

# The Living Church.

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

J. Harvey Treat  
Box T  
24385

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### JERUSALEM, MY HAPPY HOME.

The following quaint version of a familiar Hymn may be of interest.

Jerusalem, my happy home,  
When shall I come to thee?  
When shall my sorrows have an end?  
Thy joys when shall I see?

In thee no sickness may be seen,  
Noe hurt, noe ache, noe sore;  
There is no death, no ugly Devil;  
There is Life for evermore.

There cinomon, there sugar grows,  
There narde and balme abound;  
What tongue can tell, or harte containe,  
The loyes that there are found.

There David stands with harpe in hand,  
As master of the Queere;  
Tenne thousand times that man were blest  
That might this musike heree.

Our Ladie sings Magnificat,  
With tunes surpassing sweete;  
And all the virgins beare their parte,  
Sitting above her feete.

To Deum doth St. Ambrose singe,  
St. Augustine doth the like;  
Ould Simeon and Zacharie  
Have not their songs to seeke.

There Magdalen hath left her mome,  
And cheerfull doth singe  
With blessed saints whose harmonie  
In everie street doth ringe.

Jerusalem, my happy home,  
Would God I were in thee!  
Would God my woes were at an end,  
Thy loyes that I might see!

### NEWS AND NOTES.

THE Bishop of Lincoln, Dr. Christopher Wordsworth, has formally announced his intention of resigning his see "at or before Lady Day" (March 25). The distinguished prelate says that he sees no human probability that his health will ever be restored.

THE new Archbishop of Dublin, Lord Plunket, received no less than 470 votes in the joint Synod of the three dioceses of Dublin, Glendalough and Kildare, which are now under the jurisdiction of the one Prelate. The only other candidate on the second ballot was the Bishop of Ossory, who received 82 votes.

When a paper is dated Saturday, but goes to press on the preceding Tuesday, it is difficult to speak correctly of anything taking place, say on the intervening Thursday, so I shall say nothing about the Consecration of Dr. Pare. At this writing, I can state in the words of the immortal Potts, "I shall be there."

The Standard of the Cross announces that on Christmas Day, the Bishop of Ohio extended as usual an invitation to "Communicants in good standing in other Churches to unite with him in the Supper of the Lord." Is there any meaning in the prayer of the Litany, "From all heresy and schism, good Lord, deliver us!"

MESSRS. E. P. DUTTON & Co., in default it is to be presumed of any similar Church work, have begun the publication of illustrated editions of the alleged hymns of Messrs. Moody and Sankey. To be sure the illustrations so far are peculiarly inappropriate, but it seems a pity that Church publishers should do anything tending to the propagation of false doctrine.

CHICAGO continues to grow. During 1884, the new buildings erected make a frontage of 103,000 feet. The population of the city is now very little, if any, short of 800,000. Nor is the moral growth backwards. New churches are springing up in all directions; large and increasing congregations flock to the services; thousands upon thousands are spent in charity; public opinion frowns more and more on crookedness of every kind.

MUCH excitement was created and much mawkish sympathy wasted in England last summer, when a horrible tale of suffering at sea, and cannibalism was unfolded. The two surviving actors in the tragedy were sentenced to death by the highest tribunal in the land, but, as was generally expected, the penalty has been commuted to a merely trifling one. It is certainly fitting that they should be punished, if only to teach themselves and a seemingly large section of the public, that it is not a sufficient excuse for murdering a man to say that you wanted to eat him.

I AM asked on what grounds I consider it advisable that the Roman Clergy in Ireland should be paid by the state. Solely on the ground of political expediency; the same arguments which led Tory statesmen to endow the Roman College of Maynooth, apply to this case. It was fitting, politically, that the Roman Clergy should be well educated; it is still more fitting that they should be well affected to English rule. Even before Catholic Emancipation, this was recognized, and negotiations were entered into with the Roman Hierarchy, which fell through, however, on account of the Government insisting upon a right to veto in Episcopal appointments.

THE REV. NOAH HUNT SCHENCK, D. D., rector of St. Ann's church, Brooklyn, died on Sunday morning last of blood poisoning. He was one of the best known priests of the Church. Born in 1824, he graduated from Princeton in 1844, and in early life, like many of his distinguished brethren, practised law. In 1851 he entered Gambier College as a candidate for Holy Orders. His first charges were Ross chapel at Gambier and St. Mary's church at Hillsborough, O. He spent a little over two years in these two parishes, and then took charge of Old Trinity church in Chicago, where he remained two years. He was also editor of the *Western Churchman*. In 1867 he became the rector of St. Ann's church, Brooklyn, and remained in that charge until his death. Dr. Schenck was Chairman of the Committee for Domestic Missions of the Board of Missions. In July, 1871, he went to St. Petersburg in company with the Rev. Mr. Washburn and Cyrus W. Field, as delegates from the Evangelical Alliance of America, to present a memorial to the Czar. He was married to a sister of Senator Pendleton of Ohio. One of his daughters is the wife of R. Fulton Cutting of New York City, and another is married to Erastus Corning Jr. of Albany. May he rest in peace. S.

### OUR NEW YORK LETTER.

The New Year did not greet us with a smiling face, and the usual holiday therefore gave less pleasure than usual. A few of the young men in society paid their respects to their friends in accordance with the old custom; but new year's calls are now fast going out of fashion, and visiting was not at all general. A great many people adopted an English custom, which has lately been introduced, and spent the day with a few invited guests in their country homes. But even this failed to afford the amusement one expects to find on a winter's day, for there was neither skating nor sleighing. In the city all the shops were closed except those where confectionery and flowers were sold.

Christmas Eve services were held in St. George's church; in the church of the Incarnation, where the Rev. Dr. Huntington assisted the rector, the Rev. Arthur Brooks; and in the church of the Holy Spirit. Crowds assembled in Wall Street, and Broadway, to hear the chimes of Old Trinity ring the old year out and new year in. The chimes began at half-past eleven and played for more than an hour. "Blue Bells of Scotland," "Home, Sweet Home," and "Yankee Doodle" were among the familiar airs which were played.

The collection which was made in the churches and elsewhere on the last Saturday and Sunday of the year for the benefit of the hospitals was probably a very large one. Bad weather kept many from church, but notwithstanding that drawback, contributions seem to have been more general than heretofore. A full report of receipts has not yet been made, but it is to be hoped that the sum total will be such as this work deserves. The American Art Association proposes to give the gross receipts of next Thursday to this fund.

Mrs. August Belmont gave a concert last Tuesday in the art gallery of her house for the benefit of the Home for Destitute Blind, the institution for which the fair was lately held that I mentioned in a former letter. Some little children took part in the performance, which consisted of songs, recitations and performances on the violin and piano. The tickets were three dollars apiece, and about three hundred were present, so that the pecuniary result was a pleasing one.

On Sunday evening of last week the thirty-third annual report of the Orphan's Home and Asylum was read in Trinity chapel. This Home has received fifty-five orphans during the year, has found situations for forty-six and at present has one hundred and fifty-four in charge. The treasurer reported an expenditure during the year of \$38,075.86, and a credit balance of \$185.96. The Home appeals for funds for this year's work.

On the same evening the Italian Sunday school held its eleventh anniversary in Grace chapel, one hundred and fifty scholars being present. The Rev. Dr. Stauder, delivered a lecture, and his seven year old son sang some Christmas carols in Italian, accompanying himself on the organ. Each scholar was presented with a Christmas card, and at the annual Epiphany festival they will also receive presents.

Yesterday was the twentieth anniversary of the consecration of the Bishop of Western New York to the Episcopate. The committee appointed at the last diocesan council asked him to accept a pastoral staff as a present from the diocese. Bishop Cox, however, has declined and says he is un-

willing to divert any funds from the mission work of the diocese. Services were held yesterday in St. Paul's church, Buffalo, in commemoration of the anniversary.

The American Bible Society reports that during the past month they received \$41,378.34 and sent out from the Bible House 113,014 volumes. The managers decided last Thursday to send Bibles printed in all languages to the New Orleans Exposition. All will be able to buy there, but the special object of this action is to enable visitors from South America to have Bibles of their own languages. A petition has been sent from Brazil asking for the revision of D'Almeida's Portuguese Version. A copy of the Chino-Corean Gospel of St. Matthew has also been received.

The St. Johnland Society held its annual meeting on December 27, when John H. Earle was re-elected president; the Rev. Dr. Heaman Dyer, vice-president; Edward Schell, treasurer and Anson W. Hurd secretary. The trustees elected were as follows: Bishop Littlejohn, Assistant Bishop Potter, the Rev. Dr. Satterlee, the Rev. Messrs. Henry Mottet, Arthur Brooks, E. W. Donald, and Messrs. R. Fulton Cutting, William E. Chisholm, Charles M. DeCoster, Egisto P. Fabbri, Charles M. Fry, F. W. Foote, Bache McE. Whitlock, Henry A. Oakley, Howard Potter, Moses Taylor Pyne, John H. Watson, W. Alexander Smith and Cornelius Vanderbilt.

It has grown to be a custom that Handel's "Messiah" should be performed here every Christmas-tide. Two performances were given this year. One last Tuesday evening in Plymouth church, Brooklyn, under the leadership of Mr. Walter Damrosch, and the other in this city under the leadership of Dr. Damrosch.

Plymouth church is not well adapted to music of this kind, but the oratorio was nevertheless a success. The solos were sung by Miss Medora Henson, Franklin Brandt, Mr. W. H. Stanley, and Herr Standigl. The quartet here was composed of Frau Schroder-Hanfstangl, Miss G. Mant, Mr. Toedt and Herr Standigl.

A great deal has been said, in what seems to me a very hysterical way, not only in this city but throughout the country, about the recent profession of the Rev. Mr. Huntington of the Order of the Holy Cross. While I consider irrevocable vows to be unwise, especially if taken by young men, nevertheless have not the critics gone too far in their condemnations? We are told that a thrill has gone through the land. That is rather startling. The language of one of the vows is said to be disgusting, and some one begs leave to remark that the married state is as pure as the celibate. Now I do not see how anything has been done or said to the contrary. It is not a question of purity. But no less an authority than St. Paul says that a married man will think of the things of the world how he may please his wife; while an unmarried man will think of the things that belong to the Lord, how he may please the Lord. Therefore aside from all questions of vows, a man may well in some circumstances decide that he can live a higher life of duty in the celibate than in the married state. Then moreover this argument against vows must not be pressed too far. If Mr. Huntington had taken the irrevocable vows of Holy Matrimony without any means for the support of a wife, those vows would have been just as binding as the ones he has lately assumed and no one would have said a word. And yet men in the ministry are hastily and thoughtlessly taking these same vows of chastity and poverty in the holy estate of matrimony, and are injuring the Church by so doing. Some write as though a wave of monasticism was likely to overwhelm the Church. Yet there have been orders of the same kind in the Anglican Church and I do not believe that their numbers are very great. The great ban of the Roman Church is that they compel celibacy as a matter of canonical discipline. One writer has said that there was no necessity of Mr. Huntington's creating such a row. Mr. Huntington did not create a row, the papers did it. At the same time I can see no necessity for the public assumption of perpetual vows. If this discussion will only call attention to the absurdity of the idea that a clergyman has a right to marry without regard to his ability to support a family, it will not have been in vain. The time once was when it was thought that the proper place for the marriage service was between the Offices for the Ordinary of deacons and priests; and a wife was thought to be the crown and capstone of a man's theological education. It has not been many years since a young man starting to Africa as a missionary, bethought himself that he needed a wife, and married after a week's acquaintance a lady who was herself going to the same mission. She wrote back to her

friends during the voyage that "on further acquaintance she found Mr. Blank quite pleasant."

New York, January 5, 1885.

### HOLIDAYS IN NEW ORLEANS.

SPECIAL CORRESPONDENCE.

Looking back over a very pleasant week spent in the Crescent City, I can recall nothing peculiar to the holidays except fire-crackers and tin horns. A large amount of good natured drunkenness, a few broken heads and smashed windows, followed the bedlam of Christmas Eve. About nine o'clock the whole town seemed to be on Canal street blowing tin horns. Men, women, and children vied with each other in making hideous noises on these rude trumpets, and in jostling and joking each other. Occasionally an attempt at procession was discoverable, and several full-grown men might be seen shouldering an immense tube of tin which sounded like the steam whistle of a tug. Between the tooting, yelling, laughing, cracker-snapping, and general battlement, a nervous person would soon go wild. As the evening wore on, the crowd diminished, and those who were beating around at midnight were too drunk to find their way alone. Midnight masses have been discontinued, on Christmas Eve, on account of the disorderly behavior of the crowds that throng the churches at that hour.

I had the pleasure of calling on Bishop Galleher at his cozy "palace"—a pretty, southern, frame cottage, with vine-fringed galleries and rose-bordered grounds. It is a little gem set in a pretty frame of sweet-scented verdure. The little bunch of violets and sweet olive, rose-buds and mimosa, which the Bishop kindly picked for the ladies of our party with his own hand, was one of the great delights of this, their first visit to the South; and I am sure the memory of his kind looks and pleasant greeting will always be associated in their minds with fragrant flowers.

We had a pleasant visit also at the rectory of Trinity church, where Dr. Holland, late of Trinity church, Chicago, has his delightful home. Here we had some oranges from the trees, and what was even more delicious, a whole-hearted welcome, which did not end in pretty compliments of the season but continued in many kind attentions throughout our stay in the city. On Christmas Day I attended two services in Trinity, at the later one hearing a brief and beautiful address from Bishop Galleher. I had to smile when, in a flight of really poetic eloquence, he spoke of the angelic anthem now borne on wintry winds around the world, while at the same time the bare-footed gamins in the street were making such a noise with their fire-crackers that one could hardly hear what was said. The Mayor of New Orleans has a queer way of amusing himself and his constituents by issuing a Christmas "pastoral" to the effect that no explosives are to be allowed in the public streets. The real "effect" of it, however, is only as a joke. Another capital joke of the genial gentleman who holds the reins of public order in New Orleans, is to inform the public that street-car drivers on a strike will not be allowed to interfere with the cars. The police evidently understand the facetious temper of the mayor, as there is nothing they seem to enjoy so much as the antics of a dozen boy-drivers on a strike, when they come and unhitch the mule, drag the driver off the car, turn the car across the track and frighten nervous ladies, in the presence of these amiable guardians of the city. It is not, I think, any exaggeration to say that two or three hundred unorganized and under-sized men intimidated the whole city for two days, during the recent strike. It was felt and admitted to be a disgrace by nearly every man who had any Saxon blood in his veins. No violence was done, because the strikers were allowed to do as they pleased.

Our little party enjoyed the spring-like weather of the season (spite of rain and mud), the sight of tropical fruits overhanging the side-walks, of green lawns and blooming roses, magnolias, myrtles, live-oaks, and cacti. A day was spent in rambles about the city, the Rev. E. W. Hunter, kindly acting as our guide. We visited the Jesuit church, a gem in its way, with an immense high altar of brass; the old cathedral, antedating the annexation of Louisiana, flanked on either side by old public buildings of Mexican architecture; the French market, a universal bazaar where all the languages of the world seemed to be spoken; the levee, piled high with cotton-bales and oranges; the custom-house, with its magnificent marble hall; the cemeteries where the dead are buried above ground, the

monuments and mortuary structures reminding us of the Pere la Chaise in Paris; the pavillion and park on Lake Pontchartrain, where multitudes go on summer evenings for cool breezes and good music. I attended a pleasant Sunday service in St. George's church, a promising work far from the business centre, under the energetic supervision of the Rev. A. K. Hall. The church is a quaint frame structure embowered in vines, and these have grown through the weather boards into the interior of the church, so nature helps to decorate the house of God. I was glad to note that harmony and helpfulness prevailed among the clergy of the Crescent City, under the leadership of their beloved Bishop. On occasion of the funeral of the late venerated Dr. Leacock I had an opportunity to visit old Christ church, a massive, meeting house with a spire, occupying one of the most prominent positions in the city. It stands, indeed, at the focus of trade and travel, as does Trinity church in New York. It is an interesting relic of the old days; huge and bare, the interior shadowed by immense galleries, the altar a diminutive table, unadorned. A noble window above the altar, a memorial of Bishop Polk, diffuses a radiance of colors and tells the story of the Good Shepherd. The stoppage of the street cars by the strike, occurring on Sunday, prevented me from seeing several other churches and from paying my respects to several others of the clergy whom I desired to meet.

Of course we made several visits to the Exposition, but they were disappointing. The enterprise has grown enormously since its inception, and it has been impossible for New Orleans, with the resources at command, to complete the work on time. Probably by February 1, all things will be in order. "Then comes the tug of war." Our worthy neighbor of the South will then have to wrestle with a task mightier than the erection of "the biggest show on earth," viz., for the entertainment and transportation of many thousands of visitors. What will she do with them? There are only two large hotels in the city, insufficient even now. There are many rooms to be had in every street, but people cannot go wandering up and down a strange city for a place to sleep. The Bureau of Information should prepare itself to put strangers at once into comfortable quarters. At present it amounts to nothing but an advertising agency of rooms to rent which will be already full. I would advise your readers to write or telegraph to Mlle. Robin, 324 St. Charles' street, if they need rooms, stating exact date and the number needed. She will endeavor to engage rooms if her own are full. L.

### REASONS FOR BEING A CHURCH-MAN.

ADDRESSED TO ENGLISH SPEAKING CHRISTIANS OF EVERY NAME.

BY THE REV. ARTHUR WILDE LITTLE, M. A.

### THE PENTECOSTAL CHURCH.

In assigning reasons for being a Churchman the first thing to be proved is that Christ founded a Church which still exists. That He did found a Church with a self-perpetuating ministry, with definite faith, and with sacraments and ordinances, has been shown from His own words and His own acts. The question whether His Church still exists ought to be sufficiently answered for any one who believes in Christ, by His promise that against His Church the gates of hell shall not prevail, and that He will be with the ministry of His Church even unto the end of the world. Nevertheless, to make assurance doubly sure, let us look at the Apostolic Church, that we may see in what way the blessed Apostles carried out the divine plan, what are the essential marks or characteristics impressed on the Church, by Apostolic hands, and whether these essentials have through all the ages, been preserved in the Catholic Church of the English speaking race.

Christ Himself left no written word; what He commanded can be learned only from what the Apostles did. If at the Battle of Waterloo Napoleon had been known to summon twelve generals to headquarters to receive instructions from him; and forthwith those twelve generals, in all parts of a battle-field had begun and carried out a definite plan of concerted action, who would doubt that that was what the great leader had commanded? Behold then, in the concerted action of the Apostles, and in the uniform faith, order and worship of the early Church, the mandates of the Church's Head!

The first recorded act of the Apostles shows as clearly as anything could show it, that the apostleship of the Church, was not to be confined to the original twelve. For the Apostles and 109 brethren who constituted the membership of the Church in



Jerusalem ("the number of the names together was about 120") under divine guidance chose Matthias to "take part of this ministry and apostleship from which Judas by transgression fell," thus fulfilling the prophecy of David: "His Bishopric let another take."

The Lord had told the Apostles to tarry in Jerusalem until they should be "endued with power from on high." They waited in prayer, which the Church reproduces each year between Ascension and Whitsun-Day, and then when they were all assembled with one accord in one place, God the Holy Ghost came down from heaven to quicken, inspire, guide, teach, and comfort them, and to be the vice-gerent of Christ on earth, till He come again. Thus the dead organism of the Church was quickened into a living creation, just as into the spiritless body of Adam, God breathed the breath of life, and man became a living soul. Then was preached the first Christian sermon, and 3,000 hearts were smitten, and the cry arose: "What shall we do to be saved?" Then that staunch Churchman, St. Peter, replied (in words which show that God's plan for bringing men into the Church Triumphant in Heaven, is by membership in His Church Militant upon Earth) "Repent and be baptised every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost."

Repentance from sin, Baptism into the Faith of the Son of God. How exactly this agrees with the recorded teaching of Christ, who not only demanded repentance and faith, but ordained Baptism as a new birth of water and the Spirit, or the door of His Church, the means by which all nations were to be made disciples, and without which none should enter into His Kingdom. Then "they that gladly received the word were baptised" to the number of 3,000. Here then we have a picture of the Church—with its twelve Apostolic Bishops and about 3,108 members. They were not a mere voluntary society or debating club, but a divinely organized Church, indwelt by the Spirit of God. Every baptized member had, by virtue of his Baptism, been cleansed from all his sins past, endued with grace and admitted to certain privileges and duties. The twelve overseers of this Church had received power from Christ Himself to baptize, to celebrate a sacrificial memorial of Christ's death (of which more anon), to teach with authority whatsoever He had commanded them, to sit upon thrones judging the tribes of Christ's Church, His spiritual Israel, and to keep alive that Apostolic Ministry even unto the end of the world. Such was the Catholic Church in Jerusalem, our Holy Mother, on the tenth day after the Ascension of the Lord.

I gave at the start a picture of the present aspect of Christianity among the English speaking race. Wherein does it differ from the picture we have just seen? The only important difference is just this: In that Church there was no Romanism, and consequently no Protestantism. All was truth and oneness, peace and beauty and joy. And who, O! who would wish to mar that fair picture, to shatter that stately image? Who would presume to sew scarlet patches on the vesture of Christ, or worse still—which even the soldiers of Pilate would not do—to rend that seamless robe? We have, in these days grown so accustomed, on the one hand to the usurpations of the Bishop of Rome, and the additions which Trent and the Vatican have made to the primitive Faith; and on the other hand, so accustomed to the lopping off of the articles of that Faith, to the manufacture of new Churches (of which there are now nearly 400), and the breaking up of Christianity, that we have become hardened to the scene which Christendom presents to-day, and over which the angels weep. Do you want to see these innovations in all their hideousness? Then, imagine them, if you can, breaking out all at once, like the boils of Egypt or the leprosy of Gehazi on the Pentecostal Church.

L. Acts, i. 15. 2. id. 25. 3. id. 20.

There is no unbelief—Whoever plants a seed beneath the sod, And waits to see it push away the clod, He trusts in God.

THE CHRISTIAN YEAR. FROM THE ANNOTATED PRAYER BOOK.

THE FIRST SUNDAY AFTER THE EPIPHANY.

This Sunday commemorates the manifestation of our Lord's glory for the second time in the Temple. In His infancy that glory had been revealed to the faithful souls who waited for the loving-kindness of the Lord in the midst of His Temple, and they had seen the Epiphany of that Sun of Righteousness Whose Light was to lighten the Gentiles, and to be the glory of God's people Israel. Twelve years afterwards the childhood of the Holy Child Jesus was to reveal the same glory to all who had faith to behold it during that visit to the Temple, when He sat among the doctors and fulfilled the words, "I have more understanding than My teachers." Among those teachers may have been Nicodemus and Gamaliel, and the rays which were shed from the Light of the Divine understanding at which they marvelled, may have fallen on their minds with a vivifying power that afterwards made the one fit to receive the first full revelation of the truth respecting new birth into Christ, and the other to be the teacher of St. Paul, by whom the Light of Christ was so marvelously spread abroad among the Gentiles.

THE SEABURY CENTENARY.

SPECIAL MINUTE OF THE SCOTTISH EPISCOPAL SYNOD.

The Synod desire to place on record in these minutes the proceedings in connection with the celebration of the Centenary of Dr. Samuel Seabury's Consecration as first Bishop of Connecticut at Aberdeen on the 14th of November, 1784.

The commemoration of this event took place at Aberdeen, and was commenced on Tuesday, October 7, 1884, with a solemn Service of Thanksgiving to Almighty God at St. Andrew's Church—the service consisting of a sermon by the Right Rev. John Williams, D.D., Bishop of Connecticut, and a Choral Celebration of the Holy Communion, the Scottish Office being used; the Bishop of Aberdeen being celebrant, assisted in the administration by the Bishops of Winchester, Connecticut, Albany, Minnesota, and Argyll and The Isles. There were present on this occasion the following eighteen bishops representing the Church in Scotland, England, Ireland, America, and the British Colonies:

The Right Reverend Charles Wordsworth, D. C. L. Oxon., D.D., St. Andrews, D.D. Edin., Bishop of St. Andrews, Dunkeld, and Dunblane.

The Right Reverend Henry Cotterill, D.D., Cantab., LL.D. Edin., Bishop of Edinburgh.

The Right Reverend William Scot Wilson, LL. D., Dublin, Bishop of Glasgow and Galloway.

The Right Reverend Hugh Willoughby Jermyn, D. D., Cantab., Bishop of Brechin. The Honble. and Right Reverend Arthur Gascoigne Douglas, D.D., Durham, Bishop of Aberdeen and Orkney.

The Right Reverend James Robert Alexander Chinnery Haldane, LL. B. Cantab., Bishop of Argyll and The Isles.

The Right Reverend Edward Harold Browne, D. D. Cantab., D. C. L. Oxon., Lord Bishop of Winchester, Prelate of the Most Noble Order of the Garter.

The Right Reverend Harvey Goodwin, D. D., Lord Bishop of Carlisle.

The Right Reverend Robert Bent Knox, D. D., Lord Bishop of Down, Connor, and Dromore.

The Right Honorable and Most Reverend William Conyngham, Lord Plunkett, D. D., Lord Bishop of Meath.

The Right Reverend John Williams, D.D., LL. D., Bishop of Connecticut.

The Right Reverend Henry Benjamin Whipple, D. D., Bishop of Minnesota.

The Right Reverend William Crowell Doane, D. D., LL. D., Bishop of Albany.

The Right Reverend John Scarborough, D. D., Bishop of New Jersey.

The Right Reverend John H. Hobart Brown, D. D., Bishop of Fond du Lac.

The Right Reverend Charles Waldegrave Sandford, D. D., Lord Bishop of Gibraltar.

The Right Reverend William George Tozer, D. D., late Bishop of Honduras.

The Right Reverend William Kenneth Macrorie, D. D. Oxon., D. C. L. University of South, Lord Bishop of Maritzburgh, besides several Deans and Church dignitaries and about 200 other clergy.

On the following day there was as usual previous to the Episcopal Synod, a Celebration of the Holy Communion at the same church according to the English use. Prior to the reading of the Epistle and Gospel, the Rev. W. F. Nichols, of Connecticut, presented the diocese of Aberdeen with a handsome chalice and paten from the diocese of Connecticut as a token of the gratitude and good wishes of the American brethren, and as a memento of the Centenary celebration.

At the conclusion of the service the Synod was constituted: addresses were presented on behalf of the American and Scottish Churches. The first of these was from the American House of Bishops to the Scottish Bishops, and was formally read and presented by the Bishop of Connecticut; the reply from the Scottish Bishops was read by the Right Reverend chairman. The Rev. Dr. Beardsley, New Haven, U. S. A., then presented a similar address to the Bishops of Scotland from the Bishops, clergy and laity of the diocese of Connecticut, a reply to which was also read by the chairman. Then followed the presentation of a pastoral staff to the Bishop of Connecticut by the Bishop of Aberdeen on behalf of the Episcopal Church in Scotland. Then the Bishop of Albany presented a copy of the Book of Services of the American Church, quarto size, most beautifully printed on rough paper with rough edges and broad margins. On it there is the following inscription:

The gift of The Rev. FRANCIS HARRISON, LL.D., Rector of St. Paul's Church, Troy, New York, Custodian of the Plates of the Standard Prayer Book Presented at his request by the Bishop of Albany to the Episcopal Synod of Scotland, Aberdeen, October 8, A.D. 1884.

There was also presented by the Bishop of Albany to the Synod a Photograph of a stained glass window of two lights placed in the American Church at Rome to the memory of Bishop Seabury.

The special minute was read and approved of at the adjourned Synod held in the Cathedral Church of St. Mary, Edinburgh, on Tuesday, 25th November, 1884, and signed by the bishops present—a duplicate hereof to be forwarded to the Bishop of Connecticut, for preservation in the Archives of the Diocese.

(Signed) H. COTTERILL, Bp. of Edin., Chairman. WM. S. WILSON, Bp. of Glasgow. HUGH W. BRECHIN. A. G. ABERDEEN AND ORKNEY. ALEXANDER, Bp. of Argyll and The Isles.

Extracted from the records.—Hugh Jas. Rollo, Writer to Her Majesty's Signet, Assistant Lay Clerk to College of Bishops. The foregoing, as also a copy of the minutes of 8th October, have been engrossed on

vellum and transmitted to the Bishop of Connecticut.

THE STUDIES OF THE CLERGY.

BY THE BISHOP OF LICHFIELD.

The following list of books, originally set forth for the private use of the members of the Pastoral Order, is now published, that it may be made available for the guidance of the clergy generally, and especially of those who desire to carry on a definite course of Theological study:

Every clergyman ought to read The Apostolical Fathers; if possible in the original tongue, or otherwise in an English translation. There is more than one edition of the originals in one volume; they are translated in a single volume of Clark's Theological Library.

To these ought now to be added the singularly interesting treatise recently discovered by Bishop Briennius, entitled The Teaching of the Twelve Apostles. The Greek text is published in several cheap forms. The least expensive, and with the latest revision of the text by Harnack and others, can be obtained from Dulau, Soho Square, for 3s. There are other editions, with notes and prolegomena by various editors. As regards the later Fathers some information will be given in a subsequent paper. The great Masters of Anglican Theology ought also to be studied.

Pearson on the Creed will repay further careful study, even if it has been read at the time of Ordination. It will probably be better appreciated after some little experience in the Ministry.

Bishop Bull's English Theological Works, in one volume (Parker, Oxford, 1844), is a very valuable book, far too little known. The treatises and sermons which it contains are sound, weighty, and clear.

Professor Westcott's book on the Canon of the New Testament is valuable, both in its apologetic aspect and also for its full consideration of the relation of the written Scriptures to the living Church.

Professor J. J. Blunt's volume on the Right Use of the Early Fathers will be found a valuable preparation for the study of Patristic Divinity.

Freeman's Principles of Divine Service will be extremely helpful to a right understanding, not only of our own Liturgy, but of the great characteristics of Christian worship.

Liddon's Bampton Lectures on the Divinity of our Lord will, I trust, be read and studied by every one of the clergy.

Luthardt's Fundamental Truths of Christianity will be found equally suitable to instruct the ignorant and to "convince the gainsayers."

In the matter of the interpretation of the Holy Scriptures, I would most strongly commend the invaluable commentary by Professor Westcott on the Gospel of St. John. It forms part of the Speaker's Commentary, but is published in separate form. Any one who has carefully studied this admirable work will have acquired a new power for the investigation and exposition of the meaning of the Word of God.

Lastly, as specially suited to this holy season, and as bearing on the central truth of Christianity, I would name a small volume containing in English, certain sermons of St. Leo the Great on the Incarnation, translated by Canon Bright (Masters, 1892). Where they can be read in the original Latin it is of course preferred.

The above list will probably be sufficient for the present. Other books will be suggested from time to time.—Diocesan Magazine.

SPECIAL ATTENTION is called to the Christmas card of the season, from a painting by Prof. Robert W. Weir, B.A., entitled "A Merry Christmas to All." The card illustrates that well-known poem of "The Night Before Christmas," by Clement C. Moore. It is executed in the finest style of Chromolithographic art, and is a picture that will bring pleasant memories to every household. The back of the card contains the poem illustrated, and will be appreciated by old and young. Size, seven inches by eight, and a half inches. See advertisement in another column.

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DYSPEPSIA.

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The Household.

Calendar—January, 1885.

11. 1st S. AFTER EPIPHANY. White.  
18. 2d S. AFTER EPIPHANY. Green.  
25. CONVERSION OF ST. PAUL. White.  
3d SUNDAY AFTER EPIPHANY.

SEVEN BOYS AND THEIR GUILD.

BY FRANCES SPALDING.  
CHAPTER IX.—CONCLUDED.

"I'm afraid I'll lose some of your good sea stories," she said, as she heard something about every bit of canvas reef, as she entered.

"Oh! no, I save the best ones for you," answered the sailor, and when, after speaking to Jack and his Aunt, she seated herself to listen, he said, "you see that pretty branch of coral up there, white as the foam of the sea?"

"Yes, I have often admired it."

"I know you have. That was Reba's, the little one's."

He rested his head on his hand for a minute without speaking, and then Miss Grahame said, "was she your little girl?"

"She was my little one, and a sweeter little child I never laid my eyes on. She had big dark eyes, and hair the same color, and the whitest skin; but that wasn't what made her so different. Hetty, that's her mother, had such hair and eyes, but not the same look. It was like the angels I've thought since, though I never thought much about them before; but I couldn't bear to think of her being with anybody else.

"Let me see, I told you about our ship wreck at Madeira, didn't I? Well, it was after that, and about fourteen years ago, for Jack here was a little baby. Hetty was an English girl and she wanted to go home to see her father and mother, that's the way she happened to be along; and I wished she'd never left New York; but she said it was best, and I try to believe it is.

"We had a safe passage to Liverpool but Hetty found her father very sick and her mother all worn out a taking care of him, so she reckoned she ought to make up her mind to stay until he was better. I couldn't say nothing against it, and so she stayed.

"The next trip of the vessel I saw her and she was well, and so was the little ones, but she couldn't come then, so I had to leave her for weeks.

"When she did come she looked all white and worn out like, and when I asked her if anything was the matter she said she had been sick a little but was well again. I believed she was; but we hadn't been out but a day or two before she was taken down with some sort of fever and she got worse by fretting about who'd take care of the little ones there on board ship if she got too sick to look after 'em.

"Now, whenever I'd been in trouble she always used to tell me not to worry, there'd be a way provided somehow, so I didn't know what else to say and I gave her back her own words. They seemed to do her good, though I guess it was mostly because I had remembered what she said, for I never had a faculty of remembering good things.

"But I heard the people talking (and there was a good many passengers aboard, for it was a fine vessel, and there were English ladies and gentlemen coming to America and Americans coming home) and I heard them talk about the sailor's pretty wife, and some of them used to see she wanted nothing they could do for her.

"I told you about the doctor who was surgeon of the vessel that was wrecked, well, the ship we was now on was one of the same line, and they had lost their surgeon some how or other, so they engaged him. He's a man that don't forget a favor (though it was no favor to pull the lad ashore, I'd done it for anybody else as well) and when he saw me again on that ship, he shook my hand as if I'd been his brother, and when Hetty was so sick he said to me, 'you saved mine, and I'll save yours if it's possible that I can.' And he tried his best but it wasn't no use.

"The doctor had some friends, passengers in the vessel, and, whether it was their own natural kindness, or whether he spoke to them about Hetty I don't know; but they took an uncommon sight

of notice of her. The gentleman was English and his wife was an American, and they had a little girl a little older than our own, and the children took a great fancy to each other. I thought at first that they might not like their little one to play with ours; but the lady spoke to Hetty and said, 'your little girl is such a dainty little creature, I hope she has a pretty name.'

"We call her Beccy," Hetty said. "And that is short, I suppose, for Rebecca?" she asked.

"Hetty told her it was, and then she stroked the little one's hair and said she didn't like 'Beccy.' It always reminded her of some person that I think she said she had seen at a fair, Vanity Fair I believe it was, and she asked Hetty why she didn't call her Reba; she thought it so much prettier. Their little girl had called her so, and our Beccy took such a notion to it that we learned to call her Reba to please her.

"The two little ones played together often, and the passengers used to say that you'd seldom find two such pretty children, and so different. Ours had dark eyes and hair, and the other one, though she had dark eyes, had light hair like her mother, and I used to think she'd look like her mother when she grew up. I'd like to see her, for that was many years ago.

"All this time Hetty grew worse, though some days she would brighten up wonderfully. She was so glad we were getting near home, for she was dreadful tired of the ship; but just before we got into port she died."

He stopped abruptly then, and Miss Grahame supposed he was about to leave the room, but he only went to the shelf of shells to take down the branch of coral and sat down again with it in his hand.

"We was getting into port," he continued, "and they began to explain to the little ones that they must say good-bye to each other, Reba was going to do it, but the other little one had a temper of her own, I can tell you, and she'd always had pretty much all she'd wanted, as she was the only child; so she stamped her little foot and said Reba should not go away, she must go home and live with her always.

"My little girl looked about for me and said, 'where's father, does he say I must go?' The lady came to me and asked, 'may I take Reba home with me to-night and keep her for a few days? I will persuade her playmate to give her up when you come for her.'

"Now that was wonderfully kind, for I hardly knew what to do with the child, and I had the baby on my hands besides, so I thanked her and kissed the little one, told her to be a good girl and I would come for her as soon as I could.

"When I got off the ship I went after her and took both the children to Charity, she was home with mother then, at Beverly in Massachusetts, and she said she'd take as good care of them as she could.

"My little girl had all sorts of things that they'd given her when she came away; but she cared more, I believe, about this one piece of coral than for all the rest. She said it was the last thing they gave her, and she would keep it always, always."

He was silent for awhile, holding the coral in his hands and looking at it; but at last he raised his head with a sigh, saying, "I made another voyage, and came back, and found them safe—the next time I came they told me Reba had gone to her mother. I ought to have looked for that, for she wasn't fit for this rough world, but I didn't think about that then; nothing brings her before me like this bit of coral, and when I take it in my hand, I can see her any time standing on the deck of that ship, when we come into port, and asking, 'where's father?' You see, Miss Grahame, it sets me to thinking, and thinking, and makes me feel as if I'd rather the lad would learn something different, and not be hanging around with fisherman Bob."

The simple story of the sailor made a deep impression on Miss Grahame's mind, and she was scarcely conscious that she had walked half the distance home when she found herself entering the avenue gate. Loving the sea, and

tales of sea life, she could sympathize with Jack in his desire to know more of it than the snatches which come to us on shore; but surely his duty was with his father, who had only him, and with the Aunt who had watched over his early years.

FATHER CHARLES LOWDER.

It is not long since I read the story of the wonderful man whose name you see at the head of this article; and I feel that even though children cannot fully appreciate and understand his noble life, it is well for them to know something about such men as he. He was an Englishman who lived in a happy home with good and devoted parents, and several brothers and sisters. There was nothing wonderful about him then. He was like many other boys; studied and played as boys do now; but he was always diligent and conscientious. His parents lost their property about the time that he entered college, and they all had a hard fight for a great many years. Charles Lowder was ordained, and for several years was curate (which is very much the same as assistant) to one or two priests, when he heard of a clergyman in London who wanted a curate to help him in the work he was doing in the very worst part of the city. After thinking it over very carefully, Charles Lowder offered to undertake the curacy, and now begins the part of his life which I call wonderful.

To understand it fully, you must know something of the part of London in which he was going to work. I say, something, for that is all I would wish to have you understand about anything so dreadful. There was fearful poverty, to begin with, and still more fearful wickedness. People crowded together in close, dark, dirty rooms; a great deal of the time without work, which means without bread; constant bad smells coming up from the uncleaned streets, or from the river shore where the sewers emptied themselves; and worse and sadder than all this, drunkenness, profanity and all kinds of sin. It makes us shudder just to think of these things; what must it have been to leave a pleasant home (and English homes are very pleasant) and give a whole life to the work of trying to make these poor people better and happier. Mr. Lowder and his companions began their work with very little money, and very few helpers; but with simple faith that God would help them, and with tender charity for the poor people among whom they came to live. They hired an old house and a building that could be made to answer for a church. Soon some Sisters came to help them, and they started a day school for the children as well as a Sunday school. People did not flock to them at once. They did not come very slowly, but the good Priests and Sisters had to bear insults from the very ones whom they were longing and striving to save. Little by little, they began to see that Mr. Lowder and his friends wanted only to do them good; when they were sick these new friends took care of them; their children were taught by them without expecting anything in return—in trouble they found sympathy and kindness. So, after awhile, the new mission gained a little; more children came to school; more parents, to church. I wish I could give you a letter to read, written by one of Mr. Lowder's assistants, telling of the way they spent Sunday. They had ever so many services, so that all the people could have a chance to go at least once a day. Then they would go back to dinner, and while that was hurriedly going on, they would hear the rush of boys' feet overhead, as they came tramping up the stairs for the afternoon Bible class. Then there were more services, more classes; children to be baptized, sick people to be visited, and after the evening service, another class of boys, who found it so pleasant to come to the Mission House and listen to their kind teachers there, that they always had to be told when to go away. A sad time came at last; when some wicked men, for reasons which you could not understand, actually tried to stop God's work by rioting and blaspheming in His holy house. It is awful to think that men who call themselves Christians, can do such things, and just to gratify their own self-will, can dare to hinder Christ's work and desecrate His altars. A great many persons stood by these good men through this sad time; and to show you how well his people had been taught, it was not Father Lowder's congregation which behaved so wickedly, nor was it in his church that these dreadful things happened, but in one connected with his mission; so that it suffered as well as the other parish. It was a long time before quiet was restored, and things went on as they once did; but then, God brought "good out of the evil," and things seemed more prosperous than ever before. Some more years of faithful, untiring work passed, and then you would hardly have known this part of London for the same place to which Father Lowder first came. A beautiful church, St. Peter's, rose in the midst of the poor and ugly houses. Its doors were never shut. Every day in the week prayer and praise were heard there. Choir boys in pure white surplices, the quiet reverent people, the earnest priests before the altar—all made the service what it ought to be. The poor people who had nothing lovely in their houses, came here and found beauty and order which made them feel nearer to

heaven and the heavenly King. It was their home, and they loved it with all their hearts. A person who had not visited this part of London for years, would hardly have known where he was. Instead of drunkenness and bad words, he saw soberness and decency. Hardly a rum shop was to be found in the parish. Through the very streets that Father Lowder once walked with danger and difficulty, he passed now, with the little children clinging to his coat, and the men and women looking up with respectful loving greetings. Some years more were spent in work, and after he had gone for a short rest and travel through Germany and Switzerland, word was brought that he had died suddenly, away from his people, away from his friends and family. But not alone. For, because he was God's true and faithful servant, he raised up new friends among the strangers who tenderly watched over and cared for him in his last hours.

But oh! what a day that was for St. Peter's parish when their dear father and friend was brought back among them. No work was done that day. The streets were filled and the church also by a sad, but quiet and orderly crowd. No oaths or fighting now, only sobs and tears. He was to be buried some miles out of London at a place called Chislehurst. A special train was ready to take the crowds of people there from the city. But another crowd that could not afford to pay for tickets in the train, walked all the way. No king ever had such a funeral. Of the hundreds who followed Father Lowder to his grave, none came because he was rich or great, for he had been a poor man all his days. All came for love of the man who had left home and friends and gone to live with them in their poverty and misery so that he might teach them the way to everlasting life. And this man, dear children, was not a wonderful scholar, nor a great preacher. He was a wonderful man; because he did his duty always, no matter what it cost, and without one murmur or one word to gain the praise of others. Oh would you not rather live such a life, have such a death, and leave such work behind you than to be a king on his throne?

Such a work is being done in our country too, in New York, which is our London, in a part of the city which is strangely like that same east end of London. Men are, like Father Lowder, giving up home, comfort, pleasure, to work night and day among the poor heathens who live there. They are calling to us to help them, to give them money for a church which is so sorely needed there. Think of the money which is every day spent in dress, rich food, fine houses and carriages. What goes out for these luxuries one day in the city of New York, would build that church. Oh children, dear children, for the sake of the innocent little ones who are living there un-baptized, ignorant of anything but sin, will you not save even a little, and beg even a little, to send to the good fathers of the Holy Cross. Send your mite with your prayers and God will bless it. Send it to the Rev. J. O. S. Huntington, 330 E. 13th St., and pray that God will make others do likewise. Then you will be helping the same work for which Father Lowder gave his life, for the Church of God is the same all the world over. E. A. J.

A MISSIONARY'S LETTER TO THE YOUNGSTERS AT HOME.

BY THE RT. REV. J. HANNINGTON, BISHOP IN EQUATORIAL AFRICA.

(From the London Graphic.)

PART II.—CONTINUED.

I was examined by one of Mirambo's medicine men. This man was of vastly superior morality to the majority of his fellows, who I believe, as a rule, are villains of the deepest dye. He was, moreover, very good-natured and confiding, nor did he appear to be possessed with that spirit of hatred which seems ever to have prevailed amongst the priesthood of heathen systems. He did not hesitate to show me and explain his charms and their uses, and at last it ended in his examining me. For this purpose he used a pair of lazy-tongs, with a little figure at the end, over which he either breathed a prayer or else whispered some instructions. When the doll had peered into my chest, by an almost imperceptible turn of the wrist it came round and delivered its message to its master. This was repeated twice more, and then the answer was that I had got a cold, which, considering I had been coughing and sneezing ever since I had been in the hut, was easy to guess and hard to deny. When we questioned him about his medicine, and asked him if he thought putting a little bottle in the earth and saying a few words over it could make rain, he replied, "Certainly not! Only God could make rain, but how could we expect him to do so unless we prayed and made the offerings we thought right?" He prayed to God, but he always went away into the forest to do so. We asked if God was only in the forest? No; but it was more retired and quiet. Now, lest any should think that this man's own religion was sufficiently enlightened, and he had no need of our teaching, hear the following tale. His son was dying, so he sent a message to Mirambo to say a certain man in his village had bewitched him. The answer back was, "You know the punishment for witchcraft (i.e., death); apply it." The accused, however, was a desperate character, and nobody dared carry out the sentence, so word was sent to Mirambo, who asked which of his

warriors would undertake the job. All shrank back, but one man, whom I knew well, expressed himself willing to do it. The man was asked to meet him at supper: the invitation, however, was refused, so he went to the man's house, and stood at his door until he saw him, and was able to shoot at and wound him. The men round, then rushed in and speared him to death.

Some of your painters who run down to Wales and paint Welsh cottage scenes, or to Ireland to sketch Irish cabins and pigstyes, should come out here. They would find charming scenes in native camp-life.

For the really picturesque it must be a Wanyamwezi camp. I was so delighted with some of these taking little pictures that I could not resist making a sketch or two.

I witnessed a rather peculiar Dawa (medicine) ceremony amongst the Wanyamwezi. A man solemnly seated himself while another poured some black ointment into his left hand, and then drew his knife and made small cuts, as if to tattoo, first, the middle of his forehead and each of his forefingers, the top of his head, each arm, each side of his back, his great toes, each side of the neck, the hip, and back of the tongue. After all the incisions had been made, each cut was lightly touched with the medicine, and the man moved away ready to journey to the coast, his life henceforth being a charmed one.

Here is another tale about these same strange people. One day, soon after encamping, I heard a great shout, and started to my feet in time to see a zebra bound through the camp, hotly pursued by a hundred or more men. It was speared a few yards from the tents; and then I perceived that mischief was in the wind. A tremendous quarrel ensued. I pushed my way, closely followed by B—, into the surging crowd, and found myself in about as ugly a position as you could imagine. On the ground was a beautiful zebra; I was at its tail, B— at its head, and on either side a dense crowd of fierce and angry men quarrelling at the top of their voices; a hundred spears were pointing in all directions. B— at last got the public ear, and ordered the animal to be taken to his tent, saying he would divide it there and arbitrate between them. This gave general satisfaction. The skin he gave to me; but as it had over forty spear-holes in it, we agreed each to take a piece as a reminiscence. Then came the head men, and said that the body must be carried off and thrown into the Pori, for the Wanyamwezi never eat zebra—it was against their creed; if they did eat it, it would very likely break the camp up. Hearing this, the hungry men sprang on the prey, tore it to bits, and ran off with it; in the melee B— getting rather disagreeably splashed. I had asked for a portion to taste; but this new phase put a stop to my expected feast. Perhaps I need scarcely add the camp was not broken up, nor in any way unhinged.

At length, my dear children, through another desperate attack of fever, I had to take altogether to my hammock. It sounds wonderfully luxurious to talk of being transported from place to place in such a manner. Well, all I can say is, let anybody try it, and see if they care to repeat the dose. I think I could write a book on the subject; I have had so much of its excitements, its monotones, and its discomforts.

Upon one occasion the man in front fell down flat, and by some miraculous means was pinned to the ground by the hammock-pole; nor could he move until a companion released him from his strange position. Sometimes the man behind tripped up; in which case I fell on the back of my head. Another time he glided on to his knees in several inches of black mud. And yet again both bearers simultaneously tripped, and a complete downfall took place.

It is hard to draw pictures of boughs whipping you against a sharp-pointed stump of a tree, or of passing over rough ground, and being jumped up and down like a pea on a drum, and yet these were everyday occurrences. And as for being lifted over and under fallen trees, and being handed down deep ravines and up the other side, with one's feet far above one's head—why it happened so often that I grew accustomed to have my heels high in the air.

I believe I have already dilated on the horrors of crossing streams and floods and mud pools and swamps—first one man and then the other, slipping and tripping and sliding and stumbling, and gliding and tumbling, and keeping one in an intense state of agitation, let alone discomfort beyond imagination. One good man who carried me, had a kind of spring-halt which was particularly unpleasant, especially after a meal.

Altogether I had a nice time of it, and one of the most suffering things about life in a hammock was the fact that I was a mere bag of bones, having been reduced from twelve to eight stones in weight by repeated attacks of fever.

SCHOPENHAUER, the pessimist, will have a statue, and a committee has been formed for that purpose. Some of the committee are Ernest Renan, Max Muller, Rudolf von Thiering, the celebrated Romanist of Göttingen, and Prof. Francis Bowen of Harvard College.

THE number of paupers in England and Wales has fallen steadily from 808,000 in 1880 to 778,000 in 1883.



## The Living Church.

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C. W. LEFFINGWELL, ARTHUR P. SEYMOUR,  
Address THE LIVING CHURCH CO.,  
162 Washington St.

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

All corrections and changes for the first Quarterly Supplement to The Living Church Annual for 1885 should be addressed not later than January 15, 1885, to The Living Church Co., 162 Washington St., Chicago.

By the death of the Rev. Noah Hunt Schenck, the Church loses one of her most devoted and best known priests. A faithful and zealous pastor, he never allowed parochialism to interfere with the claims of the Church at large. The Board of Missions will severely feel the loss of his activity and earnestness. He was a sincere "Evangelical."

If only Churchmen could be made to realize that if the Church is not missionary, she is nothing? She is not primitive, for the disciples went everywhere preaching the Word; she is not Apostolic, for the Great Commission given to the Church through them was missionary; she can not be Catholic, for without missions she can never become universal. Hence, if Churchmen lock themselves up in parish isolation and selfishness, if they turn coldly away from appeals for aid for mission work, or if they respond with only a fractional currency generosity, they not only retard the progress of the Church, but they also impeach its verity—practically unchurch it.

It is told of Wilberforce that he was once approached by a canting pietist, who with a whining drawl said: "Well, brother Wilberforce, how is it with your soul?" The great philanthropist replied: "I have been so busy about these poor negroes, that I had forgotten that I had a soul." Who does not respect the man for that honest reply, and think infinitely more of his Christian worth than he could have done if his great mind had been all the while introspective, watching the ebb and flow of his spiritual emotions. Doubtless the Lord is less concerned about how we feel, than he is about how we do our duty to God and our neighbor. It may have been our lot to be "speared," as a Scotchman would say, with offensive inquiries about personal "religious experience," when tone and manner made it an intolerable impertinence, indicating hypocrisy or self-righteous conceit. It is said of a prominent American clergyman, who was as distinguished for his courtly bearing as he was for his saintly worth, that he was once approached by a flippant stage-coach acquaintance with: "Well, old gentleman, have you got any religion?" His caustic reply was, "None to speak of, sir." If the intrusion of others upon our private religious life be so disagreeable, may it not be possible that the intrusion, even in thought, of our private anxieties and fears, to the neglect of our duty, is equally disagreeable to our Maker? Christ said, "Ye are my friends if ye do whatsoever I command you." He will take care of our salvation. We need not worry about that.

It is sad to see how seldom the lay people think of the hardness of the priest's lot, as regards the education of his children. He knows the first importance attached to a Churchly education, in our system. He feels the general demand, that the family of the clergyman shall be at least respectable for culture and conduct. From both parental affection and professional pride, he must desire for his children a fair measure of the advantages of learning to which, in good part, he owes his own position. It must then be to him a matter of supreme grief and mortification, that he should be compelled to leave them to sink for want of education—the very education so often lavished

with every expense by his parishioners upon their households—to a lower level than his own. Why do not the lay people of the wealthier class, who are refined and have tender feelings, do something to assist the children of poor and half-fed ministers to the advantages of higher education? Our Church schools can get no adequate endowments; no proper number of permanent scholarships; no annual contributions to their means, for helping the needy pupil. No more sad chapter of ministerial deprivation, struggle and disappointment, can be found, than might be written by the wardens of our schools and colleges, out of the solicitous inquiries and piteous appeals which fall under their own notice.

"If you are going to succeed," say certain parish people, "you must do things on business principles." But what do they mean by this? That everything in the parish life and work shall be so managed as to increase numbers and bring in money. The services, the music, the preaching, the doctrine preached, the kind of religion required, must all be pleasing and popular. Everything must "draw." The consequence is, there is an end of spiritual earnestness, and no end of worldly policy and zeal; plenty of financial prosperity, and a scant measure of personal piety; a secular success and a spiritual failure. This is the way of the Church in the parish of *St. Moneybags*.

Now when men talk of managing religious matters on business principles, why do they deal so unfairly with the maxim? What are "business principles?" A man must understand his business. He must not be afraid of its unpleasant work. He must keep it up thoroughly in all its departments. He must apply himself to it with energy and devotion. In short, he must make it his *business*. To be honest, let men apply these principles to their religion. Let them make a real *business*—not a club-house entertainment—of their whole religion. Let them study to know its truths in their fullness. Let them not shirk the spiritual and severe for the secular and the easy. Let them seek out reasons for devotion and action, instead of excuses for paring down duty or neglecting it altogether. Any other managing of religious matters "on business principles" is either a hollow pretense or a stupid self-delusion.

"THERE is such a thing as carrying symbolism too far; as for example, when you try to represent Christ as 'the light of the world,' by a wax candle which, at best, gives but a feeble illumination, and which is steadily wasting away, and must at length die out."

This notion of symbolism, while here expressed with more than ordinary moderation and candor, involves two important misconceptions which many, doubtless, for their own sake, would like to see corrected. In particular, it is incorrect to suppose that the Eucharistic Lights are intended to symbolize the fullness of our Lord's effulgence as "The Light of the world." They are more expressly significant of the revealing light cast by His twofold nature, upon the divine and the human under the system of grace, on the condescension of God, and the capabilities of man. But a revealing light by no means needs to be a comprehensive and effulgent illumination, and commonly is nothing of the kind.

But what is more to be noticed, is the radical error of the objector touching the nature and object of Christian symbolism. If a symbol had to be, in any such degree as the objection intimates, commensurate with the thing signified, every symbol of things supernatural in our religion—even the bread and wine in the Holy Eucharist, which so many accept as mere memorial symbols of our Lord's Body and Blood—would on this objector's own ground, prove a failure. But, as a simple principle of art, no symbol aspires to any such proportionate fullness of representation. It cannot be allowed to be in any such sense adequate, for this would be to confound the symbol of a thing with a substitute for it. A true symbol, like the sharp stroke of the artist in a study or an outline drawing, is simply a typical line, a suggestive hint, a first hold for the constructive imagina-

tion of the thoughtful beholder, under the guidance and inspiration of which he may the more readily and vividly think out in its fullness, the thing signified.

### TWO NOTABLE MEETINGS.

Baltimore has recently been the gathering place of two notable religious meetings, the Roman Plenary Council and the Methodist Centennial Conference. The two bodies represent the widest possible divergence in religious belief and methods of work, but singularly agree in a common purpose, which is the religious leadership of the country. In numbers the Methodists are foremost; in large and definite purpose the Roman Catholics are vastly in advance of them. The loyalty of the two bodies to American institutions is not to be doubted, but the method of the one with reference to the work to be done in the building up of the out works that are to sustain and strengthen Christianity in the life of the nation, is vastly different from the method of the other. The difference is radical and reveals the relative strength of the two bodies. Methodism began a century and a half ago as a temporary make-shift in the Church of England. It was never intended by Wesley to be a separate organization and extemporized itself to that end, partly from necessity, partly through the ambition of those who were to succeed Wesley in carrying on the movement which he inaugurated. It borrowed its theology partly from the English Church, partly from the Evangelical movement in England; its polity was a mongrel composition; its pioneer enthusiasm was certainly apostolic. Its growth in America has been one of the marvels of the age. Its circuit riders in the new states were the pioneers of civilization as well as teachers of the Gospel.

It would be wrong to overlook their eminent services to the wider interests of both Church and State, but the fact that the genius of Methodism thus coincided with the needs of a certain stage of our religious development, is no evidence that it has power of survival or special fitness for service in the work of the future. It lacks the reflective and constructive element. It has enough of mere organization as such, but its theology is behind the thought of the age; it lacks the element of adaptation to social conditions; and it reveals in its method of work, insight into neither the things of daily life nor into the things of the Spirit. Its arm of strength is the wonderful activity of its clergy and people, but their zeal is largely spent in scratching the surface, not in building up either their people or the society in which they move upon the basis of fundamental truth. The Methodists are less helpful to the integrity of the social order than any other body of Christian people in the country. They have but one idea, the idea of gathering people into the fold. The work of building up Christian society seems to be out of their sphere. This is the weak point in Methodism, and is one of many evidences that on its present basis it will be unequal to the part that should belong to it in the constructive work of the future.

On the other hand, the Roman Church has directed a large part of its attention during the recent Council to the better adaptation of its methods to the constructive work now demanded of American Christianity. It has legislated in behalf of the family, of social order, of the things that strengthen our common life. It proposes like our own Church to organize and build for what will benefit the whole community. This is not inconsistent with fidelity to one's own, and it is almost the only way in which that unity of religious action can be reached which affirms religious principles in the daily life of the people. The Roman Church has heretofore been quite too negative in its attitude toward American institutions, but if its recent Council represents the sincere purpose of its leaders, it will hereafter be felt as a positive force in American society. The Methodists have gathered a multitude whom they can neither teach nor guide; the Roman leaders are beginning to show that they value American institutions and that they are ready to stand by them.

### "DEVOUTLY KNEELING."

There are to be seen in most parish churches some apparently well-bred people who have never been taught the proper attitude in prayer. It is not that they are inattentive to the devotions or that they incline to mumble what they should say in an audible voice. They behave as if they were either ashamed to confess their sins or did not know how. When the officiating clergymen bids them to pray, it would seem as if they should go down on their knees at once, and most of our parish churches are fitted up with the idea that they will do so; but they only bow the head on the rail of the pew in front and, so to speak, squat down to pray. Milton says of Satan:

"Him there they found  
Squat like a toad, close at the ear of Eve,  
Essaying by his devilish art to reach  
The organs of her fancy."

But there is no authority at hand for the attitude which many excellent people assume when they are bidden to engage in common prayer at public worship. The position is as uncomfortable as it is ridiculous, and it is not more ridiculous than it is irreverent. Just think of a pew full of people squatted down to pray! The sight is suggestive of anything but worship. As a matter of fact the attitude restricts one from saying the prayers audibly, and makes one appear very awkward to say the least, in the house of God. To mention this unfortunate habit, among well-bred people, is to correct it. What is needed all through our parishes is more careful attention to acts of bodily worship. This means toward God what politeness means toward friends in society. Attention is called to it here, because many persons new in the ways of liturgical services, seem to think that bowing the head is just as good as kneeling and is not quite so formal an act of devotion. It assumes less perhaps in one way, but it betrays a lack of good manners which cultivated and reverent people ought not to allow. It is not that people shall assume in devotions more than they honestly desire to express. No one demands that. It is rather that they shall behave as fittingly in the parish church as they do in their own homes. Worship is at its best when body and mind and soul act together, and it is seldom satisfactory when the body is out of a right relation to spiritual ideas. "Devoutly kneeling" is the attitude of public worship, and the spirit of devotion will come when the body is in the position to give freedom to the mind and heart. The improvement of worship in this direction is a simple matter and would greatly increase the fervor and earnestness of our public services.

### BRIEF MENTION.

It was noted that the members of the black-flag demonstration, which was made in Chicago on Thanksgiving Day were well-dressed and apparently well-fed. Men who wear black clothes and have red faces are not remarkably impressive in a procession bearing the black flag of hunger.—George Bancroft will shortly finish the revision of his history of the United States, and he declares that he will then play for the rest of his life. He is 84, and an admirer says of him: "It is perfectly wonderful, the health and vigor and elasticity, and even boyishness, that that man retains."—As the blasts of winter begin to wail in the leafless branches, the tramp betakes himself to comfortable quarters in the county jail. Though his accommodations are not luxurious they are healthy, and if the society is not highly cultured, it is select and congenial. He will issue forth in the spring, refreshed in body and mind, prepared to enjoy his annual outing with new zest.—It is quoted as the opinion of the Utah commission that if the "gentiles" had done their duty as voters in the recent election, they could have secured a substantial victory in Salt Lake City. If they expect to "stamp out" polygamy they had better use the franchise themselves. Political duty, as well as charity, begins at home.—"My Father," the late Duke of Wellington used to say, "never showed the least affection for any of us—Charles, Jerry (the late dean of Windsor) and I, were taught to go to his room the first

thing every morning after we had dressed; and without interrupting his correspondence, for we always found him writing, he would look up for a moment and say 'good morning,' and that was positively all the loving intercourse that passed between us during the day." The consequence was, that while the boys looked up to him as a being of superior order, not one of them ever really loved him as a father.—An English exchange gives some instances of the way in which some public speakers raise a laugh by quoting familiar passages from the Bible and Prayer Book. In a recent speech at Carlisle, Lord Randolph Churchill began his speech by saying, "The adverse criticism I have read, marked, and inwardly digested"—(laughter and cheers). Again, in his speech at Hanley, Mr. Chamberlain said, "The drones lead an idle life, they toil not, neither do they spin"—(laughter). In the same speech, speaking of the Tories and the House of Lords, he said, "I look in vain for an outward and visible sign of an inward and spiritual grace"—(laughter).—A Scotch Presbyterian paper has lately discussed the question whether "non-communicants should be allowed to be present during the administration of the Lord's Supper." A correspondent, writing in favor of the practice, says: "I remember having been present in a country Episcopal church, on a Communion Sunday, and, desiring to remain as a spectator of the services, I kept my seat after the great body of the congregation had withdrawn. The sexton, observing me, came forward, and asked if I purposed 'taking the Communion.' On my replying in the negative, he politely suggested that I should retire, as it was not customary, he said, for anyone to remain but intending communicants. I trust it will never come to such a pass in the Presbyterian Church; and yet, sir, melancholy to say, the drift of our new practice is quietly and steadily setting in that direction."—The "Nile Expedition." Is that a fit name? Poor Gordon, expectant so long, may well doubt it: And Britons must own, with a feeling of shame, There's not much "expedition" about it.

—Punch.

### LETTERS TO THE EDITOR.

#### VOWS AND ORDERS.

To the Editor of The Living Church:

The reception of a clergyman into the Order of the Holy Cross, in the city of New York, has caused some animadversion from the Church newspapers. If "Vows and Orders" are evils, let us be fully persuaded that such is the fact that we may set our faces against them, but let us have a full and fair discussion of the subject; do not let us assume that only evil can come from the personal consecration of men who vow to serve the Church until death, in "poverty, chastity and obedience." There have been rivalries and quarrels among the religious orders, says one. True, the Franciscans have quarrelled with the Dominicans, and the Jesuits and their opponents have hurled many bitter words at each other, but nevertheless the Church of Rome has managed to secure much valuable service from her regular clergy. With us High Church and Low Church have not always dwelt together like lambs, but the Church has prospered and increased; there may be profound peace, but the peace of death.

The regular clergy are the trained and tried soldiers of Rome, without worldly ties, interests, ambitions. Devoted "body, soul, and spirit," to the Church, they are ready to take the hardest work, the thankless tasks, the most dangerous enterprises. They supply enthusiasm, they present an example that is contagious, keeping the secular clergy up to the mark of their duty, and offering the people a living illustration of obedience to the precept, "leave all." And so it has been in the past. The Jesuits were the noble giants who beat back the march of the Reformation on the Continent; the Franciscans, in an earlier age, rescued the Church from luxury and corruption. "The Orders became corrupt." True, but always a stricter rule was introduced which wrought a reformation; and then, our environment is such to-day that there is little danger of the introduction of the old corruption that disgraced the Minorites and other orders at the time of the Reformation. I write this concerning the Roman Orders, because it is well to recognize the elements of strength in an opponent; you then know what to fear, what to hope, and can use his own weapons against himself, and against others.

The lesson has often-times been pointed that if we had used John Wesley as the Church of Rome would have made use of him, all the enthusiasm and religious zeal of Methodism would be with us to-day. Why try to repeat an old error? Why try to repel zealous men who certainly are not too numerous in these days? The East London Mission just concluded, is an additional







OPINIONS OF THE PRESS.

The Standard of the Cross.

CLERICAL VOWS.—Why should we be so much more alarmed when the monastic profession of men is received by Bishops than when that of women is received? In dioceses of every shade of Churchmanship, deaconesses and sisterhoods have received Episcopal sanction. We no longer regard every sisterhood as a congregation of "silly women."

The Churchman.

POLITICAL ABUSE.—The Bishop of Central New York has done well to rebuke that "Vituperation in Politics" which was so shameful in the late election. The subject may not seem to come directly within the province of a Bishop, but it is one which concerns every lover of his country, as well as of justice and fair play. The Bishop most opportunely and emphatically enters his protest against an abuse, not to speak of it as an outrage, which made the better sort of citizens hang their heads with shame during the late election season. They felt it to be alike undignified, unseemly and disgraceful. All partisan interest was lost in that deeper concern for men and morality, and for that public virtue which is the soul of our institutions. They did not wish either party to win by methods that seemed to them so desperate and dishonorable.

The Anglican Church Chronicle.

PEACE IN THE CHURCH.—The whole strength of the Church seems now to be bent upon the amelioration of the miseries of the human race in the promulgation of the glad tidings that a Saviour has come among men, upon whom all our cares and sorrows can be cast with the certain trust that they will be borne, and that there is something more worth living for than the transitory things of this life. The deplorable internecine quarrels in which professed Christian Churchmen have for years wasted their best energies appear to have well-nigh ended in England. Churchmen are beginning to give each other credit for honesty and sincerity of purpose and are slower to accuse each other of treachery to the great common cause which they have in hand. Congratulations abound in the Church newspapers on the successful celebrations of religious observances of days heretofore neglected, and also on the drawing near to the old paths of Christian bodies which have long been wandering astray. To cast a glance at our own case, Christianity in Honolulu, may be likened to the kernel of a nut, very sound and wholesome, but inclosed by a shell very hard, and a husk very tough. This simile cuts both ways. Plant the nut and it takes a long time for the germ to break through the stout armour. It does indeed take a long time for the Church to break through the thick crust of indifference and wickedness which is rampant amongst us and around us, but when once pierced, there is, no doubt, much that is good within, and the germ breaks forth into the generous tree, showering beneath and around it, its beautiful life-giving fruit.

BOOK NOTICES.

THE SHADOW OF JOHN WALLACE. A Novel. By L. Clarkson. New York: White, Stokes & Allen; Chicago: S. A. Maxwell & Co. Pp. 417. Price, \$1.00.

There is in England, we are told, a society for the out of Browning. Its members are his worshippers who would fain understand, and therefore reverently inquire, what their oracle means. These Browningites might find in "The Shadow of John Wallace," light recreation from the severe study of Browning himself: since the book is dedicated to Browning; a quotation from Browning opens each part, and each chapter; and the author confesses that Browning's "matchless masterpiece, The Ring and the Book" gave him "courage to undertake the reading of this lesser riddle." Moreover, the story ends thus: "And taking out 'The Ring and the Book,' which had borne him the silent company of its comment, he opened it at random, and read these words of startling significance:

"And so an end of all the story. Strain Never so much my eyes, I miss the mark. Learn one lesson hence Of many which whatever lives should teach; This lesson, that our human speech is naught, Our testimony false, our fame And human estimation, words and wind.

A depressing lesson this, to say the least. Nevertheless, "The Shadow of John Wallace," vague and unsubstantial as becomes indeed a shadow, has a charm of its own, a mystic charm not unallied to that which delights us in Hawthorne.

A MATTER OF TASTE. A Novel. By George H. Picard. New York: White, Stokes & Allen. Pp. 220.

This story is fairly written, but is not elevating in its aim. A company of Americans find their way to Venice, and there go through with what we are accustomed to think of in this country as some characteristic Italian intrigue. One of the ladies of the company disappoints her devoted American lover, who has followed her across the seas, and marries an Italian count under the impression that she is in love with him. But the fertility of invention which the fashionable society novel writer has at command, finds no difficulty in this state of things. What proves to be an uncongenial and inconvenient husband is disposed of by a timely death, and the old-time lovers come together again. Still young, and of course rich, they find ample compensation for their trials. This is the precious stuff which a writer of more than common ability places before us.

TRACES OF THE PLAN OF OUR BEING SO FAR AS REVEALED IN THE MENTAL PLAN, AND IN THE PREPARATION THEREIN FOR THE PRECEPTS AND DOCTRINES OF CHRIST. By L. W. Mansfield. Second edition. New York: E. & J. B. Young & Co. Pp. 187.

When a profound work is heralded and approved by such men as Dr. James McCosh, Dr. Julius H. Seelye, Dr. Samuel C. Bartlett and others, men specially fitted both by nature and training to discern the excellencies or defects of such a book, it might seem as if the rest of the world should accept it in unquestioning confidence. Mr. Mansfield's purpose is to show that man in his mental endowments shows a divine purpose. This divine purpose is shown to be the adaptability between man's intellectual nature and God's plan of redemption in Christ. The work shows great powers of concentration, and to a thoughtful mind is filled with valuable reflections and convincing arguments. We must express the fear, however, that both from the nature of the subject and its mode of treatment by Mr. Mansfield, the book can never be popular.

ON A MARGIN. A Story of These Times. New York: Ford, Howard & Hultbert; Chicago: S. A. Maxwell & Co. Pp. 416. Price \$1.25.

This is a novel of Wall Street, of speculations, of politics, of society. It purports to be the "Story of a Hopeless Patriot," and deals much with the adventures of a "Railroad King" who, after a brilliant career as controller of the stock-market, feared and courted by friends and enemies, forsakes speculation and turns philanthropist. The Hopeless Patriot comes to grief. The admirer of the realistic novels, will find much to his taste in "On a Margin."

DRIVEN FROM SEA TO SEA; OR, JUST A CAMPAIN. By C. C. Post. Chicago: J. E. Downey & Co. Pp. 334. Price, \$1.50.

The editor of "The Chicago Express" gives us here a graphic picture of Western energy and adventure and hardship. The aim of the story seems to be to illustrate the wrongs inflicted by corporations upon the poor.

Pick's Illustrated Magazine for December is unusually interesting.

GERALD PIERCE & CO., 122 Dearborn St., Chicago, receive subscriptions to all home and foreign publications. They keep as large an assortment of these as any house in the United States.

The Church Eclectic for January, contains: The Incarnation, by the Rev. E. W. Spalding, D.D.; the Establishment of the Church, by the Bishop of Winchester; Historical Research and the Old Testament, by Canon Tristram; the Vestments and the P. W. R. A. Spectator; Letter on Fasting Communion, by the late Dr. Ever; The Threshold of a New World, by Dean Church; St. Cecilia, a Martyr of the Third Century; Miscellany: Veterans of the Faith, L'Avenir; the Seabury Centenary at St. Paul's; the Fruits of the Earth, Dr. Corbett; the Christian Ministry at the Bar of Criticism, Bishop Littlejohn; Church of St. Clement, Chicago; the Church of England the Restorer of Catholicity, Church Times; Norton's Principles of Worship, John Bull; Memorial to Richard Hooker; the East London Mission of November; Notes; Correspondence; Reputed Speech of Bishop Strommayer in the Vatican Council of 1870; Church Work; Literary Notes; Summaries.

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

The following songs have been received from the Chicago Music Company: "What the Lark Sang;" "To a Rose" (both words and music very taking and pretty); "The River" (the author and composer's first attempt, we judge); and a copy of Wordsworth's "We are Seven," set to music by F. W. Root, and issued in pamphlet form with appropriate illustrations.

From Oliver Ditson & Co., Boston, we have received "The Model Singer" and "Song Worship," both belonging to a class of books, with which the country seems to us already too much flooded.

S. T. Gordon & Son, New York, send us "Gospel Melodies"—by H. Millard—a collection of Songs for Gospel Meetings, Sacred Gatherings, etc."

THERE has been a great desire in surgery for a local anæsthetic—something which, without depriving the patient of consciousness, shall take away sensibility from a given part. This want has been met, partly at least, by the discovery of certain properties of the hydro chlorate of cocaine. This drug has been used for a year in throat clinics in Vienna, and a few weeks ago it was found that a few drops of it put into the eye will make it insensible to feeling, so that most difficult operations, which otherwise would be very painful, can be performed without causing suffering. It has also been used in operations on the inner ear. It has also been used in this country, recently, at Mount Sinai Hospital, New York, and its employment was perfectly successful. The drug is now made only by one firm in Germany, and is very costly; but it is hoped that, as the demand for it increases, it will be produced in larger quantities and at a cheaper rate, and that it can be used in operations on any part of the body.

SUGAR used per head of population in England has increased from 15 lbs. in 1840 to 64 lbs. in 1880—to 71.74 lbs. in 1883. People do not eat or drink now more than four times as much, but the increase is accounted for in various manufactures, distilling, and making of wine, jam, beer, soap, aerated waters, and even varnish, boot-black and druggets.

GERMANY has comparatively more children under 15 years of age than any other country—16,016,045 in a population of 45,500,000, and they represent unproductive elements to be sustained by the rest.

Yet when old Age transfer to Youth The hard-gained lessons of its day; Each lip must learn the taste of truth, Each foot must feel its way. —Whittier

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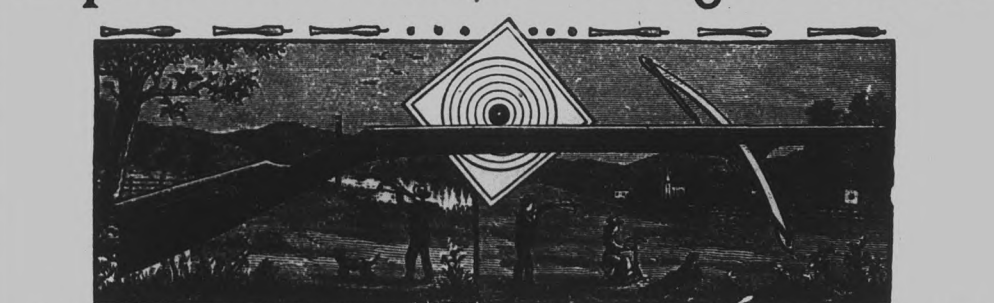
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CANADIAN CHURCH AFFAIRS.  
SPECIAL CORRESPONDENCE.

The proposed Cathedral of St. Albans which has been for some years the pet project of the Bishop of Toronto is now taking definite shape and promises to become an accomplished fact within a reasonable period. An application has been made to the Provincial Legislature for an act incorporating the Dean and Chapter of St. Alban's the Martyr, and to enable them to acquire land. Already a site of four acres and a half has been purchased and donations to the extent of over \$5,000 have been promised by the vendors of the land. The neighboring proprietors have also donated \$2,000 towards the building of a chancel on conditions of the building being roofed within two years. The see house is also to be erected on the same lot. Probably within a year the project will be fairly under way.

The Minister of Education for the Province of Ontario, has at last issued a volume of Scripture Readings for the opening and closing of schools, which, the preface says, has been carefully revised by "representatives of all the leading religious denominations." The reading of Scripture will now be obligatory on the teacher, as also opening and closing school with prayer. The opening prayer is the Lord's Prayer, the closing, an original collect, "Lighten our Darkness," the Lord's Prayer and the Benediction. Some excellent instructions to teachers setting forth the necessity for reverence and decorum in the services are also given. The whole move is a most excellent one and cannot fail to be productive of excellent results.

The Bishop of Niagara's funeral was very largely attended, and was conducted by the Bishop of Algoma. Some mention of Archdeacon Dixon's name in connection with the vacancy has been made, but it is probable that no steps will be taken to elect a successor until the Episcopal Endowment Fund is completed. In the meantime it is generally understood that the diocese will be administered by Bishop Hellmuth who is returning to Canada.

Three prominent clergymen have died within the last two weeks. Ven. Archdeacon Nelles of Brantford, chief missionary to the Six Nation Indians and chaplain to the Mohawk Institute, has passed away at the age of 79, after serving in his office for fifty-two years. He was ordained by Bishop Stewart in the same year as the late Bishop Fuller, and was educated under the late Bishop Strachan, then Archdeacon of York. The Rev. Samuel Harris of Simcoe has also gone. He was a native of England, and had in his early days been an Independent minister but had been twenty-one years in orders. He had reached the advanced age of 85. News has also just come of the death of the Rev. F. W. Kirkpatrick of Kingston, diocese of Ontario, brother of the Speaker of the House of Commons, Ottawa. His demise which was somewhat unexpected, is profoundly regretted by all classes.

The Bishop of Montreal held an ordination last Sunday in St. George's church, Montreal, when Messrs. Hood, Carmichael, and Johnstone were admitted to the diaconate. Dean Carmichael preached the ordination sermon.

The Bishop of Algoma, though located in Toronto for the winter, does not neglect his diocese, and has lately held an extended visitation of the southeastern part, when a large number of candidates were confirmed in the various churches. The district comprehended in the Bishop's tour is known as Muskoka, and was quite recently settled, mostly by old country British immigrants.

The Toronto Sunday School Association lately held a meeting, when the Rev. J. F. Sweeney read a paper upon "What should be the Object of the Sunday School Teacher?" which elicited a good deal of discussion, pro and con. We are now beginning to approach uniformity in the matter of leaflets, that based upon the English Institute leaflet being now in very general use, and rapidly extending its field. A few months ago its circulation received a powerful impetus from having been very bitterly denounced by a certain so-called Toronto Church paper.

The Epiphany appeal of the Domestic and Foreign Missionary Society of the Church of England has just been issued. It was read in all the churches in old Canada yesterday, and will be followed by a special offering on next Sunday, January 11. The appeal was drawn up by the Bishop of Huron.

In my above obituary I have unwittingly omitted the name of Rural Dean Evans, of the diocese of Huron, one of the senior clergymen. He was incumbent of Woodhouse, of which place his father was for many years pastor.

The Church of England Temperance Society is flourishing in the Diocese of Nova Scotia. There are many branches in the diocese which seem to be doing an excellent work. The Scott Prohibitory Act continues to be carried with large majorities in the various rural constituencies, but is generally defeated in the cities. A General Prohibitory Act is now beginning to dimly loom up in the distance.

The King's College imbroglio is still prominently before the public of Nova Scotia, and much interest has been mani-

festated; it is proposed to amalgamate the two colleges, Kings and Dalhousie, of which more in a future letter.  
Ontario, Jan. 5, 1884.

BOSSUET, BISHOP OF MEAUX.  
BY G. W. T.

I do not know a more satisfactory way, at least to us of the laity, of exhibiting the downward course of Roman theology, its teachings and its spirit, than by contrasting the views of Catholics of the seventeenth century as drawn from their biographies, with the ideas of modern Romanists.

Among the interesting series of Christian biographies by Sydney Lear, may be found the life of the wise and learned Bossuet. There is hardly a religious subject on which this celebrated divine, with his profound learning and deep insight into the meaning of Holy Scripture, has not shed light in his letters and instructions. He was a faithful director and guide, not only on high subjects of doctrine, but also on the many minor questions which have perplexed men's minds.

My purpose, however, is not to set forth the exalted qualities of the great Bishop, but to confine my remarks to his mighty authority in respect to a subject the importance of which has not been diminished by time or circumstances. I refer to the subject of Catholicity, so vital in the upholding of old truths in opposition to the teachings of Romanism and Protestantism.

In contending for the autonomy of the Gallican Church, Bossuet presents a tower of strength to American Churchmen in maintaining a Catholic position through the ancient Church of England. The resistance of Bossuet and his contemporaries in France to Ultramontanism, which in the reign of Louis XIV. became so bold and oppressive, seems to have been forced upon them against their wills and interests. At that period, as at the time of the late movement known as the "Old Catholic," there was a holding back in resisting the usurpations of Rome. The religion of the people even so mingled with the abuses and excesses of the Church, that men of gentle minds shrank from a contest which might shake belief and create discord.

Bossuet was blamed by those who kept back from the front, for not making a bolder protest. We see his reluctance in his letters. In one he says, "It is indispensably necessary that I should speak of the liberties of the Gallican Church—the tender ears of the Romans have to be considered and I have done so with all my heart. There are three points which may wound them; the independence of the temporality of kings; Episcopal jurisdiction as held directly from Christ; and the authority of Councils."

"You know," he goes on to say, "that there are questions which we treat very straight-forwardly in France, and I have striven so to speak as neither to betray the doctrine of the Gallican Church nor to offend the dignity of Rome. This is as much as can be required of a French Bishop, etc."

The count against Rome is well put in another letter from Bossuet. "The existing state of things in the Court of Rome makes me tremble. What! is Bellarmine to be substituted for everything else, and to absorb to himself all tradition? What will happen if it comes to this? No one has dared to make such an attack on the Council of Constance as the Popes who approved it. If Eugenius IV. was right in formally approving these decrees, how can they be impugned? And if he was wrong, what of his pretended infallibility?"

The principle for which Bossuet contended consisted in the independence of National Churches and in the universal Episcopate as the law of unity. In these respects the Anglican contest with Rome at the present time is the same as the Gallican contest in the time of Louis XIV.

It is not only in the matter of resistance to Papal usurpation that we see the difference between the times of Bossuet and our own. Where do we find now within the Roman body such ardent desires for reconciliation, and efforts to restore the Unity of Christendom? Mark the language of Bossuet in speaking of the separation of Catholics and Lutherans. "All those who keep up schism by throwing obstacles in the way of reconciliation are the real Schismatics, and those who are ready to do whatever is possible to bring about visible communion are true Catholics." The jealousy of Bossuet seems to have been more for the Episcopate than the Papacy. When asked by these Lutherans to receive their pastors "already ordained," as they said, he replied there could be but one answer, for that not having received the laying on of hands from the Episcopate, they were not "ordained" at all, but were simply laymen.

It is most evident that in the age of Bossuet, the Anglican Church was recognized as an independent branch, holding the same position in the Holy Catholic Body as the Gallican, the Greek, or the Roman. Accordingly the Anglican clergy were regarded as priests in distinction from Protestant ministers.

Can we imagine that any interest could be excited in any part of the Roman Church at the present time by the publication of a theological work on the most exalted subject, however learned and original, by an Anglican priest or doctor? and yet we find that the reception by the Church in France of Bishop Bull's great work, "*Judicium Ec-*

*clesiæ Catholicæ*," was most warm and emphatic, and that in a general Assembly of Archbishops and Bishops, congratulations were offered for the "great work he had done to the Catholic Church in so well defending her belief."

Alas! What a tell tale is history, to the Romanists! It is no wonder they close their eyes to the past and try to drown the Voice of the Church of the Ages, in the bold and presumptuous utterances of the present.

MEN FOR THE PRIESTHOOD.—The poet Keats, in one of his sonnets, speaks of  
"stout Cortez when with eagle eyes  
He stared at the Pacific, and all his men  
Look'd at each other with a wild surmise,  
Silent, upon a peak in Darien."

We may well stand, bishops, priests, deacons and laity, and gaze silently on the magnificent field which rolls, a panorama of spiritual opportunity, before our eyes; and we may well regard it as challenging the zeal, prayer, wealth and labor of the very best type of Christianized manhood. With this challenge ringing in our ears, the petty watchwords of mere party become contemptible, and we can realize that division is the equivalent of treason to our mission. Men, loving, faithful, self-denying, men are wanted. This is the cry of the prairie, the mountain range, and thronged cities. Men of brain, of quick perceptions and fearless energy, able to think out their work and then, work out their thoughts. Men in whom firm resolve dies out to earnest deeds. Men ready to stand shoulder to shoulder with their neighbors, and forget self in the absorptions of their work for Christ and His Church. Men with an ambition to build the altar and rear the font and train souls in the ways of God—an ambition that time cannot relax nor age wither. May ours, beloved brethren of the reverend clergy, be these qualities, which must come down from above, for a supernatural faith demands men with supernatural gifts; and we shall find ourselves imitated as we imitate Christ. In one word we have the spirit of St. Francis Xavier, of whom it is told that before going on his mission he awakened his companions by his restless tossing upon his bed and uttering the agitated appeal: "Yet more, O my God, yet more!" Long afterward he revealed the vision. He had seen in his slumber the eventual career that was before him. "Wildernesses were to be traversed, nations explored, islands visited, empires to be won to his faith. Storms swept around him, hunger and thirst were his, but he was willing to dare the peril if he could but win the prize. Nay, he yearned for still wider fields of labor, and with an absorbing passion that filled every faculty, and haunted him even in his slumber, he exclaimed: "Yet more, O my God, yet more!"—Bishop McLaren.

CHURCH WORK.

PITTSBURGH.

BUTLER.—On Christmas Eve the ladies of St. Peter's church assembled at the house of the rector, the Rev. John London, before he and his wife returned from the Sunday school Christmas Festival. On their arrival they were greeted with a "Merry Christmas," and before they had time to recover from their surprise, Mrs. Judge Bredin on behalf of the congregation, put a purse of fifty dollars in the rector's hand, the ladies quietly passing out. They had left many substantial evidences of their visit; one table filled with all manner of fruits and jellies, sugar, coffee, and many other articles, in a corner stood a barrel of flour, on another table was a handsome comfortable and numerous other remembrances. The cellar was well filled with coal and potatoes all of which show a thoughtful consideration, for the comfort of the rector and his family. This is the second purse presented by the ladies during the eight months of Mr. London's rectorship. Peace, content, and harmony, reign in the congregation, consequently everything manifests progress. It is hoped a rectory will be built this year. Would that all parishes had in like manner remembered their pastors.

CHICAGO.

CHICAGO—St. Mark's Church.—On Monday of last week this church, which had been beautifully decorated for Christmas, was well filled with the children of the Sunday school, for whose entertainment a large Christmas tree had been bountifully loaded with confections and everything to make glad the heart of the small boy and girl. Not the least of the presents was a purse containing \$200 in gold, presented by the members and friends of the church to the Rev. B. F. Fleetwood, rector of the church, and also superintendent of the Sunday school. Christmas carols were sung by the infant class, and recitations delivered by the larger scholars.

CHICAGO—Trinity Church.—This church is beautifully decorated, and the Christmas congregation was good, as also the attendance at the Holy Communion. The Sunday school held its annual festival on the eve of Holy Innocents' Day, and gifts were presented to 700 scholars. The Holy Communion was celebrated on the Festival of the Circumcision, and also on Epiphany. On Friday evening, January 2, the Bishop held a special Confirmation in Trinity chapel, four candidates receiving the rite.

GALENA—Grace Church.—The annual festival of the Sunday school was held on Monday evening, December 30. In front of the chancel was a very beautiful tree covered with burning tapers, bags of candy, and strings of oranges. After a short service, the rector distributed to each scholar some toy, book or useful article, with candy and oranges. After the presentation Dr. Kittoe handed the beloved rector a purse containing one hundred and eleven dollars in gold.

TENNESSEE.

GENERAL CHURCH NOTES.—The following parishes and stations are vacant and offer a fine field of labor: Brownsville, where there is a substantial brick church with rectory, on the line of the Memphis & Louisville R. R., Mason, about 25 miles distant on the same line of railway, and Wythe,

about 25 miles further by rail. At Mason, there is a very beautiful brick church, and at Wythe a neat frame edifice. These places are all of easy access, in a very healthy region of country, within the bounds of the Memphis convocation. It would be impossible to support a man with a large family, but a clergyman and his wife would be sufficiently sustained. Any clergyman wishing to leave the cold regions of the North or Northwest, in search of a milder climate, may open a correspondence with Rev. Wm. Klein, St. Mary's clergy house, 346 Poplar St., Memphis, Tenn.

The Bishop of the Diocese spent Sunday last at Cleveland in East Tennessee, where he officiated morning and night, baptising four children and celebrating the Holy Eucharist.

The Rev. Geo. W. Dumbell has returned to the diocese, and has received a most enthusiastic welcome from the congregation of St. Paul's church, Chattanooga. The congregation is thoroughly united, and under the ministrations of their energetic rector will undoubtedly move steadily forward.

On Sunday, December 21, the Bishop consecrated St. Luke's church, Jackson, and instituted the Rev. G. W. Hinkle as rector.

On the Festival of the Nativity there was a Christmas tree provided for the children of the Church Orphan's Home, Memphis, which was a very successful affair.

WISCONSIN.

KENOSHA.—It is proposed to hold a ten days' mission in this parish during Septuagesima week, beginning Friday evening, Jan. 30. It will be conducted by the Rev. Fr. Prescott, assisted (probably) by Fr. Gardner and Dean Richie, of Fond du Lac.

WATERLOO.—A rectory has just been built at this place, and is now occupied by the rector of the parish, the Rev. D. A. Sanford. It is gothic in design, corresponding with the church, by the side of which it stands, and is veneered with the handsome cream colored brick manufactured in the place. The first floor contains a parlor and dining-room (connected by folding doors), bedroom, kitchen and pantry, besides hall and closets. On the second floor are a corresponding number of rooms. Underneath the house, is a large cellar. A cistern and well are also provided.

The entire cost has been about \$2200, the greater part of which amount has been raised in the parish during the past year, a fund of less than \$400 having been on hand one year ago. The parish has long contemplated building a rectory, the ladies' guild have taken the matter in hand. Their call for subscriptions has been responded to nobly. Their efforts, hitherto frustrated, have at last been successful.

KANSAS.

LEAVENWORTH.—Church of St. Paul.—This church was reopened on Sunday, Dec. 21st, with impressive services, after being closed three months for repairs. The improvements consist of new roof, the stone walls repaired, new ceiling, new carpet and cushions, new furnace and various other additions to the external and internal beauty of the building. The interior has been completely changed in appearance. Besides the carpet and cushions mentioned above, the entire walls and ceiling have been beautified by the art of the frescoer. In the chancel a combination of effects that are pleasing to the eye, artistic in design, and in harmony with Churchly instincts. In the central panel of the dome is a dove with outstretched wings and the olive branch in her mouth. The panel on the left bears a scroll with the sentence, "Behold the Lamb of God," and on the right one, "Unto our God and Father be glory." The two remaining panels have respectively the "Alpha and Omega" and the "I. H. S." with ornamental foliated work. The remainder of the vaulted dome and walls of the chancel are ornamented with diaper work in pleasing designs and harmonious colors. The face of the chancel arch bears the sentence, "The Lord is in His holy temple." Four large windows have been cut in the roof thus furnishing ample light, the lack of which has always been a great inconvenience. Four of Frink's largest reflectors diffuse a brilliant light throughout the interior by night. The building is a pure gothic, the only specimen of real church architecture in the city, and now may rightly be claimed as unrivalled in the state for symmetry, beauty and comfort. The rector, the Rev. C. T. Stout, was assisted in the services of the joyous reopening by brethren from the neighboring cities. The venerable and beloved Bishop of Kansas preached in the morning. In the evening he gave a sketch of his work in the diocese during the twenty years just ended, and the Rev. A. Leonard, of Atchison, and Rev. Dr. Beatty delivered spirited addresses.

The cost of these improvements is between three and four thousand dollars.

SPRINGFIELD.

CARLINVILLE.—On Tuesday, December 30, in St. Paul's church, the Bishop advanced to the Priesthood the Rev. D. D. Hefter, under whose earnest and faithful labors during the present year this old parish has been so largely revived. A new pipe organ, recently purchased, was the latest evidence of the deacon's zealous and successful effort to improve the house and worship of God.

Dean Whitmarsh read Morning Prayer and also presented the candidate. A peculiarly appropriate and forcible sermon was preached by Archdeacon Taylor, and the Bishop was assisted in the Eucharistic office by Dean Hall (of Jacksonville) as Epistoller and Dean Simpson (of Bloomington) as Gospeller. The Archdeacon and the three Deans joined with the Bishop in the imposition of hands, and after the delivery of the Bible, the stole of the newly made priest was readjusted to mark his new office in the Church, and the Bishop vested him with the chasuble. The congregation was large and the whole service most enjoyable. Dr. and Mrs. Head entertained the Bishop, clergy and a large company at luncheon, at which several interesting addresses of congratulation and good wishes were delivered by the Bishop, Archdeacon Taylor, Dean Whitmarsh, and others.

MATTOON.—We are sorry to learn that owing to a debt of \$4,000, the existence of Trinity church and school in Mattoon is endangered. This church and school have long been struggling with adverse circumstances, and had it not been for the self-sacrificing efforts of James W. Craig of Mattoon, they would long since have ceased to live. The church and school are at present under the care of the Rev. Dr. Thrall, one of the ablest theologians in our Church. Under his administration there has been a slow but healthy growth and if this debt

can be paid off, the work in Mattoon will enter upon an era of prosperity such as it has never known before. Mattoon is a town of 8,000 people, it is one of the most important towns in Southern Illinois, and the key to the position for nearly one-sixth of the diocese of Springfield. The property in question is worth \$10,000, but if the debt cannot be paid at once, or at least a portion of it, this valuable property will be lost to the Church forever and Church work in portions of several counties will be suspended for an indefinite period. Are there not some wealthy Churchmen in Chicago that for the sake of the Church and for Christ's sake, will come to the rescue and save this valuable property? Mr. Joseph A. Cooke of Mattoon, is now in the city in the interest of this property. We bespeak for him the kind attention of our people.

WASHINGTON TERRITORY.

SUMMARY OF STATISTICS.—The Journal of the fourth Convocation furnishes the following summary: Baptisms, 181; Confirmations, 72; communicants, 479; families, 358; contributions, \$15,565.08; value of Church property, \$48,965.36.

PENNSYLVANIA.

PHILADELPHIA—Church of the Ascension.—From a neat little year book we gather the following information about this parish of which the Rev. J. Woolsey Hodge is rector, and the Rev. H. O. Du Bois, assistant. On Sundays there are two celebrations of the Holy Communion, and one on All Saints' days. The church is entirely free. The various guilds all make an admirable showing of work done. During the past year, there were 82 baptisms and the same number of confirmations; 2018 Communion services were made, the present number of communicants being 220. The average attendance at the Sunday services was 277, and at daily services, 26. The total offerings were \$3,665.72.

OHIO.

CLEVELAND—Grace Church.—Christmas day was made memorable in this church by the first appearance of a surpliced choir numbering 36 members, 16 men and 20 boys. Considering the short time the choir has been in training, the singing was remarkably well rendered and the size of the choir shows that it is a permanent success. On Holy Innocents' day there was a united service of Grace and Trinity Parishes in Grace church, members from the two surpliced choirs appearing together, making a professional of sixty singers.

The church was filled beyond its every available capacity and the beautiful service was pronounced a great success. Some very choice and artistic selections from Ogden's Christmas Cantata were sung by five Trinity boys during the offertory, assisted by the quartette of Grace church, led by Mr. Warren K. Palmer.

The Rev. Y. P. Morgan, rector of Trinity, and the Rev. F. M. Clendenin, rector of Grace, delivered each a short and appropriate address, and the blessing was given by the Rev. Dr. J. A. Bolles, Rector Emeritus of Trinity.

CLEVELAND—Trinity Church.—The year book of this parish gives the following admirable exhibit: Number of families, 368; souls, 1,300; Baptisms, infant, 23; adult, 2, total, 25; communicants, last reported, 428, added new, 20, by transfer, 4, total, 452, less by removal, 6, death, 5, total loss, 11, present number, 441; marriages, 24; burials, 44; public services—on Sundays, 127, other days, 196, total, 323; Holy Communion—in public 81, average attendance, 60; in private, 12; Sunday schools—(2) officers and teachers, 46 (Trinity teachers, 27, St. Peter's teachers, 19); Trinity scholars, 201; St. Peter's scholars, 179, total scholars, 380; total number in schools, 426; number times catechised, 50. Contributions—Parochial—For the poor and for parish mission work, \$734.90; for the Sunday schools, \$286.45; repairs and improvements, \$4,700; payment of lot for Church and Home, \$51,000; other expenses including salaries, \$8,602.96; local missions, \$739.25; Trinity Church Home, \$1,183.63; local charities, \$640; total parochial, \$67,887.19. Diocesan—Convention Fund, \$575; Diocesan Mission, \$80.07; Diocesan Education Committee, \$74.51; Clergy Widows' and Orphans' Society, \$83.51; Disabled Clergy Fund, \$91.68; increase of Episcopal Fund, \$148.13; Special Education Fund, \$200; Grace Church, W. Loughby, \$82; total diocesan, \$2,034.90. General—Domestic Missions, \$491.65; Home Missions for Colored people, \$50; Indian Missions, \$38.60; Foreign Missions, \$249; Woman's Auxiliary, \$483.66; Education for the Ministry, \$75; American Church Building Fund, \$483.61; miscellaneous, \$68.04; total General, \$1,894.50. Total appropriations for all purposes, \$71,816.62.

Sources of revenue for above appropriations—Pew rents, \$7,777.24; alms at the Holy Communion, \$597.76; offerings at other Church services, \$6,957.15; Sunday school, \$360; subscriptions and donations, \$42,386.81; all other sources, \$283.66; Trinity Church Home estate, \$12,000; Trinity Church Home subscription, \$1,444. Total, \$71,816.62.

LOUISIANA.

NEW ORLEANS.—The late Dr. Leacock.—The death of this priest, which was noticed in this column last week, has been mentioned by the press of New Orleans with expressions of profound sorrow for the loss of a respected and beloved citizen. On Sunday morning, at his country home near Mississippi City, the good old doctor was found in his bed dead. Dr. Leacock was born in Barbadoes, West Indies, in 1797; received his education at Oxford, England, and after entering the ministry of the Church removed to the Island of Jamaica, where he dwelt for several years. Coming to this country, he settled at Louisville, Ky., and in 1852 accepted a call to the rectorship of Christ Church, New Orleans. This position he continued to hold until about two years ago, when the infirmities of age forced him to resign the active pastorate of that church. As a preacher, he never failed to give general and complete satisfaction to all who attended his ministrations. His voice was clear and resonant, his manner earnest and impressive, and his sermons condensed, logical, able and convincing. He was a true type of the gentleman of the old school. Of commanding form, handsome features, dignified and courteous, kind and considerate to all, and with the tenderest sympathies, he was the ideal of a Christian minister. At the age of eighty-eight this faithful soldier of the Cross has entered upon his rest. He leaves two daughters, both widows, and a son who is a clergyman in California. He was buried from Christ Church, on Tuesday, Dec. 30th, the Bishop of the Diocese officiating and many of the clergy assisting. The



Bishop's brief address was beautiful and impressive.

NEW ORLEANS.—Church of the Annunciation.—After the Christmas morning services, there was a presentation of an elegant carpet to the church by an association of young men who have for years been aiding in the work of the church.

RHODE ISLAND.

CROMPTON.—The beautiful little church of St. Philip the Deacon was made still more beautiful by the Christmas decorations, a rood screen and artistic festooning. At the morning service, a new pair of large and handsome brass vases were placed upon the altar.

PHENIX.—Christmas was a specially happy time for the mission of St. Andrew, at this place. In spite of the storm Christmas Eve, Mission Hall was well filled with the children of the Sunday school and their friends.

DES MOINES.—Church of the Good Shepherd.—The Sunday after Christmas was a white day for this little parish, and few happier congregations were assembled on that day. The Rev. W. P. Law is the missionary in charge.

THE new church is up and finished as far the outside is concerned, and money enough to pay for all that has been done. Over \$2,000 has been raised for the church in the past year.

INDIANA.

FORT WAYNE.—Trinity Church.—A very handsome pair of polished brass vases richly chased and engraved, and an altar desk of the same material and design have been presented to this church by present and former parishioners, as a memorial of the late Mrs. Caroline H. Large, wife of a former rector of the parish.

MISSISSIPPI.

THE HEALTH OF THE BISHOP.—In a charming letter from Bishop Green, which it has been the privilege of a member of THE LIVING CHURCH Co., to receive, the venerable prelate says: "I rejoice at seeing so many signs of a spiritual awakening within our borders."

NEW JERSEY.

MERCHANTVILLE.—Grace Church.—On the Sunday after Christmas, Dec. 28, 1884, the Rev. John Scarborough, Bishop of the diocese, admitted to the order of deacons, John Robert Moses, B. A. (University of Pennsylvania), eldest son of the rector of the parish, the Rev. R. G. Moses.

NEBRASKA.

BEATRICE.—Christ Church.—Christmastide has been one succession of blessed joy in this parish. The festivities began on the eve of the Nativity. At 6:30 the children assembled in the church for their carol service.

ment of an occasion of this kind—was conspicuously absent. In its stead a box was used. Into this all the presents were put, the effect of which was to give the appearance that no gifts were to be received.

FLORIDA.

JACKSONVILLE.—Ordination.—In St. John's church, on Sunday, Dec. 21, Bishop Young ordained to the Priesthood the Rev. C. H. B. Turner and the Rev. B. G. Whitely, and at the same time to the Diaconate, Mr. Norman Harris, a graduate of the Theological School, University of the South.

IOWA.

DES MOINES.—Church of the Good Shepherd.—The Sunday after Christmas was a white day for this little parish, and few happier congregations were assembled on that day.

THE formal opening took place on December 25th. Mr. Law officiated in the morning, and at 3 P. M., he was assisted by the Rev. W. H. Van Antwerp, the rector of St. Paul's, who preached from Psalms lxxxiv. 4.

MISSOURI.

COLUMBIA.—Calvary Church.—The Sunday school of this parish held its Christmas celebration on the eve of the Festival. The church, which had been tastefully decorated, was well filled, notwithstanding the bitterly cold night.

WYOMING.

EVANSTON.—Opening of St. Paul's Church.—The first services were held in this church on the first Sunday after Christmas. In the morning the Rev. Samuel Unsworth, preached a sermon on the text: "I was glad when they said unto Me, let us go into the house of the Lord."

the cross, and the text of the last sermon he wrote. "Blessed are the pure in heart, for they shall see God."—is sacred to the memory of the Rev. Jas. Lee Gillogly, who until his death in February 1881, had charge of the mission here.

It is hoped that the work will prove to have received a new impetus from the building of the new church, and that through its attractiveness and the beauty of its services many shall be glad, when they hear the invitation of their brethren to go into the house of the Lord.

WHEN Daniel Webster was asked by a youth about to study law what was the promise of success, he replied "There's always room at the top." This thought occurs applicable to the statement that manufactures from over production.

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