

The Living Church.

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

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WHOLE No. 59.

CATHEDRAL CONSECRATION.

A Grand Service and a Great Banquet.

Correspondence of the LIVING CHURCH.

Twenty-seven years ago (Dec. 12,) the beautiful Cathedral Church which has just been consecrated in Chicago with imposing ceremonies, was opened by the Rev. Dudley Chase, as the Church of the Atonement. In course of time it came into the possession of Bishop Whitehouse, and under his administration was enlarged and beautified, while it served as his Cathedral; and year after year the Convention of the old diocese of Illinois met within its walls. Bishop Whitehouse bequeathed it to the Diocese, with money to pay a portion of its debt. During Bishop McLaren's brief, but eventful episcopate, all arrears have been paid, and many improvements have been made. The whole edifice, a solid stone structure, has been raised, a beautiful Memorial Altar and reredos have been added, and the whole interior has been renovated and decorated in excellent taste. All this has been done, and the current expenses of maintaining the work have been met, by the free-will offerings of the people. During the greater portion of the time that this church has been used as the Cathedral of the diocese, the Rev. J. H. Knowles has been connected with it, and he has stood by the work through all its varying fortunes with singular fidelity and singleness of purpose. We congratulate him, as well as the Bishop and the Diocese, upon the glorious consummation that was witnessed on Monday last.

There have been few occasions in the history of the Church in the West, that have called out so much enthusiasm and witnessed such a concourse of clergy and people. Nine Bishops were present; Illinois, Indiana, Missouri, Albany, Wisconsin, Iowa, Fond du Lac, Quincy, Michigan. Of the other clergy there were over fifty. Besides those from the other dioceses of Illinois, we noticed the Rev. Dr. Parker, of Racine College, Dr. Van Bokkelen, of Buffalo, Dr. Cole, of Nashotah, G. C. Betts, of St. Louis, A. W. Seabree, F. W. Boyd, and C. L. Mallory, of Wisconsin.

The services included the Litany, the Consecration, and the Holy Communion, the choral portions being splendidly rendered by the well-trained choir of the Cathedral, assisted by the Rev. Wm. B. Morrow, of Peoria, and other visiting clergy. The Memorial Altar was decorated with the most beautiful flowers that our eyes have looked upon for many a day. It is itself a memorial of taste and beauty, and, for its cost, has been pronounced by good judges the most satisfactory work of its kind in America.

The sermon was a masterpiece. The ringing tones of Bishop Doane's voice, and the eloquence of his words will long be remembered by the great congregation that listened to him on that memorable day. The preacher took for his text Heb. viii. 5. "The example and shadow of heavenly things." After an appropriate introduction, he said:

I only ask you to notice the august and immemorial authority for dignity and decency in the house of God. For the apostolic argument reaches both ways, and reaches a long way. It places us with Moses on the mount, waiting for the divine instructions about the tabernacles which he was about to build. It takes us to the temple as it stood in the Master's day, with "the greater glory" of "the latter house." And while in both of these we see the copy of the "pattern showed to Moses on the mount," it bids us remember that these are but the shadow and the showing forth, in more reduced proportions and in faint and feeble outline, of the heavenly things: "The temple which the Lord builded, and not man;" the altar of the Lord's mediatorial throne; the perpetual intercession of "the great High Priest forever;" the prostrate adoration of the living creatures and the elders of the two dispensations; the crystal sea of baptism; the seven lamps of the seven-fold gifts of the Spirit; and, in the midst, a "Lamb as it had been slain." If it seems to any that those great psalms

of procession which we have sung here today, which are psalms of God's possession of this house for His own, seem too grand for use in the consecration of a little mission chapel in the woods, or even in this seemingly cathedral church, I ask you to remember that, in comparison with that old temple, "with its great stones and goodly gifts," in either of its conditions, it is true of every Christian Church, no matter how lowly, that God takes possession of it in a far truer sense than that "house that was called by His name." For as "the least in the kingdom of God," because of his regeneration, his sanctification, the life of God within his soul, is called *greater* than St. John the Baptist, so the glory of these latter houses of God, since they have become the temple of His Christ, because of what is in them, is greater than "the glory of the former." There were the dry parchments of unfulfilled and misunderstood prophecy. Here is the living roll of fulfilled history—the *Word of God*. There was Moses, read with a veil upon the eyes and ears of him who read and them who heard. Here is the Lord Jesus in His gospel "opening the book" at every turn, and opening the ears of our souls, with "this day is this SS. fulfilled in your ears." There was Solomon in all his glory. But the greater than Solomon is here. There the altar sanctified the gift. Here the gift of the Saviour's *re* presented and *re*pleaded body sanctifies the altar. There the priesthood was a prophesy, the altar a type, the sacrifice a symbol, the worship a promise. Here the priesthood is real and unchangeable, in which "the priesthood of the one High Priest forever" *acts*, gives, blesses, pardons, and pleads. Here we have not "an altar," but the altar, toward which all Jewish altars looked, until the cross fulfilled them and established this. Here we have that unbloody sacrifice in which the Lord Himself, in one unending intercession, pleads with the Father for our pardon, the "one Sacrifice for sins forever." Here the worship offered in the prevailing Name is the reality of praise accepted and of answered prayer. We do well, then, to set forth by every outward gift of costly beauty, by every attribute of bodily worship, by every evidence of intensest reverence, by every sign and symbol, liturgical and ritual, of impressive service, and even by the stone sermons of architectural division and proportion, our sense of the greater glory of this latter house, which is the Church of the Living God. For this is the *showing forth* of the heavenly things. It is the shadow which they cast on earth; and the shadow is not the dim outline, the suggested contour, merely, the dim and distant perspective, but it is filled up with the substantial reality of His presence here, in Scriptures, Sacraments, Ministry, and in the gathering members of His body, if they be only two or three, in the midst of whom He is.

The Bishop's description of the Cathedral and the work the Cathedral has to do, must be reserved for another issue of the LIVING CHURCH. We can give here only the grand climax.

A great free church, with constant services, the daily offices, not only, but services broken up and many on every Lord's day; a great free church with "often" eucharists; a great free church with such music as cathedrals have kept alive, in religious anthems, and as cathedrals are rousing to, in congregational chants and hymns; a great free church with such a staff of clergy as fits men unto the work for which they are suited, in the pulpit, among the poor, in the choir, in the schools, in the works of mercy; a great free church to which from time to time clergy and people through the diocese come for spiritual refreshment and help; a great free church where the younger clergy may be fed and helped away from the faults of their youth, whether conceit, or sensationalism, or bitterness, or so-called liberality, or narrowness, or from what the Bishop of Truro calls "the stray, chipped shells of the shore of that vast archaeology called ritual, which he has gotten from what he calls *the use* of the district church to which he has been a semi-attached acolyte, and from the droppings of journalists whom he takes to be divines;" a great free church about which gather, as in old days the shops and houses grouped themselves for safety near the castle or the fortress wall, the educational and charitable houses and organizations of the diocese ruled and helped by the bishop, who knows how they are administered under the clergy, or the sisters, who are under him; a great free church to be, in the admirable words of the morning's act of consecration, "the seat of the episcopate, the centre of the diocese, and the symbol of the unity of the Holy Catholic Church." This is the condensed picture of the cathedral. Who can

call it unpractical, un-American, unmodern, or fail to feel that where it is not there is an empty place of unfulfilled duties and neglected opportunities? Who can fail to see that where it is there is the old, tried, competent machinery for the doing of the Master's work?

The preacher's tribute to the enterprising spirit of the West, was graceful and generous, and we could see that it was heartily enjoyed by the congregation. It is not unnatural that the free, fresh life of the great West, teeming with untold capabilities, should have given birth to the first cathedral of America. It was really to the West from the older eastern civilization the wise men came to worship, and, finding Him, went back far wiser than they had come. It is really from the West that eastern hills at sunset catch a glow of brighter glory than the sunrise gave them. We have long ago come to feel that the color and control of national politics rest with you here. Send back to us two things to influence our ecclesiastical life at the East—the province and the cathedral, established and energized with vitality—and you will have repaid the debt you owe that older portion of the country from which your life, physical and spiritual, is derived.

Of the ceremony of Consecration we have not particularly spoken, as it differed but little from the form ordinarily used for the consecration of churches. It was, however, so well and impressively conducted as to seem new. The Rev. Clinton Locke, President of the Standing Committee, read the request for Consecration; Mr. W. F. Whitehouse, the Sentence of Consecration, which was beautifully embossed on parchment.

The Bishop of Illinois was the Celebrant, Bishop Burgess reading the Epistle, and Bishop Wells the Gospel. The music of this portion of the Services was especially fine and very elaborate, being from the works of great composers. We think that perhaps there was more of this than could be appreciated by the ordinary mind, on one occasion, in connection with so much that was beautiful and sublime. The entire services occupied about three hours, and a large portion of the congregation remained until the close.

THE BANQUET.

One of the features of the day that will not soon be forgotten by the hungry participants, was the grand banquet at the Tremont House, given by the generous laymen of Chicago. The bishops and all the clergy were invited, and a few laymen from the city and abroad. The bountiful repast was keenly appreciated, not only for the good things that were served, but also for the evidence of the complete harmony of feeling and interest that prompted it. The principal parishes of the city were represented, as shown by the following list taken from the *Times* report of the

COMMITTEE OF ARRANGEMENTS.

S. G. Taylor, H. W. Fuller, H. F. Fuller, E. H. Sheldon, Hon. S. C. Judd, W. F. Whitehouse, Henry T. Chase, Charles A. Street, J. L. Watson, D. Hubart Hills, S. H. Kerfoot, C. F. Gunther, W. K. Ackerman, C. R. Larrabee, L. B. Otis, John L. Peck, R. L. North, C. Comstock, E. R. P. Shurly, Thomas S. Phillips, D. B. Lyman, Dr. De Laske Miller, A. C. Cameron, Edward Young, L. C. Pardee, H. C. Ranney, E. T. Watkins, F. H. Winston, A. Tracey Lay, William G. Hibbard, J. W. Doane, A. F. Seeberger, Gen. Anson Stager, Edwin Walker, W. M. Tilden, Henry Keep, Emory Cobb, W. S. Johnston, Dr. C. W. Hempstead, Hon. J. K. Edsal, Samuel Powell, Henry Bausher, Jr., Julien S. Rumsey, W. D. Kerfoot, Charles S. Dole, Dr. Robert Hunter, R. S. Tutill, Charles L. Raymond, A. Williams, J. H. Roberts, George Buck, Cecil Barnes.

The roll of honor given above does not, perhaps, include all who materially aided in the generous entertainment; but in it may be found the names of many laymen who have been foremost in all good works of the Church in Chicago.

It was a sight that the country parson may see but once in a life-time! The brilliantly lighted hall, the tables adorned with fruits and flowers, and the solemn procession of sable waiters, laden with the rarest delicacies that a country extending over every zone can produce! It is no wonder that the after-dinner speeches echoed the praises of Chicago, and that "Our Hosts" were applauded with a will!

Some of the speeches were worthy of more than passing mention; especially the response of Bishop McLaren to the toast, "The Bishop of the Diocese." We hope that at no distant day, the LIVING CHURCH may be able to give it entire.

Bishop Talbot spoke for "The Visiting Bishops," in his customary happy style. He pronounced Chicago the creation of the nineteenth century, and drew a vivid picture of the growth of the Church in the West, that could gather so many bishops on the spot where within his memory old Fort Dearborn stood.

Dr. Locke spoke for "The Clergy of the Diocese," as only the Nestor of the clergy could speak. He spoke of the work that the clergy of Chicago have done and are doing, to hold in check the tide of evil that surges in a great city like Chicago. He pronounced them a hard working, self-sacrificing class of men, that know a great more about suffering than "abounding." "It does an Eastern clergyman good to bring him out here. It expands his lungs, expands his heart, expands his theology; he is a great deal broader man after he has lived in Chicago a year or two."

Bishop Burgess responded to the toast, "Our Beloved Church;" taking the place of Bishop Harris who was obliged to leave at an early hour to meet an appointment in his diocese. Though entirely extempore, this speech was one of the happiest of the evening. The Bishop of Quincy is always "at home," and equal to every occasion.

The Rev. Wm. B. Morrow of St. Paul's, Peoria, spoke for "The Visiting Clergy," in place of the Rev. G. C. Butts, of St. Louis, who had been called home. Mr. Morrow spoke of the gratification which all the guests of the day had experienced, not only in witnessing the material magnificence of Chicago, but also in participating in the grand Services at the Cathedral; and gave a tribute of deserved praise to the faithful Canon, under whose loving care such a Service had been developed as could hardly be excelled by Trinity Church New York.

Dr. Holland, the new rector of Trinity church, was called out, and his expressions of appreciation of Chicago enterprise, were received with just favor and applause.

The Hon. Judge Drummond spoke for "The Laity of the Diocese,"—an earnest plea for honest work and loyal service. It was good for all hearts to hear his impressive words, exhorting clergy and laity to mutual forbearance and helpfulness. The whole American Church will endorse his sentiments, that "wherever there is a church debt it should be discharged," and that "we should not build churches larger and more gorgeous than we are able to pay for."

"The Future of the Cathedral" was first responded to by Bishop Doane. In the course of his remarks he read a letter from a distinguished priest of his diocese, acknowledging that he had been tardy in appreciating the work and mission of the Cathedral, and pledging for the future his cordial co-operation. Canon Knowles followed with a speech full of enthusiasm and faith. He believed that the future of the Cathedral of Chicago would be all that the laymen of Chicago wanted it to be. They must first appreciate it and want it, and it would be sure to come, in all its historic grandeur and with all needful adaptation to the wants of the age.

"Bishop Whitehouse" was a sentiment to which his son, W. F. Whitehouse, Esq., responded with feeling and eloquence. In all the exercises of the day, from the Sentence of Consecration to the speeches at the banquet, the great Bishop was remembered, and his noble work for Illinois and for the whole Church was honored.

It was assigned to Attorney General Edal to congratulate "Our Hosts," and especially the presiding officer of the banquet, Edwin Walter, Esq., on the admirable management of the enterprise; which

he did with the tact and readiness of one accustomed to State occasions. It now remains for THE LIVING CHURCH to congratulate Illinois, upon having a Cathedral, a Bishop, Clergy and Laity, promised and pledged unto all good works, for Christ and the Church.

News from Other Lands.

Prepared for the LIVING CHURCH.

None too soon the Government has taken measures to check the license of agrarian agitation in Ireland. It may be doubted whether the Government has not displayed an unhappy weakness in not sooner stamping out a conspiracy against social order which threatens a social war. The experience of the past shows that it is only a cruel leniency which permits incendiary appeals to the passions and poverty of the Irish peasantry. Sooner or later stern measures of repression become necessary. It is well to crush out the evil in its inception. Irish agitators only care for sedition so long as it is pleasant and profitable, and visions of the treadmill are sufficient to discourage their zeal and fervour.

Evidently the pastoral of the Bishop of Mechnin, is one of the most notable religious manifestoes of the times. It is issued as a retort to the recent reproof administered by the Pope to the Belgian bishops for their extreme course upon the school question. In his pastoral, the Bishop boldly essays to define the dogma of infallibility, and declares that the Pope is not infallible, except when he judges questions which rest upon the testimony of God; that is, upon revealed truth or revealed law. The bluntness of this utterance but emphasizes the rejection by the bishops of the authority of the Pope, in a matter where hitherto that authority has been unquestioned in the Church.

But the great difficulty is about determining exactly what the Pope *did* do and what he *did not* do. As usual in the Vatican, there was a back-stairs policy going on, while the grand staircase was occupied by the Belgian Bishops. The Pope was saying one thing to the Government, and Cardinal Mira another thing to the Bishops. One thing is certain, no matter which way the cat jumps, the Roman Court will find itself on its feet. It will hedge sufficiently to get clear.

English artists (and indeed all Englishmen of taste) are getting very much excited over the goings on of the Venetian Government about glorious old St. Mark's. They are bent on "restoring" it. They have already spoiled part of it—made it all over bran-new. They have but one idea, to make it "smart," and never seem to think of the "art" associations, and the venerable beauty that every defect even has for the whole artistic world. There has been an indignation meeting in London about it.

Another attempt on the Czar's life shows how venomous is the ulcer eating at the heart of the Russian State. The poor Emperor lies at the point of death, too ill to be told even of the risk her husband has run. Rumors of his abdication are so rife now, that the Emperor's best friends believe them. There is no doubt that he is growing weaker in body and mind, and is a prey to the deepest melancholy. There is a sad record of insanity in his family.

Last Friday week, Mr. David H. Wetmore was buried, formerly a New York merchant. He had reached the age of 81, and it is related of him that when a boy, as he was playing where Fourteenth street now stands, a man, driving a toad of hay, stopped and asked him, which was the way to New York? It is a striking illustration of the growth of the city. We heard the story from a connection of Wetmore. At the same time we heard of an old lady, who remembers when Pearl street, which is a long distance south of the park, was thought to be quite out of town. Maiden Lane is a street or two above Trinity Church. It was the favorite promenade of the Knickerbocker belles.

Church Calendar.

- 1879.
- 12. Friday. Fast.
 - 14. Third Sunday in Advent.
 - 17. Ember Day. Fast.
 - 19. Ember Day. Fast.
 - 20. Ember Day. Fast.
 - 21. Fourth Sunday in Advent.
 - 25. St. Thomas.
 - 25. Christmas Day.
 - 26. St. Stephen. Fast.
 - 27. St. John the Evangelist.
 - 28. Holy Innocents.
 - First Sunday after Christmas.

News from the Churches.

MINNESOTA.—Mrs. Whipple, wife of Bishop Whipple, who has been very sick with typhoid fever, is mending slowly, and great hopes are entertained of her early recovery. The Bishop has had to postpone many of his Visitations in consequence of his wife's illness.

The congregations of All Saints' Church, Northfield, are rapidly on the increase, and the Church is filled, both morning and evening. Northfield is a Congregationalist "stronghold" and the Church has had hard work there; but the present Rector, Rev. A. J. Yeater, (formerly a Presbyterian minister) seems to understand from experience, how to build up the Church in a Calvinistic community.

As far as your Correspondent can learn, great interest is felt here, in behalf of the success of THE LIVING CHURCH. Our Clergy generally, speak highly of it, and seem to think it a "wide-awake" Church paper, and deserving of great success.

SPRINGFIELD.—The vestry of St. John's Church, Decatur, have recently purchased a chapel in the eastern portion of the city. It was built by the Baptist Society some years ago, and occupied as a mission by them until about two years since, when it was abandoned. During this time, a large district has been left entirely unoccupied, no religious services of any kind having been held. The sale to St. John's Church was recently completed, and the chapel has been refitted by the addition of a spacious chancel. It now bears the name of "The House of Prayer," and is a beautiful little church. It was opened for Divine Service on the Second Sunday in Advent. The Sunday School was well attended, thirty-two children being present at the first session. Addresses were made on the occasion, by the Rector of St. John's and the Hon. R. J. Oglesby. At the opening Service a large congregation filled the church. The Service was heartily rendered, and a sermon preached by Rev. W. H. Moore, from Psalm 68: 13.

The work commences under very encouraging circumstances, and promises to be a valuable addition to the Church's strength in Decatur. The Rector of St. John's acts as the Pastor of the House of Prayer, holding Services on Sunday afternoons and Wednesday evenings.

It was with deep concern that we were informed that the absence of the Bishop of this Diocese from the Cathedral Consecration Service at Chicago, on the 10th inst., was occasioned by his being seriously ill with typhoid fever. It will be the prayer of all, that the good Bishop may speedily be restored to health, and enabled to resume the work in his Diocese which he has begun with so much promise and acceptableness.

MARYLAND.—We omitted to mention in the notice contained in our last issue of the Memorial Service recently held in St. Paul's Church, Baltimore, that Bishop Pinkney delivered a glowing tribute to the memory of the late Diocesan; a copy of which was requested by the Convocation, for publication.

Church Work in Erie.

The Young Ladies' Aid Society of St. Paul's Church, Erie, Pennsylvania, held, during the last week, their Loan Exhibition, with most successful results not only as regards the pleasure and interest afforded the community, but pecuniarily also, they having realized a greater sum than they needed for the object directly in view, viz., the completion of the outfit of a Missionary and his family, already, in large part, provided for; thus having a surplus for the needs of the poor, immediately about them. We learn that the sum obtained, clear of expenses, will reach from one hundred to one hundred and twenty five dollars. In view of the fact of the very short time allowed themselves by the ladies, in getting it up, and the really considerable results of their hasty action, it is well that they consider the suggestion of an Annual Loan Exhibition, which, receiving ample time and attention in preparation, and held for a longer period, cannot fail of substantial result in the realization of means for the support of their noble charities. Erie being a point around which clusters more or less of wealth, and having a population in itself, to warrant such an enterprise, we predict success in abundant measure for an Institution of this character. Certainly, this first crude affair would seem to be an indication of what might be effected by more elaborate effort on the part of the ladies of Erie, who never do things by halves, when anything good and

noble is to be accomplished. It would be a pleasure to present, in something of detail, the several objects of interest and value, which in so short a space of time, and as may be said, for the most part, from among themselves, were collected for exhibition. Knowing the value of space to you, we deny ourselves, though we should like to renew the pleasure which a view of them afforded us, by at least an attempted description of them. The room, though small, was admirably arranged, as regards material and color; and the ladies in attendance were obligingly attentive, in showing the various articles of interest and value, (whether from age, beauty, or association,) taking pains to explain the history, and geographical locality from whence they came. Among the objects of attention and attraction, we could not fail to be drawn to a view of the 300 year old Bible; *George's—our George's*—letter; a 200 year old gold watch, which after the manner of the moderns, went on tick, showing that we have not improved in that particular; specimens of china, curious in form, much of it beautiful in design, and rare as to acquisition; and many other things that in very fact are "too numerous to mention." The writer found especial pleasure in the examination of a curious little work of art, which, it is just possible, that the simplicity of his taste, through lack of knowledge in such direction, may have led him to deem a gem. The dimensions of the picture 2 by 4 1/2 inches, could not fail to cause wonder as to the management of space in the presentation of so much of detail. Cattle and woodland and stream and massive bridge, the cattle below quenching their thirst, the group of three or four Highlanders, the valley in perspective, the towering mountains in the distance, the clouds cloud-like in form and graceful, seemingly, in motion; the perfection and delicacy of tracery of the foliage, in that the correctness of tint and color went to make the little painting on porcelain of peculiar interest, aside from its value as to age and association, it having been brought from Europe many years ago, being a creation of the past century. Once a plaything of the children, in her earlier days, the owner has rescued it from ignoble use; and, tastefully framed, it now challenges the admiration of older minds. But I am forgetting the value of space, and will say no more of the loan exhibition, save to renew the suggestion of making it an Annual, that so, in raising money for noble purposes, the Young Ladies Aid Society of St. Paul's, Erie, may blend instruction with interest for the curious, and educate and refine, by the examination and contemplation of the beautiful in art, in whatever form it may be presented.

HAMILTON.
Dec. 6th, 1879.

Church Literature Wanted.

The following letter from the Rev. Dr. Townsend, of Washington, calls for the courteous attention of his brethren every where in the American Church, and each one may consider himself as being personally addressed. It is a very modest request that Mr. Townsend makes, and we trust that it will meet with an abundant response.

MY DEAR BROTHER:

We have a large demand for second-hand Sunday School papers for use in the Colored Mission work in this city and in other missions near and remote. After gathering all I can in my own parish, the demand is for more. The Rev. Dr. Crummell's Colored Mission Work would alone take all I have. Then I have a Colored Mission of my own, numbering about 60 scholars. One parishioner is deeply interested in a Colored Mission in North Carolina; another one in Georgia; still another in a White Mission in Michigan, and in Georgetown, S. C. Grace Mission Church asks all we can spare for them. If you do not already dispose of your second-hand papers, are you willing to ask some one in your parish to collect them for us, and either send to me by mail; or better, perhaps, send directly to some Mission which I will designate, and then report the fact, and the number of papers, to me by postal card?

Assured of your interest in a common cause, and hoping for an early reply.

I am, faithfully yours,
I. L. TOWNSEND,

Rector of the Church of the Incarnation,
1418 Corcoran St. Washington, D. C.,
Dec. 5th, 1879.

The *Globe Democrat*, of St. Louis, says—with regard to the abortive attempt recently made there to establish a congregation of the "Reformed Episcopal Church"—that in addition to three mild-mannered Reporters, two small boys, and one gentleman who came to see his wife home, there were ten ladies at the meeting called by Dr. Cooper of Chicago; and that, after a rather discouraging talk, the proposition to hold a second meeting, was received in silence, and the meeting adjourned *sine die*.

The greatest secession—that of the Roman body from the national Church of England, after the latter had cleansed the Augean stables into which a foreign prince and Bishop had turned the fair places of England and England's Church.

Convocation in Kansas.

(Correspondence of the LIVING CHURCH.)

The (so-called) Convocation of Kansas is co-terminous with the Diocese, is very much like a Diocesan Church Congress, and meets as often as any Rector is disposed to make out a programme, and invite the clergy to his Parish. For the first time in fifteen months, it met on Dec. 2d, 3d and 4th, in Grace Cathedral, Topeka. Besides the Bishop and the Rev. J. F. Walker, Dean of Grace Cathedral, the following clergy were present: Rev. Chas. Reynolds, D. D., Ft. Riley; Rev. A. Beatty, D. D., Lawrence; Rev. T. W. Barry, Leavenworth; Rev. F. O. Osborne, Atchison; Rev. J. H. Lee, Manhattan; Rev. W. Hickcox, Wakefield; Chaplain Woart, U. S. A., Ft. Leavenworth; Rev. R. C. 'Albott, Parsons; Rev. T. H. Burrows, Emporia; Rev. Chas. Holmes, Irving; Rev. W. Horsfalls, Parsons; Rev. J. Newman, Hutchinson; Rev. L. L. Holden, Williamsburg; Rev. Alfred Brown, Rev. H. Safford, and Rev. F. B. Cossitt, of Topeka.

At the opening service, on Tuesday evening, a sermon was preached by the Rev. T. W. Barry, from S. Jude, 3d verse, of which we can say "the trumpet of doctrine gave us no uncertain sound, but rang shrill and clear for the battle."

On Wednesday A. M. the Holy Eucharist was celebrated. The Bishop confirmed Isaac M. Frey, recently a Congregational Minister, who has since been recommended to the Bishop by the Standing Committee, as a Candidate for Holy Orders. The Bishop delivered an Address, in which he enumerated five things essential to the success of a clergyman, viz: Mental ability, holiness of life, prudence, courtesy, and cheerfulness. He also warned the laity of the danger of excessive absorption in business and pleasure.

Able ten minute papers were read as follows:

1. The Prospective Revision of the Prayer Book in the English Church, and its probable influence upon an American Revision; Rev. A. Beatty, D. D.

2. Is a change in the Canons desirable, diminishing the scholarly attainments of candidates for Holy Orders, and proportionately shortening the period of candidacy? Rev. C. Reynolds, D. D.

3. Is a change in the Canons desirable, shortening the period of candidacy for Holy Orders for ministers coming to our Church from other Christian denominations? Rev. J. H. Lee.

4. The proper relations of the Church to other Christian denominations, Rev. Frank O. Osborne. All of these written papers were followed by vigorous extemporaneous discussions by the clergy present.

Extemporaneous discussion was also had upon the topic, "The power of the Laity in the Church, should it be restricted or enlarged?" and upon several rubrical questions.

On Wednesday evening, the Very Reverend J. F. Walker was installed Dean of Grace Cathedral. On Thursday evening there was a missionary meeting, followed by a reception at the residence of the Dean.

During the session of Convocation, the following organizations met for the transaction of business: The Cathedral Chapter adopted statutes, in substance the same as those of Trinity Cathedral, Omaha.

The Standing Committee consented to the consecration of the Rev. John N. Galleher, D. D., Bishop-elect of Louisiana, and Rev. Thomas H. Starkey, D. D., Bishop-elect of Northern New Jersey. They also recommended Rev. Isaac M. Frey to the Bishop, as a candidate for Holy Orders.

The excellent Missionary Board made an appropriation of \$300 each for mission work in Labette and Mitchell Counties.

The Rev. C. H. Canfield, formerly of River Falls, Wis., has taken work at Coffeyville. Rev. F. B. Cossitt, recently of Central New York, has come to the Diocese in search of health, and at present is serving in the capacity of private Secretary to the Bishop. The Rev. O. N. Morrill has resigned his work at Beloit, and left the Diocese. The Rev. F. R. Hollman has temporarily suspended work at Wyandotte, and will hibernate among the orange groves of Florida. The Bishop leaves on Dec. 15th for a ten months' absence in the East.

ATCHISON, KANSAS,
Dec. 6th, 1879.

When we heard that the Rev. Dr. T. A. Starkey had been chosen Bishop of Northern New Jersey, we re-called an event which happened some seventeen years ago. By a blunder on the part of a R. R. official, we were landed in Cleveland, instead of Columbus, Ohio, completely helpless. Possessed of but little brass, we wondered what we should do, but having heard of the Rector of Trinity Church, we sought him: our position was that of a Deacon, but we had no proof of the fact; still we found Trinity Rectory, told our story, had a hearty welcome, a good dinner, and were sent on our way rejoicing. Since that time, we have improved our acquaintance with the Doctor.

At the time of his election he was Rector of St. Paul's Church, Patterson, N. J., of which he had been Rector for some considerable period. He was known to his brethren. He is a man not only of parts, but is warm-hearted, affectionate and con-

siderate. He is a "man of the border." We hope for a wise and good administration of the Diocese under his oversight. He is a cautious man, fair and honest as the day. Northern New Jersey has honored itself in the eyes of the whole Church by its choice. For the new Bishop (elect) we pray for grace and power, and on his Diocese, abundant blessing. Dr. Starkey has reached his 55th year, is in appearance tall, graceful, and dignified, is a Philadelphian by birth; and on no Christian Priest could this great honor be more worthily bestowed.—*Church Chronicle*.

All Around the World.

Compiled for the LIVING CHURCH.

Mr. Delano, late editor of the *London Times*, died on the 25th ult.—The newly revised New Testament will appear early next year; but the Old Testament will not be ready for several years.—Experiments were made the other day, by which it was demonstrated that the telephone is good for two thousand miles; Mr. Robert Parker, Superintendent of the Pennsylvania rail-road being in Nebraska had no difficulty in talking with his wife and friends at Sayre, Pa.—A despatch from Paris on the 5th announces a heavy snow storm there and generally throughout France; in some districts travel was partly impeded.—Money-orders are soon to be exchanged between the United States and France.—Switzerland is suffering from great business depression, and the government is considering the project of beginning great public works to give employment to the suffering laborers.—The worn lance-wood cane carried by Daniel Webster during the last years of his life has been presented to Governor Van Zandt of Rhode Island.—Rich silver mines have recently been discovered at Monjada, Mexico, and people are flocking there by thousands.—The British Consul at Panama reports that india rubber has almost ceased to be an article of export from the Isthmus; all the trees near the coast have been wastefully cut down by the natives, to procure the sap.—The Roman Propaganda has approved the proposal of Cardinal McClosky for the establishment of three new bishoprics in America.—Thomas A. Edison, (says a New York paper), will exhibit his electric light on Christmas day. His perfected instrument uses a platinum burner protected from oxidation by being placed *in vacuo* in a glass bulb; and now comes a western chemist and declares that it is impossible to get true light in this way. Meanwhile, we await the appearance of the light.—Treeless Iowa is being transformed into a fruit-covered country, by a law which remits taxes for five years on every acre of fruit, and for ten years on every acre of fruit trees planted and kept alive. Twenty-five thousand acres of trees have already been planted.—Gen. Grant has been in Chicago again, and had a second edition of his previous welcome.—Secretary Sherman's proposal to purchase \$1,000,000 of the bonds known as 6's of '81 elicited offers of \$1,470,000 at prices ranging from \$106.35 to \$106.37.—The piece of statutory commemorating Lincoln's Emancipation Proclamation, lately presented to Boston, was unveiled on the 6th inst. A feature of the occasion was a poem by Whittier read by a colored pupil in the public schools.—The deaths of the Duke of Portland, of George Crawley—a distinguished English engineer—and of Sir William Boxall of the Royal Academy, are reported from England.—A single English steamer brought to New York on the 6th \$1,200,000 in gold.—A marble monument was erected to the memory of Lincoln's mother, in Spencer county, Indiana, Nov. 27th. At this place was the home of Lincoln, until he reached his twenty-first year.—Prince Bismarck has added a new title to his long list of honors; it is that of *grandfather*. A son of his daughter—the Countess of Kautzan—conferred the degree last week.—Mukhtar Pasha, the Turkish General, has been massacred by Arnauts in Albania.—The publishers of *Scribner's Monthly* issued one hundred and three thousand copies of the December number.—Mr. Holyoake, the celebrated English reformer, now visiting in this country, says Washington is the most beautiful of American cities.—An exchange says that the grasshoppers are sharing in the general revival of business, and appeals to Texas farmers for confirmation of its words.—Real estate has advanced seventy-five per cent. in New York since the first of March, while the advance in general prices since the first of January has been thirty-five per cent.—A competing hotel out west says of another that "it stands without arrival."—The death is announced of the Rev. James Tripp, of Spofforth, England, in the ninety-third year of his age. Cardinal Manning was at one time his curate.—M. Littré, the French Positivist, it is said, is about to return to the Romish Church.—The Chippewa Indians are greatly pleased with their success in raising sorghum.—The revolution in San Domingo has resulted in giving two rival consuls to New York from that republic.—Mr. Gladstone in a speech at the Corn Market, Edinburgh, on the 29th ult., denounced the management of the national finances, and the attitude of the Beaconsfield ministry toward Bulgaria and Roumelia.—It is said that Russian foreign affairs are to be

taken out of the hands of Prince Gortschakoff and entrusted to Prince Walujeff, who is to have the title of Vice Chancellor. Walujeff is believed to be a friend of Germany.—The Roman Bishop Corrigan of New Jersey tells his parishioners that he is not a banker, and that hereafter he will pay no interest on any deposits that may be placed in his hands.—The question whether a colored man may marry a white woman, is to be brought before the United States Supreme Court.—The mill owners at Fall River have decided to add fifteen per cent to the wages of their employes, on and after the first of January.—General Sherman, in his Report to the Secretary of War, strongly urges that the army be increased to at least 25,000 men.—In spite of the arrests, the Irish land-league is assuming large proportions.

The "Vindication" of the Society for the Increase of the Ministry.

In a "Vindication" of this Society which appeared in the supplement to the LIVING CHURCH of Dec. 4th, certain statements made by the Bishops who met at Davenport in September, and re-affirmed in the columns of the *Iowa Churchman* by the Bishop of Iowa, are characterized as "false," "injurious," "unjust," "an assault on the Society, calculated to injure, if not to destroy it;" and "facts and figures" are given which, if this "Vindication" is to be relied on, "utterly discredit" these Episcopal misrepresentations. The Bishops who were present at the Conference are quite able to vindicate themselves from these very plain accusations of falsehood and misrepresentation; but as the bulk of the "Vindication" is simply a personal attack upon the Bishop of Iowa, the Bishop in question will speak for himself.

The Bishop's words are as follows: "The Bishops all felt that it was a great wrong to themselves and their dioceses, as well as to the Church at large, that a Society established for the increase of the Ministry, claiming to be a general institution of the Church, and receiving support in many cases from persons who give simply and solely to aid our Western missionary work, is not contributing one penny for theological education west of the Mississippi, so far as the knowledge of the Bishops present extends."

The Bishop of Iowa in the *Iowa Churchman* of October last, in commenting on the same matter, says:—

"The fact appears in the proceedings of the Conference of Bishops, printed in our last, that the Society practically ignores the claims of half a dozen dioceses unfortunately situated west of the Mississippi."

It will be observed that in both of these statements reference is made simply and only to the present time. The point in question is not what the Society has done in the past, but what it *is now* doing for theological education west of the Mississippi; and this, too, is limited by the words "so far as the knowledge of the Bishops present extends." The Bishop of Iowa, in his allusion to the matter, limits the application of his words to "half a dozen dioceses," the claims of which, he asserts, the Society "practically ignores."

Now these statements are either true, or, as the "Vindication" asserts, "false"—a strong word, and one it were well to use advisedly even when speaking of Bishops. To prove these statements "false," it is only necessary to give the names of beneficiaries of the Society who, being Candidates for Orders of the dioceses of Minnesota, Iowa, Nebraska, Dakota, and Kansas, are now, or rather were on the 24th of September last, receiving aid from the S. I. M. with the knowledge of their respective Bishops, and thus to prove that the claims of these dioceses are not "practically ignored." It would hardly require three columns of the LIVING CHURCH to do this, if it could be done at all. But this simple course of vindicating the Society would not have given the writer of this "Vindication" the opportunity for the personalities and misrepresentations he coveted; and besides, there were no such beneficiaries of the Society within the jurisdictions of the Bishops who met at Davenport, to the best of the Bishops' knowledge or belief.

And what are the "facts and figures" which "utterly discredit" the "false" statements of the Bishop? The assertion that "last year" the Society gave "over \$600,"—two stipends or three, we suppose,—to the work of theological education west of the Mississippi, or, as the Secretary explains it in a letter to the Bishop of Iowa, "to scholars of Minnesota, Missouri, Nebraska, Niobrara, and Texas," and more than one thousand the previous year. We will not pause to compare the scale of appropriations which gives to Connecticut for twenty years at the average rate of \$2500 per annum, and vaunts its appropriation of over \$600 in a year to half a dozen Western dioceses whose increase by immigration during the past year alone exceeds the whole population of Connecticut; but we simply call attention to the fact that appropriations for the "very last year" or the "previous year" were not denied. The Bishops did not meet in Davenport to discuss the needs of their dioceses for "the very last year" or the "year previous." They may or may not have had an infinitesimal portion of the "over \$600 paid from our treasury the very last year," and one

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"The Day is at Hand."

The Advent call is a solemn reminder of another year past, of wasted opportunities, of plans defeated and of hopes deferred. But it has also suggestions of a more inspiring character. It reminds us that the night is far spent, that the day is at hand, and that the dawning of light and victory is nigh.

We never hear the Advent call, without something of the thrill that the soldier feels when the bugle sounds the charge. Of all the meanings that Advent has, this is the most inspiring,—the coming of the Kingdom of Heaven with power; the on-moving of the armies of Christ to possess the enemy's land; the nearer triumph of the Lord's legions, and the sin and darkness that oppress the world.

Whatever may be the true interpretation of those mysterious passages of Holy Writ that refer to a time when faith shall fail in the earth, when Antichrist shall prevail for a season, we believe supremely in the approaching victory of the everlasting righteousness of God: that from the rising of the sun even unto the going down of the same, His Name shall be great among the Gentiles, and that in every place incense shall be offered unto His Name and a pure Offering.

We know that the conflict rages; that the Advent trumpet calls to arms, and warns of danger; at the same time it is the promise of victory, the harbinger of peace, the herald of the dawn. It is no longer the voice of one crying in the wilderness; it is the voice of the risen and ascended Lord, unto whom all power is given in Heaven and earth; and it is echoed by a great multitude whom no man can number, till it girdles the globe.

"The Son of God goes forth to war,
A kingly crown to gain."

and a great army, clad in the panoply of God, sheltered by the shield of Faith, and wielding the sword of the Spirit—bears on the banner of the Cross!

Each Advent should be to the Church a shout of victory and a sign of triumph. It should invigorate the weary hand and stiffen the feeble knees. It should say to fainting hearts, be strong! to doubting souls, be brave! The Captain of our Salvation leads the way, and it is He that has led captivity captive and received gifts for men; yea, for the rebellious also, that the Lord God might dwell among them. And He does dwell among them. He is Emmanuel, God with us. The personal presence and power of the Holy Ghost is His continual abiding. Each Advent summons is His call, each forward movement of the world in Christian civilization is the evidence of His indwelling in the hearts of men.

We are not among those who think the world is waxing worse. The bold assaults of infidelity do not frighten us; the sneers of "science" do not disconcert us; the enormous depravity of sinners does not appal us. These things have all been before, and they are the more startling now only by contrast with the wider prevalence of gospel truth and the enlightenment of the world's conscience by the influence of gospel teaching.

In some sad hour of discouragement and temptation, the Christian may admit that the world stands still, that the everlasting law of spiritual gravitation is suspended. But coming out of the dangers of a faltering faith, and looking up to God's clear sky of promise and prophecy, he renounces the doubt that was born of the hidden things of darkness, and cries out, "Still it moves!"

The night is far spent. The world has rolled on long in misery; and darkness has been upon the face of the great deep. But the Spirit of God is moving upon the waters, and His word has gone out, "Let there be Light;" and light shall be!

It is worth working for, this Advent time and all the time—the enlightening of a world that sits in darkness. And we

may work in hope, as laborers together with God. We may welcome with joy this new rising of the Sun of Righteousness; not only as the Dayspring in our own souls where there are many shadows to be dispelled, but also as the dawning of a better day for our poor humanity.

The day is at hand for the ignorant, toiling millions, that hitherto have had no heritage but work and want. Each generation marks some mitigation of their misery, and the ancient promise of God is fulfilled in the mercy that is shown to thousands of the children of them that fear Him and keep His commandments. The day is at hand for the oppressed, who have invited oppression by indulging in degrading superstitions and the sensuality of an idle life. The voice of one crying in the wilderness, has found them out, and stirred them up to bring forth fruits meet for repentance; and the same voice has made every Herod of oppression to tremble, as it has exposed his sin and shame. The day is at hand for the benighted heathen all over the world. Christian Missionaries are sailing over every sea. Christian civilization is taking root in every clime. Christian literature and laws are crystallizing in every language.

The day is at hand for every one of us, if we will but look to the Eastern hills with eyes of faith. Too long we have stumbled amid shadows and groped in twilight. Too long have we walked in darkness with an unknown God. The Advent means that He has come, that He is here. It means a present Christ. One mighty to save, eternally incarnate, upon the Throne of the universe. Awake, thou that sleepest! Look up, O hesitating soul, for thy salvation is near! Thy help is in the Lord who made heaven and earth, and He that keepeth thee will not slumber or sleep.

A Table of Contents.

We do not publish a "Table of Contents," nor do we consider it worth while for a weekly newspaper to do so. It is a mere waste of valuable space and more valuable time. Readers can see at a glance what is in a paper if it is in proper form, and not locked up in Magazine leaves.

For the sake of calling attention to the variety and extent of what we are giving our readers, we present the following

SYNOPSIS OF NO. 57. Dec. 6.

FOREIGN NOTES.—Spain, Turkey, Italy, France. PERSONAL. COMMENDATIONS. CURRENT LITERATURE. NOTICES. ACKNOWLEDGMENTS. PARAGRAPHS.

EDITORIAL.—Province Card, Advent, A Sad Story, The Coming Province, Persistent Types, Brief Mention, All Around the World, Disasters at Sea, Cathedral Consecration.

COMMUNICATIONS.—Bishop Potter's Commemoration, Roman Catholics in Court, Niobrara, Bishop Quintard in Mississippi, Convocation in Minnesota, The Cathedral in Chicago, Convocation in Kittanning, Pa., Harvest Home in Miss., Advent in Western Michigan.

REPORTS.—Important Report on the Provincial System in full, Grace Church, Detroit, The New Bishop of Louisiana, Secretary Ewart's Address, Advent Appeal, Mission to Deaf Mutes, Society for the Increase of the Ministry.

HOME AND SCHOOL.—Poetry, Our New Vicar, Story of a Paper Carrier, What Answer Shall I Give? Anecdotes.

NEW FROM THE CHURCHES.—Pittsburg, New York, Central New York, Maryland, Illinois, Michigan, Texas, Massachusetts, Mississippi, Iowa, New Jersey, Nova Scotia.

The above we think is a pretty good showing for a paper that has just celebrated its first birth-day! The amount of reading matter was about forty columns, equal to one hundred ordinary book pages. It cost our subscribers four cents each! An average of four persons reading each paper, would make the cost a cent apiece. If Church literature can be furnished any cheaper, we should like to learn how it is done.

THE *Northwestern*, in discussing Dr. Raymond's "high Church" views, says:

"We are 'a church,' and we are weak when, to nervously avoid the semblance of prelacy, we speak of our church as though it were no more by 'divine right' than a fire company or an archery-club. At any rate, this debate settles the question that a man may be a Methodist 'high-Churchman' without 'offense,' and that genuine tolerance must in turn look in two directions."

Pretty near to "prelacy," good brother! Have a care or you will topple over and become a "high Churchman" in reality! It isn't so dreadful a thing after all; but please don't spoil the infinitive by putting in an adverb.

Benedict Arnold.

The name excites a shudder. But we have before us a book* which invites us to divest ourselves of prejudice so far as to give an impartial judgment. The name of the author and the appearance of the book are sufficient to attract one to it, and to give assurance in advance that what is written is worth reading. In the introduction the author says: "I have no desire to change the indignation and resentment felt towards him for his treason. I can neither excuse nor extenuate his guilt. But I wish to make known his patriotic services, his sufferings, heroism, and the wrongs which drove him to desperation, and impelled one of the most heroic men of a heroic age to the perpetration of an unpardonable crime. I wish to introduce one drop of pity into the bitter cup of indignant denunciation which has been so constantly poured upon his head." "If we cannot forgive Arnold, we can and ought to be just to him." The picture of Benedict Arnold the patriot, is first drawn, as Washington and Warren knew him, in the initiatory and desperate struggles of the colonies for freedom. The sad story of his disappointments and wrongs, and final estrangement, disgrace and ruin, is told with truthful fidelity. The coincidence in the names of author and subject do not indicate any family relationship, on account of which the writer might be suspected of partiality or favor. There seems to be no notion but a desire for truth and justice, in this account of a strange and unhappy career. As a biography, it is worthy of a place in American literature; and aside from the personal interest it may have, there is a historic value in it of great importance to the American student. It is such books as these that make the past to live in our imagination, and enable us to fill up the bare skeleton of school book history with the vivid scenes of personal life and individual character. There is much more than Benedict Arnold in this book; the reader will not willingly pass by any chapter of it. The description of the march through the wilderness to Quebec, is one of the best chapters. We do not think the story has ever before been so well told. We are proud that Chicago has made such a contribution to our history and literature as the *Life of Benedict Arnold*.

**The Life of Benedict Arnold. His Patriotism and his Treason.* By Isaac N. Arnold. Jansen, McClurg & Co. Chicago. \$2.50.

THE second meeting of the Northeastern Deanery of Illinois was held at Waukegan on Thursday and Friday of last week. There were in attendance, of the clergy, the Rev. Clinton Locke, D. D., Dean, and the Rev. Messrs. Coolbaugh, (Rector of the Parish), Fleetwood, Knowles, Lytton, Perry, Ritchie, Stewart Smith and Street. The Rev. Dean Sweet, of Freeport, was also present. Evening Prayer was said on Thursday, and the sermon preached by the Rev. A. Ritchie, Rector of the Church of the Ascension, Chicago. On Friday morning there was a Celebration of the Holy Communion, at which the Dean was Celebrant and the Rector acting as Dean. At the subsequent Meeting, a Paper on "Missions" was read by the Rev. Mr. Fleetwood. The next meeting is to be held at Highland Park, in April.

LAST Sunday, Mr. Holland of Trinity Church, Chicago, said, before his sermon that he wished to see the Sunday school, which met every afternoon in the chapel, double its present size within the space of a month, and he also wished the parish, by its contributions, and devotion to every good work, to not only equal, but surpass the sister parishes. The *Inter-Ocean* says "at this evidence of business, wavelets of sound like approving murmurs, rippled through the church."

THE Editor of the *LIVING CHURCH* wishes to acknowledge the receipt of a valuable present. He warns his brother editors against breaking the tenth commandment, when they hear that he has three volumes of the old *Churchman*, dating back to 1850; and six volumes of the *Church Journal*, beginning with the first, in 1852. We notice among the events chronicled, the arrival of Bishop Kip in California (twenty-five years ago, last March), the death of Bishop Wainwright, the loss of the Arctic, etc. The editor of the *Churchman* of that period still survives, and is known to the world of letters as a Shakespearean critic, the Rev. Henry N. Hudson, of Cambridge, Mass.

Brief Mention.

Provinces and Cathedrals seem just now to occupy a large place in the thoughts of American Churchmen. Let us not fail to improve the Advent season in awakening the spirit of zeal and sacrifice which alone can make these institutions a living power.—The re-publication of "Our New Vicar" is receiving many expressions of approval from our readers. There is not a parish in the land that would not be the better for its circulation among the people. Rectors can do no better to strengthen their own hands and to build up their work, than by placing the *LIVING CHURCH* in every family in their cures.—The *Standard of the Cross* says that the new *Guardian* is in appearance, "such as might be printed at any country office." We rather like the clear, strong imprint of our contemporary, and are disposed to stand up for it! But we haven't got through "Family Reading" yet. The same paper, referring to the publishing of the names of the Canadian clergymen who belong to the "C. B. S.," asks, "When shall we have the American list?" It could probably be had for the asking; so far as we know, the members are not ashamed to give their names. The "*Standard*" might easily get into the persecution business, but we doubt if there is much demand for it in the American Church, just now.—The *Advocate of Holiness*, awhile ago said, that a young preacher from Colorado came six hundred miles to attend the Bismark Grove camp meeting, for the express purpose of getting "fully saved." His Creed evidently begins with, "I believe in the Bismark Grove camp meeting!"—At Keokuk, Iowa, so the papers say, a lady was admitted to the bar. She was cordially welcomed by the Judge, and the members afterwards gave her a dinner. Who says that women haven't any "rights," out West?—The *Independent* announces, "No more premiums after Dec. 31, 1879." It has been thirty years coming to this wise conclusion.—The *Baltimore Church News* makes a good point for the observance of the Feasts and Fasts of the Church, from the general observance by sectarians of Thanksgiving Day, in obedience to a civil edict.—It is stated that \$31 taken from Mrs. Meeker, the wife of the murdered agent, has been returned by the Indians. There seems to be some good material among the Utes for making citizens and Christians, if we could only get at it.—Our next number will be a Holiday number, and we mean to send it out all over the country with our Christmas greeting. We shall print a large edition, and orders for specimen copies will be honored in full.—A stranger passing a fashionable church, on which a new spire was being erected, asked how much higher it was to be. "Not much; the congregation don't own very far in that direction."—We are coming near to the blessed Christmas time, and we are making up our list of presents for the dear ones. Down at the Rectory the list is not a very long one, for the purse is very short. Suppose we count the rector and his wife and children on our list! Business is brightening and the Lord has prospered us. But how much does the minister gain by it? Has his salary been increased? Let him feel that he shares in our prosperity, as he is always ready to sympathize with us in sorrow and to help us in time of trouble.—The bicentennial of Christ Church, Hartford, will be celebrated this month.—The clergy in Cincinnati have a clerical Club.—Max Muller recently said: "Though there are one hundred and ten million Brahmins in the world, I do not shrink from declaring that their religion is either dying or dead."—"Is he rich?" asked the tourist. "Yes," replied the sexton, "I guess he is pretty wealthy, at least he never put more than ten cents into the plate Sunday morning."—[Burlington *Hawkeye*.]—Bishop Gillespie has recently been visiting the Prisons and Reform School in his Diocese, and charitable institutions.—The new *Guardian* doesn't make a good impression over in Michigan. The organ of the two Dioceses says: "We know not what its future course may be, but this first number must prove very unsatisfactory to every loyal Churchman."—Too bad that the *LIVING CHURCH* should be the solitary champion!—Send in the subscriptions, Brethren! Don't be afraid of "swamping" us; we will keep up with you if we have to sit up all night. We

have increased our clerical force and are prepared for any emergency!—We publish in this number Bishop Perry's answer to the Vindication of the Society for the Increase of the Ministry, that appeared in our supplement two weeks since. Will the *Episcopal Register* and the *Churchman* which published the "Vindication," please copy?—The *Independent* is "put out" by the following from McClintock & Strong's Cyclopaedia, just published: "Protestant Episcopal Church.—This is the legal title of that portion of the Church of Christ which has its local habitation in the United States of America." We hope McClintock & Strong will survive the wrath of the *Independent*.—We have not heard from Dr. Lorimer since Dr. Parker's note was published. The Baptist papers don't say much about it.

The first number of *The Church Monthly Magazine* has made its appearance, and is made up of sixty-four pages of reading matter, original and selected. It is edited by the Rev. Dr. Watson, late of *The Church Journal*. A good many ventures of this kind have been made in our memory, but none of them have achieved success. The one that has come nearest to it, and most deserves it, is *The Eclectic*, and that is mostly a reprint of articles, which have appeared abroad. It is edited with extraordinary ability, and deserves a much larger circulation than it has acquired.

THE REV. R. JAMISON, an aged Priest at Ship Harbor, Nova Scotia, gives an account of his life-work. He says:

I have been nearly forty years a Missionary on the Eastern shore of the County of Halifax, and at first my travels extended far into the County of Guysborough, eastward. I have lately been instrumental, with God's blessing, in finishing my eighth Church in this extensive Mission, where scarcely one place of worship was to be found when I took charge of it. I am now well worn out by age and labor; but am thankful that I have been instrumental in having erected eight churches along the long-neglected coast of the Eastern shore of Nova Scotia.

All honor to such faithful and honest toilers in the vineyard! Bright will be their reward.

A VERY successful Mission has been in progress in Christ Church, Burlington, Iowa, Rev. F. M. Gregg, Rector. The Bishops of Illinois, Quincy, and Iowa have taken part in it.

THE dropped out word referred to in Bishop Perry's article is "last." In the same article the word "motions" quoted from the "Vindication" should be "motives."

Deaths.

Entered Into Life.

On Monday, Dec. 1, after an illness of two weeks, the Rev. W. S. Speirs, priest, and for the past eighteen months incumbent of St. Andrew's Church, Warsaw, Indiana.

Our departed brother was one of the most faithful, energetic, and yet most humble of Priests. A deeper trust in God none could have had; and he walked among men as one who seemed to realize that "the time is short," and had so learned to number his days as to apply his heart unto wisdom.

The grief of his parishioners is like that of bereaved children; and they are bereaved children—bereaved of the loving, unselfish care and devotion of one who yearned for the welfare of their souls as does a father for the material interests of his sons and daughters. It was for their souls he cared, making the temporalities of the parish of secondary importance.

The remains were taken to Hamilton, Canada, the past and future home of Mrs. Speirs.

At a meeting of the Wardens and Vestrymen of St. Andrew's Church, Warsaw, Indiana, held Dec. 6th, 1879, the following was unanimously adopted, and ordered to be entered upon the Records, and published in the Church papers, and sent to the bereaved family:

It has pleased Almighty God to take out of this world the soul of our beloved and faithful Pastor, the Rev. William S. Speirs, who by his assiduous attention to every duty of his holy Office, and by the gentleness, love and power of his ministrations among us, has endeared himself, not only to every soul within the parish, but also to the entire community of the city. To the parish, this dispensation is a profound grief, and to the city, a public loss; to his family, an irreparable affliction.

We record with heartfelt sorrow this expression of our sense of bereavement, and commend the afflicted parish and family to the loving care of Him who is "too wise to err, and too good to be unkind."

J. J. BARIL,
A. P. COSGROVE,
E. V. LONG,
A. G. WOOD,
J. W. CURTIS,
FREDERICK CLARK,
S. S. BAKER,
Wardens and Vestrymen.

Facts and Fancies from the East.

From our New York Correspondent. The Rev. Dr. Norton, of Louisville, Ky., has had a singular success in preparing sermons suitable for Lay-Readers.

The celebration of Bishop Potter's 25th Anniversary seems to have called the attention of those who walk not with us to the remarkable growth of the Church in this part of the country;

The Italian Mission in this city, to which we have several times referred, is hopeful of being placed upon a better footing in the near future.

Last Sunday afternoon, the Rev. Dr. John Cotton Smith delivered the first of his series of sermons on The New Answer of Christianity to New Difficulties and Doubts.

In our Church book store, the other day, some one asked where Willie—one of the clerks, was.—“Oh,” was the reply, “he is in the basement, putting away ‘The Heavenly Sunshine.’”

We have received the first number of Trinity Church Record, a paper edited by Dr. Dix, and published for the purpose of giving information of the wants and works of that Mother of the Churches.

An anecdote comes to us from Boston, which is worthy of a place. Such is the rush to Trinity Church to hear the Rev. Phillips Brooks, that the doors are kept closed until a certain hour, in order that the pewholders may have some show of having their seats.

There is no Handsomer Book among Holiday Gifts than SONGS OF YESTERDAY.

Elegantly illustrated. Silk Cloth, \$3; Morocco, \$6. The Boston Transcript says: “The volume is magnificently gotten up, and in binding, paper and illustration compares favorably with anything Eastern publishers can show.”

OLD TIME PICTURES and Sheaves of Rhyme. By B. F. Taylor. Illustrated, plain, \$1.50; gilt edges, \$1.75.

THE GRAMMAR OF PAINTING AND ENGRAVING. Translated from the French of Charles Blanc, by Kate Newell Doggett, with nearly fifty illustrative engravings of famous art works.

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Advent.

Watch ye therefore: for ye know not when the Master of the House cometh; at noon, or at midnight, evening, or in the morning.—*St. Mark, xiii, 35.*

It may be in the evening,
When the work of the day is done,
And you have time to sit in the twilight,
And watch the sinking sun;
While the long bright day dies slowly
Over the sea,
And the hour grows quiet and holy
With thoughts of Me.
While you hear the village children
Passing along the street;—
Among those thronging footsteps,
May come the sound of My Feet.
Therefore I tell you, Watch!
Let your door be on the latch
In your home;
It may be at midnight
That I will come!

B. M.

OUR NEW VICAR.

By the late Rev. S. B. MONSELL, LL. D.
Rector of St. Nicholas, Guildford, England.

III.

Just as you said, so has it turned out. The man we dreaded has come. The same post that brought your letter brought also a very kind and considerate one from the Bishop, announcing the appointment, and asking my hospitality for our new Vicar, until the family of the late incumbent could make such arrangements as would suit their own convenience.

It was more than the mere use of my house, (I evidently saw from the tone of his letter) that the Bishop sought for his friend. He wanted to interest me in him and his work, and to secure for him my sympathy. I did our diocesan a wrong when I thought, as I hinted in my last letter, that he knew little of the parish and its necessities. His letter, which was very full, proved that he knew, and I verily believe cared for all such things as much as I did myself.

The Bishop told me that our new Vicar had good private means, which would enable him easily to meet the necessities of a parish so poorly endowed as this is. His lordship said this in his own well-bred courteous way; but somehow or other his words pained me, as if I, who own almost the whole parish, ought to have done a great deal more for it than I have done. He talked also of the opinions and practices of our Vicar, as those which might appear strange to some of our old people here whose prejudices he seemed thoroughly to understand and feel for. And, just as you did in your letter, he bespoke my forbearance with, and kindly interpretation of all that he might see fit to introduce. The whole tone of the letter gave me, I must say, a much higher estimate of bishops in general, and of our own bishop in particular, than I had before.

I confess myself not insensible to such influences from such a quarter. So, what with this and your favorable introduction, our new Vicar came amongst us under the happiest auspices. And certainly he made good use of the vantage ground thus secured him. A nicer fellow I never met. No nonsens about him: so plain and simple, but so refined in his manners. So scholar-like, without one particle of pedantry. So superior, without the least evidence of being conscious that he is so. So thoughtful, yet so cheerful. So playful, yet so earnest. You can well understand the great change for me, who, having had no one for long years in my neighbourhood I cared to talk to, except about tups and turnips, harvests and hounds, had let all my classic lore—so loved of old—drop into disuse. Now I am burningish up my armour, and delight to have a tilt here and there over the old ground. As a companion, and one who will, I am sure, soon ripen into a friend, no one could be more charming.

The Vicar read himself in on Sunday, and preached. We had a large congregation—all open-mouthed and eyed and eared, watching for wonders. There was, however, nothing strange in any way, except that his manner was most devotional, and his sermon most deeply interesting. He had asked me beforehand how the service was usually celebrated in the time of his predecessor; and, except in the matters of reverence and fervour just alluded to, he adhered carefully to the ancient model. He spoke in his sermon of the solemn relation in which he stood to his new flock, the claims they had upon him, and his earnest desire to discharge them faithfully. He said very little about the future, save what we all felt was most needed and most true,—that he hoped we would help each other to be holy, to use life and meet death, as God's children should.

He did not read, but spoke his sermon, simply, fervently, and every one, I am sure, felt and understood what he said. It was, I am disposed to think, almost the first sermon the people ever had heard. Dry old themes, such as a faded old scholar would write, and a formal old man would read, were all they had ever heard before. The living speech of one who talked to them about God and their own souls, face to face, and heart to heart, was indeed a novelty. They are all, however, very silent and perplexed. The old horror of a Pu—, I beg your pardon—of a High Churchman, is still over them, they cannot shake it off; and though no change was made in the ordinary service, still one or

two features of his own private and personal devotion which he might not but strike them.

Whenever the Sacred Name was spoken he bowed his head. Reading the Nicene Creed in the chancel he turned his face toward the table, and at the mention of the Holy Name reverently bowed. It happened to be also our Sacrament Sunday—the first in the month; my wife and I had, for some time past, feeling our own need of it, persuaded our old Vicar to give us at least a monthly communion. Our new Vicar administered the Sacrament to each individual, instead of offering it, as our old friend had done, with the utterance of one sentence, to the whole table. I was astonished at this, seeing how carefully he had endeavoured in other matters both to ascertain and follow the use of his predecessor; and I afterwards inquired how it was that he had not asked me his custom in this particular. "Because," he said, "I feared the answer you would give, and,—as in this matter I could not do otherwise, even once, than as the rubric directs,—I avoided the subject." I must confess I was glad he did, for I never liked our former system—always longing for a personal application of the blessing to my own heart. But what with his sermon, and these few, to them, unintelligible practices, the people were regularly puzzled. Some of them have, I hear, said that they never, even in the dissenting chapel, heard anything that warmed their hearts so much, and did them so much good, as what he said to them on Sunday: and yet, if so, why call him a Puseyite? unless it be for what I have already mentioned, and certain other reverential acts, which they had observed; for at the commencement of each "Gloria" he makes a slight obeisance. These reverential bowings were done so quietly and unobtrusively, that, if we had not been all of us all eyes that day, I do not think they would have been perceived. They were evidently the involuntary movements of his own inward devotion, and done as if they were the habit of his life. Still they were so new here, that men could not discover what they meant, and many, I fear, looked upon them as idolatrous and superstitious.

Thus he came, and thus he went; for the next morning, after a visit to the family at the Vicarage, he left us, and not to return for three months. His curate will come at the close of the week, and, taking up his residence in a farmhouse, where we have found lodgings, will have charge of the parish till the Vicar come into residence. Before our Vicar left us, he explained to me the cause of his delay in coming into residence. First, he would not make any changes in the parish, which might by their sudden contrast with former times give pain to the family of the late Incumbent. Secondly, he does not like to fall in with any practices, even for a short time, which he would not continue—deeming it much safer for all parties that he should begin as he will end. Thirdly, he hopes by the wise teaching and personal holiness of his Curate, of which he has a high estimate, to prepare the minds of people for any change which he may think it right to introduce. All these seem sensible and kindly reasons, which coupled with his unwillingness to close too hastily his ministry where he is, make me content; though I must confess the first feeling was that of great disappointment at the sudden departure of one in whom I had taken such an interest, and the consequent delay of that work of reformation in the parish, of which, though I dread the process, I long for the results.

His generosity to the family of the late Vicar is great. He has requested them to retain the Vicarage for the three months of his absence. Some people, no doubt, will suppose that the delay in his coming arises from its dilapidated condition, and the necessity for extensive repairs. But such is not the case. He does not intend to do anything to his house, until he has made his church what it ought to be, and therefore, except where external repairs are necessary to keep out weather, he will not spend any money at present on the Vicarage. My wife and I have only one great unsolved wonder, and it is this: Why such a man should come down to such a place, and torment himself about a few poor, uneducated people in this remote land,—for I have no doubt that we will give him plenty of trouble and annoyance before he has done with us. He, who in Oxford has such genial society and pursuits, and, in the young collegians who flock to his preaching, such an intelligent, appreciating audience,—why should he ever care to come amongst such a flock as he will find in this parish? Its income can be no inducement; and though its situation is beautiful, and our coast the finest I know, yet these things hardly offer sufficient inducement for such self-sacrifice.

One hint as to a possible cause dropped casually in the course of our conversation when I expressed my wonder at his acceptance of such a living. He loved the country, and especially the sea shore; and he wanted more time for thought and reading than the stirring claims of his Oxford life permit him to enjoy. But deeper even than these, which seemed more like surface reasons, there appeared to lie a longing for a quieter, less ambitious path. For once, speaking with as much congratulation as I could venture to express, about his influ-

ence with the under-graduates, and the good which he might thus widely do, he sighed, admitted the width and importance of the sphere, but also said something about the danger of popularity, and the high price which some men must pay if they would risk it; and how the teacher might possibly drop beneath the level of the taught, if deep holiness and real self-sacrifice did not sustain him. I am a stupid fellow about such things, but somehow I felt as if I understood him, and had got the clue of his life.

At all events, I could not fail to respect one who seemed to be fitting himself for the guidance of others, by disciplining and subduing his own heart. How good it is for a humdrum country squire like myself, to have such high motives put before him, and to be reminded that

"Life may have holier ends than happiness."
Farewell, my dear friend, and, as you say yourself, God have us all in His holy keeping!

[To be continued.]

"What Answer Shall I Give?"

By Rev. B. W. Lowrie.

A Series for the LIVING CHURCH.

XXX.

"Is not your Church very Ritualistic?"

The Church encourages "Ritual" to that degree in which it is found useful for the purpose of decent and reverent worship. All who worship are, in a sense, "ritualists." The sober-minded, brown-clad Quaker is a ritualist, in one sense. His dress, his silence, his shaking of the hands as a signal for closing the meeting, the sitting apart of men and women, the wearing of the hat in the House of Prayer—all this is Ritual.

1.—Our robes. The Minister is an Officer. On all the earth, there is no office of such dignity. He is an Ambassador for Christ, proclaims the message of the Gospel, and conducts the devotions of the faithful. To him belongs the administration of the Sacraments. He stands between the living and the dead. This, then, being the character of his office, shall there not be something to indicate that office in the eyes of others? An official dress denotes official position. It begets respect for that position. The Jewish Priesthood wore vestments in official ministrations. The Judges of the United States Supreme Court wear robes when in the discharge of the duties of their office. Army and Navy officers wear uniforms. Masons, Odd Fellows, Sons of Temperance, Good Templars, have their regalia and robes. Where we see persons clad in the insignia of office, we recognize their position, and show them that respect to which the office is entitled.

"Episcopal clergymen wear robes; Romish clergymen wear robes, therefore, Episcopalians are Roman Catholics." Suppose we apply the same reasoning to other bodies. Thus, the officers of the society of Free Masons wear robes; Romish clergymen wear robes; therefore, Free Masons are Roman Catholics. Or, Free Masons wear robes; Odd Fellows wear robes; therefore, Free Masons are Odd Fellows.

It may surprise some readers to learn that the Church is not so great a stickler for the mint, anise and cummin of ceremonial as may be some supposed. She has, in all her rubrics and canons, not the first syllable requiring the clergy to wear any robes at all. It is a custom only; not a law. 2.—Emblems. "In the early times, Churches were not adorned with pictures or statues; for Christians were at first afraid to have any ornaments of the kind, lest they should fall into idolatry like the heathen. No such thing as images or pictures of our Lord, or of His saints, were known among them; and in their everyday life, instead of the figures of gods, with which the heathens used to adorn their houses, their furniture, their cups, and their seals, the Christians made use of emblems only. Thus, instead of pretending to make a likeness of our Lord's human form, they made a figure of a shepherd carrying a lamb on his shoulders, to signify the Good Shepherd Who gave his life for His sheep. Other ornaments of the same kind were—a dove, signifying the Holy Ghost; a ship, signifying the Church, the ark of salvation, sailing towards heaven; a fish, which was meant to remind them of their having been born again in the water, at their baptism; a lyre, to signify Christian joy; and an anchor, the figure of Christian hope."

The Cross, too, was a very early Christian Emblem. It was used in Christian symbolism hundreds of years before certain Christians became ashamed of it. It is not distinctively a Romish Emblem. Romanists use it; but have we "a mind to go barefoot because Romanists wear shoes and stockings?" The English King who asked that question made a point that is hard to meet. But let us turn to a very different quarter, now.

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are adorned with sacred sentences and pious words; its gables all bear the emblem of salvation."

3.—Doctrine and Edification. In so far as ritual benefits, it is to be encouraged; at the point at which it distracts and harms, it is to be discouraged. All this would appear simple enough. Some ritual there must be. It is the lattice on which the vine may be trained. But how much lattice-work is needful, becomes a question of taste, of experience, of nationality, even, and it may be of individual temperament. So that the Church is wise in trying to reach the medium, and to meet what I may call our average necessities. She has provided a Ritual which, I have no doubt, more nearly suits the temperament of this latitude, and the inherited tastes of our people, than any other would be likely to do. At the same time, she wisely recognizes that Ritual is, in a degree, a matter of growth. She recognizes this in her provision for a change of her modes and methods at sufficiently wide intervals and under due and careful guards.

This leads me, in concluding this chapter, to quote these words of the Bishop of Minnesota: "The Church will advance in the order and beauty of her services as the spiritual life of her people deepens. The ritual must be by authority; it cannot be left to the fancies of the individual, and it must symbolize the doctrines of the Church. With this there is no room for fear."

The Epistles of the Christian Year.

Written for the LIVING CHURCH.

The Epistles of the Christian Year are not taken at random from the Epistles of St. Paul and other of the apostles; they have been selected and put into their several places, just as the Gospels were, with a purpose. Each one in the series though a small portion only of an apostolical writing will be found complete of itself. As a flower, a pedestal, a frieze, a bunch of grapes, is a complete thing, so any single epistle found in the Prayer Book may be viewed as a complete lesson or monograph of religious teaching and Christian doctrine.

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These latter are among the most practical and instructive of all portions of the New Testament. The writer has taken them up, for some time past, as the first among the studies of the morning of each day; and he has had occasion often to thank God for the "wondrous things" he has been taught by them. Going to them, first of all, for the study of Doctrine, he has come from them always with stirring lessons for the daily Christian life. Going to them for Theology, he has invariably come from them with an inspiration for godly life.

We urged the daily study of the Epistles of the Christian Year upon a scholarly and pious friend, not long ago, whose only objection to it was that "they were not sufficiently practical for him; he preferred to begin the day with the Rev. Dr. Blank's meditations on Holy Scriptures!" I am glad St. Paul couldn't hear him! Think of it! The very portions of the New Testament, which were written by the Holy Ghost to reach into and affect the practical every day life of man in all its bearings, set aside and neglected for the lucubrations of the Rev. Dr. Blank!

Scarcely a day will pass without a "find," in the epistle, of some strong, rich subject, which has often proved to be wonderfully apt to the circumstances of the parish or of individuals in the congregation. For these epistles, be it remembered, were letters written to people not of people. They were written by a wonderful preacher, a genius for organization, and the leadership of men; a man of extensive intercourse with men, of strong common sense, and of sublime devotion to the Lord. They were addressed to men and women subject, like ourselves, to sore temptation; whose sorrows, fears, burdens, hopes and joys were not different from yours or mine. There is no trial, no duty, no gladness, no affliction, no Christian experience under the roof of a farm house in New England or the West, in any home in Chicago or New York, which was not felt by these people of Corinth, Philippi, and Crete, to whom the apostle wrote these earnest, tender and effective letters.

G. T. LEB.

—"Roman Catholic writers constantly assert that scepticism is the offspring of Protestantism. But, was Voltaire a Protestant? Was Boyle a Protestant? Were the Encyclopedists? Or Comte? or Renan? or Littré? or Sainte Beuve? or so many of the French literateurs? Or, again, the French School of very advanced materialists?"—*Farrar.*

Nothing is easier than fault-finding. No talent, no self-denial, no brains, no character, are required to set up in the grumbling business. But those who are moved by a genuine desire to do good, have little time for murmuring or complaint.—*Robert West.*

Cuba Missionary Church Guild.

Correspondence of the LIVING CHURCH.

The annual commemoration service of the Cuba Church Missionary Guild was held at Trinity Chapel, New York, on Advent Sunday evening, Nov. 30. The clergy and chorists entered the church singing Hymn 1 as the processional. The Rev. Dr. Swope began Evensong, the Rev. E. A. Edgerton read the lesson, the Rev. Professor Hall of the Gen. Theological Seminary saying the prayers and collects. The Rev. Edward Kenney, upon invitation of the Guild, then delivered the annual sermon, taking as his text, St. John x. 11. "I am the Good Shepherd." The sermon, which occupied one hour in its delivery, was an interesting history of the Mission from the commencement by the Bishops of our Church to the present time, and an earnest exhortation to the Guild to continue in its good work. It was listened to with marked attention by a deeply interested congregation, who contributed most liberally in the offertory, which contained several generous subscriptions from new friends of the work. The Rev. Dean Hoffman, a Warden of the Guild, then gave the Benediction, and the procession returned to the Sacristy, singing Hymn 13. The Rev. Mr. Kenney returns to his work at an early day, having secured the clergyman desired, to take charge under him, of the plantation work on the Island.

Jewish Missions.

The Board of Managers of the Church Society for Promoting Christianity amongst the Jews, met at 26 Bible House, New York, Nov. 28th, the Rev. Dr. Galleher, Bishop-elect of Louisiana, in the chair.

Report was presented from the Society's missionary school, in New York, showing an increase of membership, and giving gratifying evidences of the influence of Christian instruction upon the Jewish children, several of whom are in preparation for Baptism and Confirmation, additionally to those last reported. Interesting proof of the value of this department of the work was given in letters recently received, expressive of their affection for the school, from graduates removed to the West, who are now living as Communicants of the Church.

Reports were presented from the Rev. J. C. Fleischbacker and Mr. Meyer Lenman, the Society's missionaries in New York, giving favorable results of their work in house to house visitation, tract distribution and instruction of inquirers and proselytes.

Work was also reported as begun and under way in fourteen dioceses and two missionary jurisdictions.

The Board appointed, under the nomination of Bishop Robertson, the Rev. J. N. Chesnut, its missionary, in St. Louis, Mo.

Additional Local Secretaries were elected in eleven dioceses on the appointment of their Bishops.

To the Editor of the Living Church:

For some time a conundrum has been puzzling me; and finding no answer to it in my own lucubrations, the next thing, naturally, is to consult one who is expected to know everything and a cause for every practice. The conundrum is not a new one, perhaps, but it is one that needs none the less a satisfactory solution; it is this: Why is it necessary—what is the teaching or the object aimed at—what makes it the common thing, every time that there is any number of the clergy gathered together in a public service—to split and hack the Service into as many pieces as possible? I was lately present at a Missionary meeting where one clergyman began the Service, a second read the psalter, a third the first lesson, a fourth the second lesson, a fifth the Creed, a sixth the prayers, while a seventh gave out the hymn, an eighth preached, a ninth closed with a collect and the Benediction.

It may be that the congregation enjoyed the Services better than I; that is, they may have been glad to know how each was in the habit of comporting himself in the chancel; but to me the Service was more like a grand hodge-podge. There was no harmony, for each voice was attuned differently, and the result was like nine different notes struck at hap-hazard. Our Service is not so long and so wearying that it needs must enlist as many as possible whenever convenient. The trouble is that there is a prevailing notion that at such gatherings each must have a part. Why not, pray, preserve the beauty and effectiveness of such a number of hearty worshippers, by confining the reading of the Service to one or two, and let the rest take the part of saying Amen? ENQUIRER.

To the Editor of the Living Church:

According to an old Almanac, A. D. 1368, the Planet Jupiter was called and written, by the English, "Jubit." Did the elderly School masters, at the time it got through the conservative heads of our ancestors that Jupiter was the proper form and pronunciation, denounce the name as "Modern foppery"? AN OLD SCHOOL MASTER.

—"The first miracle is God; there is a second—man."—*Guisot.*

The Sunday School.

Teachers' Helps.

Fourth Sunday in Advent.

ST. JOHN I, 4, 14-18.

V. 1. "In the beginning," i. e. "In eternity" and so "before the world was" John xvii. 5, also Prov. viii. 23. Not to be used in the sense of at first, which might suggest the idea of a time when the Word was not; Gen. i. 1., there we understand in eternal duration. In the same sense in the Gloria Patri. "As it was in the beginning, is now, and ever shall be." In the same sense read Gen. i. 1.—"Was" in the sense of existence—John viii. 58. "The Word" in Greek Logos; in its primary meaning, word or speech, and so used of God the Son, because as a man utters his mind by the words of his mouth, so does God reveal His will and effect His purpose by His Son. By the word of God were all things at first, Gen. i. And God said. Hence St. Peter, iii. 5. Heb. xi. 3. Ps. xxxiii. 6. All of which is said to be done by the Son. John i. 3, 10. Col. i. 16.

Athenagoras gives as a reason why it is called the Word of God, the following: "But the Son of God is the Word of the Father in thought and working, because by Him and through Him all things exist."

The use of this word by St. John to express the personality of the Son of God is not original with him, but is taken from the Chaldee Paraphrase of the Old Testament, which in the Saviour's time was the current Jewish Scripture. Wherever in the Hebrew text the words Jehovah or Elohim occur, in the Paraphrase the Word of God is substituted. For 2 Sam. xxii. 30, the Paraphrase has "For by Thy Word I will multiply tents and by the Word of God I will subdue." For Gen. i. 27, the Jerusalem Targum reads "And the Word of God created man in His likeness." For Is. xlv. 17, the Paraphrase reads, "Israel shall be saved by the Word of the Lord, etc." Philo, the Jew, called the second God in his system, the Logos of God. Celsus, the Jewish opponent of Origen, acknowledged that the Logos is the Son of God. Hence we see St. John using a well-known term to express the true personality of the Son of God, at the same time guarding the truth by additional statements from any low idea of a mere attribute.

V. 2. "Was with God." This phrase denotes close union so as to be in nature one with God. Jno. xvii. 5. 1 Jno. i. 1, and cannot mean less than the communion of the Divine nature and participation of the Divine Glory and Majesty. And therefore the word was God. "The Same was in the beginning." This phrase is necessary to complete the statement of the position of it within the Godhead. The first proposition states the subject alone, the second declares the distinction of personality between the Word and God absolute, the third expresses the unity and identity of the divine nature and essence. The stress of meaning here is upon "the same." The same Word which was God, was in the beginning with God, Jno. xvii. 5. 2 Sam. xxiii. 2. Ps. xxxiii. 6. Jno. i. 49; xi. 27; vi. 51-62; xvii. 5. Rom. ix. 5. Phil. ii. 6-7. 1 Tim. iii. 16. 1 John v. 20. John v. 26. Nicene Creed; "God of God, Very God of Very God, being of one substance with the Father."

V. 3. All things were made by Him, etc., Col. i. 15; 16; 17. John xvii. 5. Heb. i. 2. 1 Cor. viii. 6. Hebrews xi. 3. 2 Peter iii. 5. Prov. viii. 23. Heb. iii. 4. Rom. xi. 36. All created existence. This is the relation of the Word to the world. In Him and by Him and for Him. The world is here viewed in totality, the life of the world, and the material of the world; by this the doctrines of Dualism and Pantheism are both excluded.

V. 4. In Him was life, etc. St. John v. 26. 1 Jno. v. 11. 1 Jno. i. 2. Col. iii. 3:4. St. Jno. vi. 28. To the physical creation by the Word, there is subjoined by this verse a moral creation. In reality, it is a reason why the Word is the source of life to all creatures, which we paraphrase thus: He is the source of both natural and spiritual life and also of light and knowledge, for all knowledge, purity and happiness arise from the life of the Word which is the only true light to every man.

To have life in Himself is the essential property of the Divine nature. Hence that the Word is very and eternal God follows from the possession of the same nature. Is. iv. 5. Hos. i. 7. Jno. i. 1. Jno. xx. 28. Acts x. 28. 1 Tim. iii. 16. Is. xli. 4. xlv. 6. Rev. i. 8, 17. Is. ix. 6. Rev. i. 8. Heb. i. 3. Jno. v. 23. Phil. ii. 6.

The essential Godhead of the Son being declared in this Scripture, the Faith of the Church in the true humanity of the Word "Was Incarnate by the Holy Ghost, of the Virgin Mary, and was made MAN, is declared in the following: "And the Word was made Flesh." Flesh is for fleshy nature such as man has. The Word was clothed with a human body and sojourned among or in man. This addition of the human nature to the divine nature implies that mystery by which the same person is both Son of God and Son of Man. Matt. i. 16. Luke i. 31. 1 Tim. iii. 16. Gal. iv. 4. Heb. ii. 11. For proof of His manhood see Heb. x. 5, 10. Heb. ii. 14. Matt. xxvi. 38. Matt. v. 2. John

iv. 6. Mark xiv. 33. Luke ii. 52. John xix. 30. Heb. ii. 17. 1 Tim. ii. 5.

Became or "was made" not was, as in the v. 1. The Word was in the beginning; but the pre-existent, eternal Word became flesh. The Word was not converted or changed into flesh, nor simply associated with flesh, but He took humanity into God. God was endued with human nature which He assumed once for all into personal and perpetual union with Himself. The Word henceforth was Christ Jesus, the GOD-MAN, and He continues so for ever, Emmanuel, God in us. For as the soul and body united together make one man, so the Divine and human natures united make one Christ.

He is of One substance with God the Father Almighty. He is God Himself. The Word which was God is made Flesh and dwells among us. God has taken our nature upon Him. God is partaker of flesh and blood, Heb. ii. 14. God is made like unto men in all things sin only excepted. The Eternal Spirit has clothed Himself in flesh. The Immortal God has made Himself subject to death. The Son of Mary is true Man. He is also true God. The Babe in the cradle is the Eternal God. The woman kneeling over Him is Theotokos—the bringer-forth of God. Jesus the Son of Mary is perfect God and perfect Man; this is the Catholic Faith which except a man believe faithfully, he cannot be saved by it. Why did God become Incarnate? Why did God take flesh? 1st. That He might be the Second Adam, the beginning of the new creation of God. He came to be the new head of mankind, making those united to Him, partakers of the Divine nature.

2nd. That He might be a sacrifice for sin; That He might offer His spotless Human nature in satisfaction for all the sins of the world. He came to reconcile God and Man in Himself, and to make these two, One again by His At-One-Ment.

3d. He came to be a teacher of Divine wisdom, a perfect example of human obedience; He came to make to Himself a Church, that by that Church the eternal purposes of love might be known to Heaven and Earth, Eph. iii. 9, 11. He was made Flesh, that all mankind being born into the Church, which is His Body, might be planted in Him, and be nourished and preserved until the time of the restitution of all things; when Satan shall be cast down for ever, and the new heaven and the new earth shall be created as a dwelling-place of everlasting righteousness.

The Tithe.

Correspondence of the LIVING CHURCH.

To the Editor of the Living Church: I was in earnest in saying that I had no "desire to enter into any controversy on the subject" of the tithe, and I am still in the same mind. Courtesy to "L," however, requires a few words in reply to his communication.

I have no hesitation in saying that I find less evidence, if possible, that the Christian law requires a seventh of our time to be devoted to God, than I do that we are required to give Him a tenth of our income. It is claimed that the law of the Ante-Mosaic age required both. We see that the Mosaic law added largely to the requirement. "L," says, truly, that "tithes"—not a tithe—"had been the rule of Jewish giving." How then, if Christianity is an advance on Judaism, can we ignore the more of the latter, and go back to the less of the patriarchal age? In the very nature of the case more must be required of the Christian than was demanded of the Jew. The law of Christ requires not simply a seventh and a tenth, but all.

"The law was a schoolmaster to bring us to Christ." Having come to Him we are His freemen, living under the royal law—"the law of liberty." We are Christ's, and therefore all our time, all our money, all our talents are His; everything we have is to be used continually and exclusively in His service. "To the law and the testimony," says "L." I venture to say that if he will go to these—the New Testament and the writings of the early Fathers—he will find neither law nor testimony making either the patriarchal or the Jewish requirement the measure of the law of Christ in these particulars. "Love is the fulfilling of the law" of Christ. Without it, no offerings, of any measure, are acceptable to God. With it, nothing short of ALL will satisfy him who offers. "To the law and the testimony," brother "L." You will be abundantly repaid for your labor. And, after all, a diligent study of special questions, as they arise, is the only way to get just and well-founded views of truth. We are too apt to adopt popular opinions without taking the trouble to examine them for ourselves. If the discussion now going on in the Church papers shall lead to a thorough and impartial study of "the law and the testimony" in regard to this question of time and means, it will be of great and lasting service; but if it leads only to controversy without study, the sooner it is stopped the better.

If "L." will reflect, he will see that Infant Baptism has no connection with this question of tenths and sevenths.

N. M.

"What is disturbed by a miracle is the mechanical expectation of a recurrence."

Mosley.

Commendations.

During the last few months the LIVING CHURCH has received many expressions of appreciation, among which are the following:

From the Rt. Rev. Wm. E. McLaren, St. T. D., Bishop of Illinois.

"It affords me sincere pleasure to commend THE LIVING CHURCH, and to express my gratification that you have undertaken a weekly paper, at this central city of the vast interior, designed to furnish fresh intelligence as well as to pursue the things which make for peace. I do not doubt your success. Our people will not fail to support so good a paper."

From the Rt. Rev. Alex. Burgess, D. D., Bishop of Quincy.

"The LIVING CHURCH deserves the confidence and encouragement of Church families. Its editorial articles are bright, yet safe. It contains an easy and sufficient summary of Church news. It has matter every week, both original and selected, full of valuable instruction. Its whole make up is churchly, with no omission of old landmarks, and with no introduction of objectionable or disturbing novelties. Its tone is on the very key of loyalty. I look to it as an able assistant against faithless tendencies."

From the Rt. Rev. Geo. F. Seymour, D. D., Bishop of Springfield.

"The LIVING CHURCH, under the sound, judicious, and able management of Rev. Dr. Leffingwell, I can commend as a valuable auxiliary in promoting the spread of God's Kingdom, and eminently useful in the parish and family."

From the Rt. Rev. R. H. Clarkson, D. D., Bishop of Nebraska.

"I am exceedingly pleased with the LIVING CHURCH, and think it every way worthy its name. I welcome to my house no Church paper more heartily, and read none with more pleasure and satisfaction. I would be glad if every Churchman and every Churchwoman in Nebraska subscribed for it, read it, and paid for it."

From the Rt. Rev. E. R. Welles, D. D., Bishop of Wisconsin.

"It will give me pleasure to aid in increasing the circulation of the LIVING CHURCH in the Diocese of Wisconsin. I esteem it a very excellent newspaper, and have frequently commended it to families desiring a Church paper."

From the Rt. Rev. Joseph C. Talbot, D. D., Bishop of Indiana.

"The LIVING CHURCH is always received and read with pleasure. In my opinion it meets what I have long felt to be a want in this Western Church; a paper cheap enough to come within the means of all our people, and at the same time churchly in tone, kindly in spirit, and full of current Church news. I cannot doubt that the introduction of such a paper into all our families would be helpful to our Pastors, and tend to the increase of intelligent Churchmanship among our people."

From the Rt. Rev. J. H. Hobart Brown, S. T. D., Bishop of Fond du Lac.

"The LIVING CHURCH seems to me to grow better in almost every issue. It is a great comfort to have a Church paper so earnest, sound, sprightly, good-tempered, free from party aims and purposes, and from unseemly jealousies and contentions. Keep the LIVING CHURCH what you have already succeeded in making it, and it will soon win a warm welcome in all our homes. I should be glad to see it widely circulated in my Diocese."

From the Rt. Rev. Alex. Gregg, D. D., Bishop of Texas.

"The LIVING CHURCH is always most welcome, and read with much interest. Sound and conservative, alive to the issues of the present time, bold in exposure of error, and fearless in enforcing the truth, keeping its readers well posted in the Church News of the day,—it is just such a paper as our necessities demand, and ought to receive a general and cordial support. I will take much pleasure in commending it to my people."

From the Rt. Rev. C. T. Quintard, D. D., Bishop of Tennessee.

"I very cordially commend the LIVING CHURCH to the Churchmen of the Diocese of Tennessee, as a sound, conservative Church Journal, fully alive to the issues of the day, and always prompt in its news department."

From the Rt. Rev. Wm. H. Hare, D. D., Bishop of Niobrara.

"May all success attend your efforts to extend the usefulness of the LIVING CHURCH. I hailed with satisfaction and hope its first appearance, and have watched its course with interest and pleasure."

From the Rev. H. B. Walbridge, D. D., Brooklyn.

"I enjoy your paper very much. In my judgment it is the best family Church paper that has been published since the days of the 'Gospel Messenger,' and is in some respects an improvement on that. I will do what I can to have every family in my parish take it."

From Rev. Dr. Ashley, Wisconsin.

"The LIVING CHURCH is most excellent. I congratulate our Dear Mother, the Spouse of our Lord, that it is in the hands of so true and loyal a son as yourself."

From Rev. Dr. Norton, of Louisville, Ky.

"The LIVING CHURCH well deserves its name. I wish it great success."

From Rev. C. F. Canedy, of New Rochelle, N. Y.

"Your paper recognizes the kind of help every parish priest needs in the homes of his parishioners, and displays the ability to furnish what is wanted. The LIVING CHURCH can be given to persons outside of our congregations, with the assurance that it will attract attention and be read."

From Rev. J. Sanders Reed, Indianapolis.

"I took occasion, last Sunday, to commend your paper to the congregation of St. Paul's, as one eminently Churchly, readable, instructive, and cheap; and expressed a hope that every family would subscribe for it."

From Rev. Hobart Chetwood, Santa Barbara, Cal.

"The LIVING CHURCH is most welcome, and has fairly grown up to its good name."

From Rev. F. P. Davenport, Tullahoma, Tenn.

"Pardon my saying that your paper is the best Church newspaper I have seen yet, for Parish use. So far as I have seen, there is no parish paper for our people except yours."

From Rev. G. D. B. Miller, Salt Lake City.

"It is a great relief to see a Church paper that has the courage of its opinions, and gets out of the dead level of platitude. I like it much. It is just the paper in price and quality that we need."

From Rev. J. V. Himes, Dakota.

"The LIVING CHURCH has 'smitten the rock,' and the waters gush out to slake the thirst of Israel. Go on, and God bless you."

From Rev. Dr. Knickerbacker, Minneapolis.

"I need not say that we are all getting attached to the paper. I hope it is meeting with all the encouragement it deserves."

From Rev. F. W. Taylor, Danville, Ill.

"I heartily wish that the LIVING CHURCH were a weekly visitor in every household in the parish, for it would be a most excellent Curate, especially in seeking out the (spiritually) sick and impotent. These it would never fail to find."

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LETTERS, EMBLEMS and DESIGNS

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WE learn that the colored people of our Mission in Chicago are trying to rent the building formerly occupied by the Whitehouse Memorial Parish, which formerly existed in this city, and which, through no disrespect to the late Bishop, ingloriously failed. Let the colored people be encouraged and assisted.

Personal.

The Rev. Wm. Catterson has resigned St. Mark's Church, Penn Yan, N. Y.—The Rev. Dr. Massey, late of Mobile, Ala., entered upon his duties as Rector of St. John's Church, Mt. Morris, N. Y.—In Whittaker's Almanac Parish List for 1880, in the diocese of Long Island, the Rev. Dr. Cushman should appear, not as residing in New York, but as Assistant Minister of Emmanuel Church, Brooklyn. His P. O. address is 2 Bible House, New York.—The Rev. Dr. White, of Memphis, was stricken with paralysis last Sunday, while addressing the Sunday School. He is 82 years of age, and one of the noblest priests. His heroism at Memphis last year will be remembered.—The Rev. J. T. Webster has resigned the Rectorship of Emmanuel Church, Detroit, Mich., and accepted a call to Christ Church, Dayton, Ohio. He will remove thither January 1st.—All communications for the Secretary of the Diocese of Michigan should be addressed to the Assistant Secretary, Rev. S. W. Frisbie, Detroit.—We are glad to learn that Rev. Mr. Carstensen, of Meadville, is recovering from his recent attack of illness.—It is reported that Trinity Church, Toledo, is about to call its former rector, the Rev. Dr. Walbridge.—Trinity Church, Niles, having become vacant by the resignation of the Rev. Dr. McMurdy, the Vestry extended a unanimous invitation to the Rev. Colen C. Tate, for the past seven years Rector of Trinity Church, Fort Wayne, Ind., to become their Rector. Mr. Tate accepted the invitation and entered upon his duties upon the 1st Sunday in Advent.—On the 4th inst. the Standing Committee of Texas gave their Canonical consent to the Consecrations of the Bishops-elect of New Jersey and Louisiana.—The Rev. Dr. Galleher accepts the episcopate provided the canonical consents are given.—Rev. Lewis L. Noble has accepted the charge of St. John's, Ionia, Western Michigan.—The Standing Committee of Springfield have consented to the consecration of Dr. Galleher and Dr. Starkey, and have recommended Joseph G. Wright and Frank A. Sanborn for admission to the Diaconate. Rev. W. M. Steel, of Centralia, has been elected to fill a vacancy on the Committee.—Bishop Stevens is still improving in health.—Bishop Welles will spend the holidays in the East.—Mrs. Whipple, the esteemed wife of the Bishop of Minnesota, is very ill with typhoid fever.

Notices.

For Christmas Presents go to Ovington's, 146 State street, they have both ornamental and useful and the very best of everything in their line.

There is a magnificent display of fine Holiday goods at J. B. Mayo & Co's, 169 State street; their show cases glitter with Diamonds and the finest line of Jewelry in the city.

The Stylographic Pen has been in constant use in the office of THE LIVING CHURCH for over a year, and gives perfect satisfaction. If you want one you can get them at 56 Madison St.

A Bed for Incubables.

Contributions are solicited for the endowment of a bed for incubables in St. Luke's Hospital. No hospital will receive incubables, except in rare instances, and the unfortunate people who cannot recover are often reduced to great suffering for want of proper care. One bed at least in St. Luke's will be set apart for that class, and the income of \$3,000 will be used for its support. The end in view is then the raising of \$3,000 for that purpose, and the accompanying list of subscriptions will show the manner of doing it, and the various sources from which it may come. Any sum will be acceptable, and at intervals an acknowledgment will be made in this paper. Rev. Clinton Locke requests that any one who sees this and who feels inclined to aid in this good work to please enclose their contributions to Miss Olive Lay, 321 Michigan avenue, who has kindly consented to take charge of this fund and manage its details.

CHICAGO, Dec. 14, 1879.

The treasurer of the fund for the Bed for Incubables in St. Luke's Hospital, Chicago, acknowledges the following contributions:

A friend,	Chicago	.25
K. S. L.	"	.25
P. Oker,	"	2.10
Bridget Keicher,	"	1.00
K. S. L.	"	.50
Avails of work, M. S. L.	"	1.20
A friend,	"	.75
"St. Luke's Penny,"		
Industrial School		
Grace Church		1.39
Avails of work, M. S. L.		.35
		\$7.79
Previous contributions,		312.87
Total,		\$320.66

MISS OLIVE LAY, Treasurer.

L. B. Edwards, M. D., Editor of the Va. Med. Monthly says: "I have prescribed Vitalized Phosphate, and have also induced friends to prescribe it. Our successes will make us prescribe it frequently. It relieves all fatigue of the brain, nervous prostration, impaired vitality, and prevents consumption."
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From Mrs. C. W. Tarvis. CHICAGO, Ill. Dec. 11th, 1879.

Electro Magnetic Co., 149 Clark St. Chicago. GENTLEMEN.—I have been a great sufferer from female weakness, constipation and general debility. For four weeks was confined to my bed. A lady that had been cured by the use of your Pads, advised me to procure one and try it. About six weeks ago I put one on, and must say that I never saw anything like it. It worked like a charm. Today I am perfectly well, free from constipation and

other difficulties, my appetite splendid and feeling well all the time. Yours truly,

Mrs. C. W. TARVIS, No. 221 West 14th Street.

From Mrs. Major Butts. No. 221 West 14th St. Chicago, Oct. 28, 1879.

Electro Magnetic Co., 149 Clark St., Chicago. GENTLEMEN.—Three months ago and for some time previous I was suffering from constipation, with constant pain under the shoulder blades. The pressure through the bowels was very severe. My back was lame and weak, with a constant tired, weary sensation that made me desire to drop into a chair whenever I came near one. My appetite was very poor, kidneys inflamed, and my whole system debilitated, was very restless nights, with headache all the time. At that time, through the solicitation of Mrs. Morse, of No. 85 S. Morgan street, and by the advise of some of my lady friends, I commenced using one of your Electro Magnetic Pads, since then have used no other remedy, and to-day I am well, perfectly well, able to attend to my household duties. I can sleep all night, and shall ever feel gratified for the immense benefit it has been to me. Your Pads are all they are recommended to be, and every lady suffering from the many ills that affect our sex, would find great relief in their use. I trust you may meet with the great success you deserve. And remain,

Very truly yours, Mrs. MAJOR BUTTS.

Rosemond, Ill. Dec. 1, 1879.

Electro Magnetic Co., 149 Clark St. Chicago. GENTLEMEN.—I have been suffering for 15 months past with sciatica or sciatic rheumatism. Have been under the treatment of the most reliable doctors in this section of the State without any seeming benefit. By their advice I made a pilgrimage to the Hot Springs of Arkansas, but returned worse than when I started. About 4 months ago my brother, Advertising Manager of the LIVING CHURCH sent me one of your Electro Magnetic Pads and a Porous Plaster, which I put to immediate use. Already I find myself improving. I have hardly felt a twinge from my rheumatism for a week past, and I am expelling myself to all kinds of weather, and am able to do a good deal of work. I think now, I am in a fair way of being cured. You may expect to hear from me again.

Very respectfully, E. C. PAINE.

Another problem is solved at last. A learned professor says that the reason we have trouble to sleep is "because there is an accumulation mainly of carbonic acid, that accumulation being favored and controlled by reflex action of the nervous system, which thus protects the organism from excessive oxidation and allows the organism to manifest its normal functional activity throughout a succeeding rhythmic period." This does not apply, however, on the C. B. & Q. R. R. where they run the celebrated Pullman (16-wheel) sleepers. Everybody can sleep in them with perfect comfort, especially after taking supper in the famous C. B. & Q. dining cars; meals only seventy-five cents.

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Has been the leading Baking Powder for years. It has gained its popularity from its being the most perfect Baking Powder made. It is prepared from pure, refined materials, contains no alum or other impurities.

My Nose!

At this season of the year, when the weather is so changeable and sudden, and severe colds are taken, the nose becomes an object of much solicitude and care. A cold in the head is bad enough, but if not attended to, progresses into that odiously disgusting disease known as catarrh of the head and throat, which if in turn is not promptly cured, eventuates in Bronchitis and Consumption. Take care of a cold! If afflicted with such diseases we commend you to Dr. Peiro, 83 East Madison street, Chicago, who is the Homeopathic specialist for those diseases. Office hours 9 to 4. He will reply to letters enclosing return stamp

Consumption Cured.

An old physician, retired from practice, having had placed in his hands by an East India missionary, the formula of a simple vegetable remedy for the cure of Consumption, Bronchitis, Catarrh, Asthma, and all Throat and Lung Affections, also a positive and radical cure for Nervous Debility, and all Nervous Complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellows. Actuated by this motive and a desire to relieve human suffering, I will send free of charge to all who desire it, this recipe, in German, French, or English, with full directions for preparing and using. Sent by mail by addressing with stamp, naming this paper, W. W. Sherar, 149 Powers Block, Rochester, N. Y.

In 1830 the "Bronchial Troches" were introduced, and from that time up to the present their success in Colds, Coughs, Asthma and Bronchitis has been unparalleled. No household should be without "Brown's Bronchial Troches," as by their early use most troubles of the Throat induced by cold can be overcome.

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