leeds—whether the Methodists ought to separate from the Church; and, after a long and candid inquiry, it was determined *nemine contradicente* [that is "without one dissenting voice"], that it was not expedient for them to separate. The reasons were set down at large, and they stand equally good at this day."—Vol. vii. pp. 175-6.

Jan. 2, 1787. "I went over to Deptford, but it seemed I was got into a den of lions. Most of the leading men of the Society were mad for separating from the Church. I endeavoured to reason with them, but in vain; they had neither good sense nor even good manners left. At length, after meeting the whole Society, I told them, if you are resolved, you may have your service in church hours; but remember, from that time you will see my face no more. This struck deep, and from that hour I have heard no more of separating from the Church."—Vol. iv., p. 357.

May 4, 1789.—In a sermon on Heb. v. 4, Wesley says—"Did we ever appoint you to administer sacraments, to exercise the priestly office? Such a design never entered into our mind, it was the farthest from our thoughts. And if any preacher had taken such a step we should have looked upon it as a palpable breach of this rule, and consequently as a recantation of our connexion. . . . And in doing it you renounce the first principle of Methodism, which was wholly and solely to preach the Gospel. . . . I wish all of you who are vulgarly called Methodists would seriously consider what has been said and particularly you whom God hath commissioned to call sinners to repentance. It does by no means follow from hence, that ye are commissioned to baptize or to administer the Lord's Supper. Ye never dreamed of this for ten or twenty years after ye began to preach. Ye did not then, like Korah, Dathan, and Abiram, 'seek the priesthood also.' Ye knew 'No man taketh this honor unto himself, but he that is called of God as was Aaron.' Oh, contain yourselves within your own bounds! be content with preaching the Gospel. . . . Ye yourselves were at first called in the Church of England; and, though ye have, and will have, a thousand temptations to leave it, and set up for yourselves, regard them not. Be Church of England men still."—Vol. vii. pp. 277-280.

March, 1791. "Being asked whether he desired, in case of his removal, that any or all the preachers should be convened, he answered: 'No, by no means; let all things remain as concluded at the last Conference.' [At Bristol in 1790. It did not alter the decision of the Conference held in the preceding year. See No. 27.] Soon after he was observed to change for death. . . . His lips being again wet, he repeated his usual grace: 'We thank Thee, O Lord, for these and all Thy mercies; Bless the Church and King, and grant us truth and peace through Christ our Lord.' [These were almost the last connected words he was able to utter; he died on the following day, March 2, 1791.]"—Hampson's Life of Wesley, vol. iii. pp. 216-18.

#### OPINIONS OF THE PRESS.

The (N. C.) Church Messenger.

BEHIND AGAIN.—It is now announced that the "Roman" Church has erected, in this land, the diocese of Washington. The American Church might have had it, and ought to have had it. It matters a great deal. We are the only Church that can claim to be truly native. The Roman Church is Italian, in name and nature. We can make various claims to being, in compass and fact, a National Church. Among them ought to have been that we had a see designated by the National Capital. The next best thing is the diocese of Columbia. But we are afraid our Methodist brethren will get that, while we are making up our mind as to whether we are the Church in the United States—or the "P. E!"

New York Evening Post.

PULPIT POLITICS.—The fate of two clergymen who joined the Henry George movement in the late campaign has not been of a kind to establish this variety of sensational preaching as a paying investment. One of the reverend doctors has been obliged to apologize to his church for his conduct, and to say that as he meant well he hoped his parishioners would forgive him. This apology was made necessary by threats of withdrawals from the church of such importance that they were likely to seriously diminish its income. The other reverend doctor has been summoned to Rome to explain his conduct and utterances to the Pope, he having already published a card putting the responsibility for some of his most objectionable utterances upon a newspaper reporter.

The Church Record.

THEN AND NOW.—It seems strange, as we look back over the days gone by, and their dead and buried controversies, to note that the General Convention was opened with a full choral service, without a shadow of a protest. And yet there are men still living, ay possibly members of Convention then and now, who can remember that a vested choir and choral service destroyed Dr. Hawk's opportunity for becoming a bishop. That charge, not disputed, was a barrier that his friends could not surmount. Verily, *tempora mutant*, and in this particular the change is mainly for the better. Certainly the intensity of feeling concerning this matter was too great an expenditure of force for the value of the matter opposed. We look back now and wonder over the intensity of those olden controversies and those things with which they concerned themselves.

The Diocese of Chicago.

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

The Catholic Review (Roman.)

CHRISTIAN UNITY.—The distinctive principles of the various sects are either essential or they are not. Evidently they have been considered essential, else why separate on account of them? But suppose they all agree to waive what is peculiar to each, what have they left? And how would they agree upon a common basis? There must, of course, be a convention, and the platform would have to be decided by a majority. But what would they have gained by the decision of a majority? Would they

have secured a sound and permanent and secure basis of union for all Christians? Not at all. They would not have satisfied the minority, nor would they have established any right to dictate to those who had not voluntarily joined the convention. The Church is not a voluntary association for religious purposes. The faith of the Church is not a platform constructed by human ingenuity. It is a revelation—a divine deposit of truth, definite, fixed and imperative, in the keeping of the Church, which is the pillar and ground of the truth, handed down from the beginning and demanding the homage and assent of every human being. You may speculate forever and amuse yourselves with plausible schemes of Christian union, of comprehensive solidarity, but all experience proves that your efforts will be abortive. There is absolutely no organic Christian union outside the old historic Church which has the promise of its Holy Founder that the gates of hell shall never prevail against it.

The N. Y. Evening Post.

INGERSOLL AS A PHILANTHROPIST.—Col. Bob Ingersoll took up the labor problem in a lecture Sunday night and remarked, among other things, if correctly reported, that: "There is something wrong in every government where they who do the most have the least; where idleness is burdened with wealth and industry pinched with famine; where honesty wears rags and rascality a robe; where the loving and tender eat a crust, and where the infamous sit at banquets." We think it very likely this is true. There is a fearful amount of wrong in the world in every direction. But we did not need an orator of Col. Ingersoll's powers to tell us this. Dennis Kearney could do it, and, indeed, did it. What we need to know is what is this wrong, and how we are to cure it. By what legislative process can we give honesty proper clothing, and take the robes away from rascality, give the loving and tender good square meals and put the infamous on short commons? The country is swarming with orators and writers telling us "there is a wrong somewhere" or else Jones and Brown would not be so short of money, and Smith and Black would not have so much. We respectfully submit that we have had enough of this talk, and it works infinite mischief. What we need now is workable plans of preventing poverty and failure in life.

The Church Union Gazette (Eng.)

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

#### HINTS FOR HOUSEWIVES.

STOVE POLISH.—Take of pulverized black lead one pound, turpentine one gill, sugar one ounce and water one gill. Apply when the stove is entirely cold. This is the recipe used by stove builders.

EMBROIDERED SHAWL-STRAP.—A band of ecru Congress canvas three inches and a half wide is used for the band of this shawl strap; this band is made twelve inches long for an ordinary shawl, but may be made longer. A strip an inch in width and seven inches

and a half long forms the handle. The canvas is embroidered in cross stitch with twisted embroidery silk in two shades of red. The canvas bands are stiffly interlined with linen duck, and are lined with red satin ribbon, which is rolled at the edges to form a binding a quarter of an inch wide. Two leather straps and buckles are attached to the wide band.

**TURKEY SALMI.**—Cut bits of cold turkey, either light or dark meat, into pieces not more than an inch square, with a sharp knife. Add to this remnants of the stuffing and giblets. Put the bones, bits of skin and gristle on the stove in enough cold water to cover them, and let them simmer gently until the liquid is reduced one-half. Cool, and skim off the grease, and heat a cup of the gravy to boiling. Thicken with browned flour, season with sweet herbs, chopped parsley and a little onion, stir in the minced turkey and three hard boiled eggs sliced. Let it remain over the fire until smoking hot. Serve in a platter, and surround with small triangles of bread fried light brown in nice dripping.

A PRETTY letter-receiver or photograph-holder may be made as follows: Purchase three Japanese folding fans in harmonizing colors, (take those with loosened rivets, as they will better suit your purpose); loosen the sticks and spread them out to their fullest extent. Gather the paper end as closely as possible, reversing the order of things, and securely fasten on a circle of pasteboard about four inches across and put in the back. With a strand of coarse silk tie the outer stick of each fan, just below the paper, to that of the next fan to prevent their slipping out of place from the complete circle of sticks that should be presented. Run narrow ribbon through the holes at the ends of the sticks which form the outer circle of the letter-receiver or photograph holder. Just below run in and out, keeping smooth and flat meanwhile, an inch-wide satin ribbon. Form a pretty rosette or pompon for the centre, to conceal the pasteboard and joining of the fans. Favors from the german or euchre parties can be slipped in between the sticks, or any little odds and ends that are improved by hanging.

**ELLEN TERRY FASCINATOR.**—Materials.—Four ounces of Saxony and two of Germantown of same shade; crochet hook.

Make a chain of 27 stitches, one long crochet stitch in sixth chain (a), one chain, miss one stitch, one long crochet in next stitch. Repeat from (a) to end of chain.

**Second row.**—Four chain, one long crochet in second long crochet of last row (b), one chain, miss one stitch, one long crochet in next long crochet stitch. Repeat from (b) to end of row.

**Third and fourth rows.**—Like second.

**Fifth row.**—Four chain, one long crochet stitch in first long crochet stitch of last row. Repeat from (a) in second row. You will now find that in this row you have one loop more. Continue to increase in every fourth row one loop until you have 24 loops in the row. From here work about 30 inches, all straight, then narrow as you widened on other side.

With the Saxony cover the entire surface by working in short crochet stitch and 15 chain stitches very loosely in each loop. Crochet the back together for about ten inches in length. Finish with bows of ribbon.

**A Still Further Reduction in Florida Rates.**

Land-seekers, Tourists, and others, all will be gratified to learn of the still cheaper rates being made by the "Monon Route" to Florida and the South in general. It would seem that this popular route insists on offering the public every advantage that its vast system can command, to merit the esteem in which it is held by the traveling public. In connection with their new "Fast Mail" trains they now offer round trip tickets to the Winter Cities Resorts, and points of interest in the South at a greatly reduced rate. These also include a trip to the Mammoth Cave, to which point the branch railroad has just been completed. For particulars, call on, or write to E. O. McCormick, General Passenger Agent of the Monon Route, No. 183 Dearborn St., Chicago, Ill.

**For an Irritated Throat,**

Cough or Cold. "Brown's Bronchial Troches" are offered with the fullest confidence in their efficacy.

We would call attention to the advertisement of the Morgan Park Military Academy, which may be found on another page. This is exactly what it professes to be, a Christian family school for boys, where they are thoroughly educated, carefully trained, mentally, morally, and physically. It is well appointed and admirably located, and we can thoroughly commend it to the patronage of our readers.

**A Brilliant Idea.**

To thoroughly appreciate the new latent beauty of your silverware you must use Electro-Silicon the famous silver polish which produces a most exquisite brilliancy without scratching or defacing the finest surface. It costs nothing for a sample. Send your address to The Electro Silicon Co., 72 John St., New York, and receive one by return post and satisfy yourself. In household use 20 years. When purchasing see that full name Electro-Silicon appears on each box and take no other if you value your ware. Insist upon having the genuine.

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

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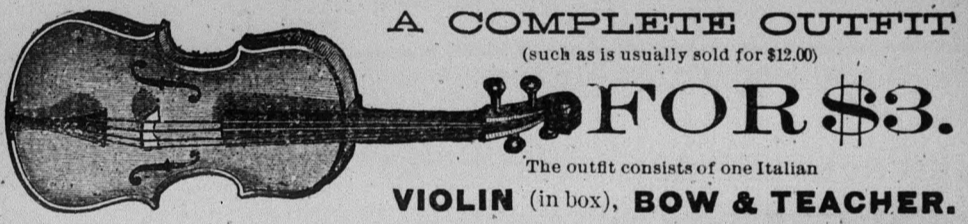
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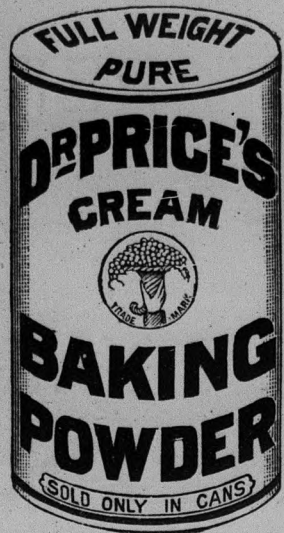
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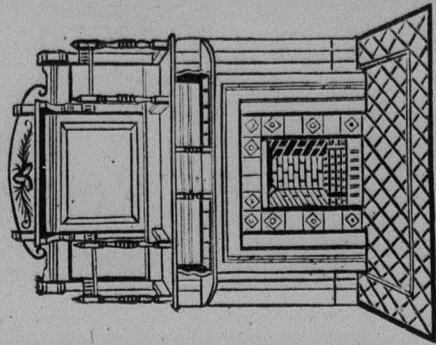
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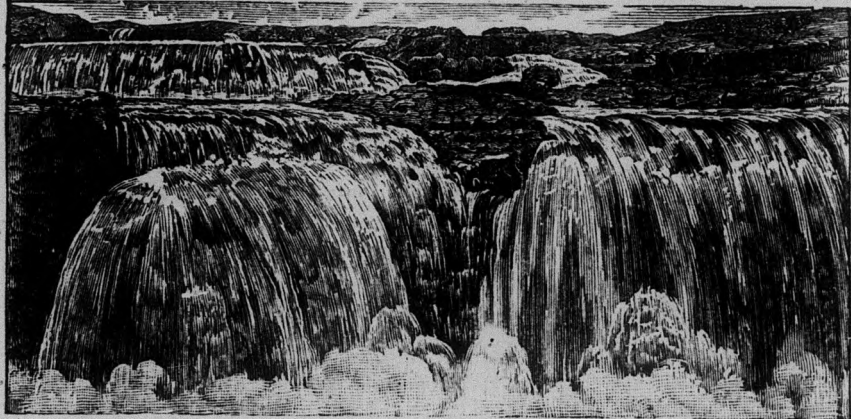
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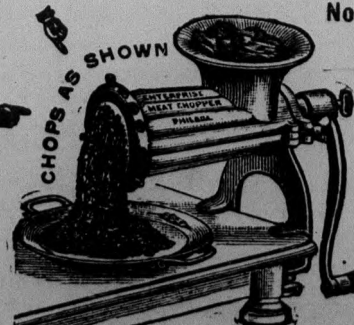
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