

HARVARD COLLEGE  
APR 25 1888  
LIBRARY

# The Living Church.

J. HARVEY TRENCH  
Box 7  
24385

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

VOL. VII. NO. 15.

CHICAGO, SATURDAY, FEBRUARY 7, 1885.—TEN PAGES.

Whole No. 327.

## ST. STEPHEN.

BY L. G. E.

He stands the first of those the Master willed  
Should wear the Martyr's crown,  
First of the glorious ones whose blood was spilled  
Through all the ages down.  
His youthful feet pressed on that mystic way,  
The royal road of human agony,  
Nor feared he shout nor frown.  
Thou with the angel-face! Transfigured ere  
The spirit left its clay.  
What heavenly voice commands thy listening ear  
That thou the call obey?  
It is the Lord! The heavens opened wide,  
Thy mortal eyes the sinless One descried,  
Beckoning thy soul away.  
Not long thy tolling in the Master's field,  
Not long the race to run,  
Though wondrous fruits thy tireless labors yield  
From rise till set of sun.  
Fair, eager soul! with zealous love aflame  
To teach the world the power of Jesus' Name,  
Too soon thy victory won.  
But though thy hands shall never celebrate  
The sacrifice divine,  
Offered by those who at His altar wait,  
The mystic Bread and Wine,  
No Sacrament thy soul immortal needs,  
On Jesus glorified thy spirit feeds,  
The Church triumphant thine!  
We are not comfortless: the Saviour lives  
Within the Church to-day,  
In Sacramental feast His Body gives  
To feed our souls away.  
For us the martyrdom that patiently  
Awaits the Vision that our eyes shall see,  
Plead for our waiting souls eternally,  
O sainted one, we pray.  
Bangor, Jan. 1885.

## NEWS AND NOTES.

A GENTLEMAN does me the honor of writing a letter to a contemporary concerning this column which he is pleased to describe, not very grammatically, as "omniscient."

At the appointment to the see of, Lincoln great satisfaction will be felt by all good Churchmen. Canon King, of Oxford, is a fellow-worker of Liddon and Bright, and a worthy successor in the throne of St. Hugh, of the scholarly Wordsworth.

THE Very Rev. Edward Bickersteth, D.D., Dean of Lichfield, has been appointed Bishop of Exeter. He is 70 years of age, and a brother of the late Bishop of Ripon. He was a member of the New Testament Revision Committee, and is the author of the exposition of St. Mark in the "Pulpit Commentary."

THE Roman Bishop of Montreal lately found himself in a curious predicament. Some years ago he imported several alleged bodies of saints which were duly distributed throughout the diocese. It now turns out that the "letters of authenticity" which accompanied the bodies were forged, and the Bishop has been forced to order that the relics be removed from the churches.

A NEW YORK Church paper devotes two columns of its editorial space to an account of an interview with that ecclesiastical tramp, Mr. Capel, on the subject of Mr. Huntington's vows. The prelate is of course very severe and bitter, but why was it necessary to ask his opinion at all, and what was to be gained by sowing that opinion broadcast among Churchmen throughout the land?

MR GLADSTONE probably made another effort to raise Canon Liddon to the Episcopate. The Queen has been bitterly opposed to the promotion of High Churchmen, but it is rumored that she is becoming more tolerant. On the other hand, many would be sorry to see the learned and studious Canon removed from his present sphere. "Why do you not make Liddon a bishop?" said one High Churchman. "Would you," responded the other, "send Hannibal to Capua?"

DR. TEMPLE, Bishop of Exeter, has been translated to London. A Broad Churchman, he is noted for toleration, and in his new field he will undoubtedly labor for peace. He was born in 1821, and became Headmaster of Rugby in 1858. In 1860 his name was prominently before the Church as the author of one of the celebrated "Essays and Reviews," and so when in 1869 he was nominated to the Bishopric of Exeter, a great uproar arose. There was even talk of the Dean and Chapter refusing to accept the "recommendation" which accompanied the "Congé d'elire," but it all came to nothing, and Dr. Temple was duly consecrated.

The American Church Review for January is out, not much behind time. Too much of its space is taken up with Mr. Capel, who is by no means worthy of Dr. Fulton's or Dr. Hopkin's steel, but the number is undoubtedly a good one, and I sincerely hope that the almost despairing appeal of its proprietor will be responded to, and the Review saved from extinction. What, however, does it mean by announcing a paper smaller than THE LIVING CHURCH, half the size of THE Churchman, one quarter the size of THE London Guardian, as "the largest Church paper in the world." "Brightest and best" it may be in its own estimation, but, even there, surely not "largest."

THE Presiding Bishop has taken order for the consecration of the Rev. Geo. Worthington, S. T. D., to the Episcopate of Nebraska, on St. Matthias' Day, February 24, in St. John's church, Detroit, Michigan:

Consecrator, the Bishop of Western New York.  
Presenters, the Bishops of Chicago and Michigan.  
Preacher, Assistant Bishop of New York.

A NEW musical instrument, to be called the "Bellonium," which will be available for church use, especially in the singing of Christmas Carols, has been invented by the Rev. E. Husband, of Folkestone. The instrument has a piano keyboard of two chromatic octaves, and the musical sound is entirely produced by bells. The whole is enclosed in a case, in the front of which is a swell with glass shutters. The instrument is light and portable, and anyone who has any knowledge of a piano can play the "Bellonium."

THE MARQUIS OF BUTE, whose perversion to Rome some years ago caused much excitement on account of his great riches, has recently aroused no little astonishment by sending a liberal contribution to the funds of the Wiclif Society. A prominent Roman Catholic has just addressed to the Marquis a strong remonstrance. The prominent Roman Catholic is not Lord Howard of Glosop, as the Church Press suggests—that nobleman having left this world for another two years ago; but Mr. Edwin de Lisle, of Garrendon, eldest son of the celebrated Ambrose de Lisle Phillips.

## REASONS FOR BEING A CHURCHMAN.

ADDRESSED TO ENGLISH SPEAKING CHRISTIANS OF EVERY NAME.

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

IX.

### THE ANGLICAN CHURCH AND THE "APOSTLES' DOCTRINE."

Zeal for the vindication of Episcopacy, which is of course one of the essentials of the Christian Church, has set many defenders of the Church to make it the chief argument why we should be Churchmen rather than Romanists or Dissenters. The possession of a valid Episcopal Succession makes us "Episcopalians," but does not necessarily prove us to be Orthodox Catholic Churchmen, free from "false doctrine, heresy, and schism." The Arians were Episcopalians, but heretics; the Novatians and Donatists were Episcopalians, but schismatics. The historic continuity of the Anglo-Catholic Church depends not alone on the Apostolic Succession, but on the uninterrupted possession of all the marks of primitive Catholicity. Had our Church abolished the Sacrament of Baptism, Episcopacy would not save her; had she lost the "Doctrine of the Apostles," "the Breaking of the Bread," or "the Prayers," the mere fact of having "Fellowship with the Apostles" through a Succession of Bishops, would not make her a true or complete Church, nor afford satisfactory reasons why we should be Churchmen, unless and until, in the Providence of God, the golden crown of Apostolic Order should draw back the last jewels of Apostolic Faith, Eucharist and Worship. These however, the English Church never lost. I therefore deprecate the phrase, "the restored Catholicity" of the English Church. She was never entirely without it. In theory the Anglican Church was never Roman, and never Protestant, though at times like a storm-tossed bark she has felt the whirlpool of Charybdis, and seen the broken crags of Scylla. If we leave out of account certain practical departures from that theory, which were forced upon her by the brute might of the Papacy<sup>1</sup> or the grim and selfish tyranny of Kings,<sup>2</sup> we shall find that the general faith, order, and worship of the English Church has always been substantially the same. That this is so in the case of Baptism has been shown. If it is so also in the case of the four marks of Catholicity—Apostolic Faith, and Fellowship, the Eucharist, and the Prayers—then the Anglican Church may, more justly than any other Church or than any sect, claim the allegiance of all English speaking Christians.

Taking these things in their order then, what was the "Faith once delivered to the Saints," the Faith of the Early Church which the Anglican Church has kept? It was a belief in GOD, THE FATHER, in JESUS CHRIST, His only Son, Who became Incarnate of a Virgin, in His life and death, His Resurrection, His Ascension into Heaven, and His coming again as Judge; in the HOLY GHOST; the Holy Catholic Church, the

1. e. g. The evils, which accompanied the mediæval intrusion of Monastic orders from Italy, which claimed exemption from the jurisdiction of the English Bishops.  
2. e. g. The tyranny of Henry VIII., and William of Orange, or the silencing of Convocation, and the usurpations of Parliament and the Privy Council under the Hanoverian Sovereigns.

Forgiveness of Sins, the Resurrection of the Human Body, and Everlasting Life.

The narrative portions of the New Testament show that this, in brief, was the Faith of the Early Church; the dogmatic portions authoritatively assert these truths with their necessary implications. This Summary of revealed truth, grand in its simplicity, vast in its comprehensiveness, was taught orally by the Apostles, as "the Form of Sound Words," and was early used, throughout all parts of the Church, as a Profession of Faith for Candidates for Holy Baptism.<sup>3</sup> Christ had commanded all nations to be baptized,<sup>4</sup> in the Name of the Father and of the Son and of the Holy Ghost.<sup>5</sup> Accordingly the Apostles, having stated this Doctrine of the Trinity, with a few of the precious results of the Incarnation in the only natural and logical order,<sup>6</sup> required this belief of those who were admitted to the Church. The tradition that the Creed was composed by the Apostles has been general in the Church for some 1600 years. The Creed, in substantially its present form, is given by St. Irenæus, less than a century after the death of St. John, as something well-known in his day. Traces of it are found in Justin Martyr, (who died about 140 A. D.), St. Polycarp for more than fifty years the Bishop of Smyrna ("for twenty years the disciple of St. John," probably the one addressed as the "Angel of the Church in Smyrna," Rev. ii. 8), St. Clement the second Bishop of Rome, (the fellow laborer<sup>7</sup> of St. Paul, "whose name is in the Book of Life," Phil. iv. 3), and in St. Ignatius (for thirty years Bishop of Antioch, and a contemporary of all the Apostles). As Dr. Blunt observes, "There is more reason for believing that the Creed was composed by the Apostles, under Inspiration of the Holy Ghost, than for believing the contrary." Be that as it may, the "Apostles' Creed" is at least the form into which Apostolic teaching crystallized in the West, as the equivalent symbol which was witnessed to, ratified, and made universal at Nicea and Constantinople, is the bright gem cut and bequeathed by Apostolic hands in the East. Properly speaking this Creed and the Nicene Creed are equally the Apostles' Creed, the only difference being that the form in which it was handed down in the West was a little more condensed than the other. But there was no difference in its meaning, for any ambiguity of statement was made up for by the authoritative interpretation, or traditional commentary, which may be called by that much abused phrase, the "sense of the Church." The Nicene Creed, it should be remembered, was not first drawn up at the Council of Nicea in 325. All the dioceses of Christendom had inherited the Creed in substantially the same shape, and with absolutely the same import. The 318 Bishops from all parts of the Church, who met at Nicea to bear witness against Arius' denial of the Divinity of Christ, merely agreed upon the ancient form of the primitive Creed, hallowed by devout and immemorial usage in the Diocese of Casarea, which Eusebius, the Bishop of Casarea, who presented it to the Council, avowed he had received from his predecessors in the Episcopate, and into which Creed he himself had been baptized. So much of the universally inherited apostolic credendum, as bore upon the Person of our blessed Lord, which was the truth then assailed, was so fortified in expression, but not altered in meaning, as absolutely and forever to exclude all forms of Unitarian infidelity, and receive the Imprimature of the first Ecumenical Council. The remainder, (following the words "I believe in the Holy

Ghost.") was witnessed to and promulgated at the Second General Council (Constantinople, 381). It was not then drawn up, for the entire Creed, as then authorized, had been in general use for an indefinite period antecedent.<sup>8</sup> The Creed thus ecumenically approved, a part at Nicea, the whole at Constantinople, has ever since been received by the entire Catholic Church, as the *articulus stantes vel cadentis Ecclesiae*, and has never been altered.<sup>9</sup> The Creed is then, an unerring witness to the inspired teaching of the Apostles, given by the whole Church in an age when such testimony was possible (which has long since gone by) and received by the whole Church; and hence, it is an independent authority, consonant of course, with Holy Scripture, and provable therefrom.  
The "Athanasian Creed," or more properly *Hymn*, composed about A. D. 430, stands on a different basis, but is at least venerable compared with all Protestant Confessions. It has never received consular ratification nor formal reception by the whole Church—albeit no Diocese in Christendom repudiates it or denies its definitions. Even Richard Baxter<sup>7</sup> could say of it: "I unfeignedly account Athanasius' Creed the best explanation of the doctrine of the Trinity that I ever read." It is simply an admirable expansion of the truths of the primitive Creed. And the closer we are to the heart of our Divine-Human Master, the more faithfully we confess the eternal Trinity and worship the Divine Unity, the more will we understand and love that grand statement of the Orthodox Faith. The "damatory" or more properly, *Enacting* Clauses, are hardly more a part of the Creed than the Anathemas originally affixed to the Nicene Symbol. Nevertheless they are precisely what our Savior Himself has taught.<sup>8</sup> This Creed is a part of the doctrine of the English Church, and it is a matter of regret, to many that the Church in the United States decided not to insert it in her Liturgy and Articles. But so far from repudiating it, she is as much bound by its doctrine as if she had retained it since every clause is contained explicitly or by necessary implication in Holy Scripture and in the Apostles' and Nicene Creeds. Moreover, as the Bishop of Connecticut has pointed out, "That our Church accepts the Athanasian definitions is placed beyond doubt by the declaration in the Preface to the Prayer Book that we do not intend to depart from the Church of England in any essential point of doctrine"; by the retention of the Preface of Trinity Sunday in the office for Holy Communion; and by the adoption of the first five Articles<sup>9</sup> [which see].  
A single word as to the thirty-nine Articles. They are not a Creed, but a compendium of *Anti-Romish* and *Anti-Calvinistic* theology, designed for the Clergy, not for the laity. They contain a few ambiguous passages, but are happily susceptible of a strictly Orthodox and Catholic interpretation.  
It must now be shown that the Apostolic Faith is and has always been the belief of the Anglican Church.

3. A very ancient form of the Creed, in size and expression midway between the longer, or Eastern form of the Apostolic Creed, which was adopted at Nicea, or the shorter or Western form, commonly called the "Apostles' Creed," is preserved in the earliest fragment extant of the Baptismal Liturgy, in Book VII., Chapter XLII. of the "Apostolic Constitution," a work compiled by an unknown writer, probably between 250 and 300 A. D., but the materials of which were much more ancient. The person to be baptized says: "I renounce Satan and his works, and his pomp, and his worship," etc. \* \* \* "And after this renunciation, let him, in his dedication say: 'I associate myself with Christ, and—I BELIEVE in (and am baptized into) one Unbegotten Being, the only true GOD ALMIGHTY, THE FATHER of Christ, the Creator and Maker of all things from Whom are all things;—and into the LORD JESUS CHRIST, His only begotten Son, the Firstborn of the whole creation, Who before the ages was by the good pleasure of the Father, begotten, not created; through Whom all things were made, both those in Heaven and those descended from Heaven, and took flesh, and was born of the Holy Virgin Mary, and lived a holy life according to the laws of His God and Father, and was crucified under Pontius Pilate, and died for us; and rose again from the dead, after His Passion, the third day, and ascended into the Heavens, and sitteth at the Right Hand of the Father. And again I believe in the Holy Ghost, Who came down from Heaven, and who shall be no end. I am baptized also into the HOLY GHOST; that is, the Comforter, Who wrought in all the Saints from the beginning of the world, but was afterwards sent to the Apostles by the Father according to the promise of our Saviour and Lord, Jesus Christ, and after the Apostles, to all who believe in the Holy Catholic Church; into the Resurrection of the Flesh, and into the Remission of Sins, and into the Kingdom of Heaven, and into the life of the world to come."  
4. For a clear exposition of the unity and logical order of the articles of the Creed, see Ewer's "Catholicity in its Relation," etc., p. 63.  
5. See Epiphanius, "Anchirite," near the end.  
6. The "Hymne" is no proper part of the Creed. It asserts a Theological truth (see Dr. Richey's admirable monograph on the subject) in harmony with the Creed, but has never been sanctioned by any General Council, having been introduced by a local Synod in the West, with results greatly to be deplored.  
7. Reasons of the Chris. Rel. Chap. IX. p. 313.  
8. See St. Mark xvi., 16. St. John III., 16, and viii. 24.  
9. Note on Ath. Cr. Am. Ed. Brown on Art.

York, which so taxes the efforts of Christian philanthropy, you have the warm sympathy of your brethren in the episcopate. We have observed with great thankfulness your zealous and energetic efforts for the promotion of temperance, for the elevation intellectually and morally of the laborer, your endeavors to reclaim the fallen and to gather outcasts within the fold of Christ. But I am at a loss to see the necessary connection between such commendable and charitable works, and ceremonies of the kind practised at the profession of the Rev. Mr. Huntington. He was an ordained minister of Christ, had taken upon himself solemn vows of consecration to the Master's service, was already charged to "seek for Christ's sheep who are dispersed abroad, and for his children who are in the midst of this naughty world that they may be saved through Christ forever." If the young brother was moved by the sad condition of these godless multitudes, why could he not throw himself at once into the work of helping and saving them—a work truly noble and Christlike. If to do this work efficiently he must give up home comforts and refined social intercourse, he would be doing what many Christian men and women have done and are doing. Such persons I suppose there are, in the city whose spiritual wants press heavily upon you; whether or not they belong to our Communion, they are doing the Lord's work, and not without His notice and blessing. I have no doubt there are many effective laborers spending and being spent in His service, working unostentatiously without calling upon the world to behold and applaud their self-devotion and heroism. Is there no danger of less pure and exalted motives insinuating themselves, when the consecration to a self-sacrificing service is published abroad and enacted as a spectacle before an admiring congregation?

Upon the general question of monasticism, which, as it seemed to me, was ascribed in the office used, to divine inspiration, you admit that "religious orders became corrupt and scandalous during the pre-reformation days;" but you add, "so did the Church itself, but the Church was reformed, while religious orders in England, on the other hand, were destroyed." But, my dear brother, there is no parallel between these cases. The Church was of divine institution. The religious orders were a human expedient. The Church is God's building. When lapsed into error of doctrine and practice it must be cleansed, as the temple was purged of its defilements in the days of King Hezekiah. Men cannot set up a new Church, so we think, and we bless God that we have the old Church cleansed and purified. But a human institution is to be dealt with on its own merits. If it have shown an inveterate tendency to degeneracy and corruption, this is reason enough for discarding it. Or even if a piece of machinery may have worked with advantage at a certain period, it ought not to be retained when its abuses come to outweigh its benefits. The judgment of the wise and good men who directed the Reformation of our Church was that the system itself involved such dangerous elements that it ought not to be continued.

And what learn we from experience? What is the history of the successive orders that have flourished at different periods? Why did one follow and supersede another—Benedictines, Cluniacs, Carthusians, Cistercians, Dominicans, Franciscans? The existing cause was, in most cases, the corruption of the orders already established. As the zeal of the founders and early associates died out, new organizations were started with severer rules, themselves in turn to undergo the same process of spiritual decay.

Our sympathies are appealed to on behalf of two young men profoundly moved by the condition of "the godless thousands and tens of thousands who crowd the tenement houses in New York." For their wish to help and save those unhappy ones I entertain no feelings but those of warm approval. But, in reference to this particular mode of carrying out their good purpose, let me point to a conspicuous illustration. Francis of Assisi, at the beginning of the thirteenth century, was the founder of the Franciscan Order. Of him Archbishop Trench says: "Intense sympathy with the poor, a seeing and serving Christ in his suffering members, a craving to be himself the poorest of the poor, not stooping to their aid as from a superior height, but himself tasting the worst of their lot—this was the master passion of his soul. Had not his Lord said, 'I am come to send fire on the earth,' even as he rightly understood it, the fire of divine love; and this love, judge what may of the idea on which his order rested, has, perhaps, never burned brighter in human heart than in his." The fraternity to which he gave the impulse was not one of the "con-

MONASTIC VOWS AND ORDERS.  
A REPLY TO BISHOP POTTER.  
From the Churchman.

MY DEAR BISHOP POTTER.—When I wrote you on the 11th of December, it was with no thought or expectation of my letter being made public. Feeling very deeply the importance of the matter, and regretting profoundly the step you had taken, I was impelled to address you a private and fraternal remonstrance. From your note just received I learn that the publication was without permission or authority of yours. As you expressed the intention to close the correspondence on this subject with your letter of December 15th, I should not have felt it necessary to reply to that letter unless for the undesigned publicity thus given to my own. But under present circumstances my silence might be interpreted as acquiescing in the arguments of your answer as a satisfactory vindication of your act. To this I am not willing to consent, and, may, therefore, claim the privilege of stating more at large my objections, without being chargeable with wishing to prolong the discussion. Your expressions of personal regard I sincerely reciprocate, and trust that our friendship, which I greatly prize, will be in no degree diminished by any difference of opinion. In your anxiety to bring the power of gospel truth and loving ministrations to bear upon the mass of poverty, vice, and wretchedness existing in the great city of New

templative orders" which you think "needed scanty forbearance," but was composed of workers, preachers, missionaries, revivalists, who went everywhere among the degraded and sinful, compassing sea and land, and subsisting on alms. Their early efforts were immense, and apparently successful. His method was tested on a great scale and under very favorable circumstances. Now, what was the issue? "Praised, exalted, glorified, at the beginning, it was not long before an almost universal chorus of indignant complaint arose against them. They were meant to be patterns of evangelical humility—this stamping itself on their dress, their discipline, on the very names which they bore. But it very soon was evident that the secret of humility does not lie in calling ourselves by humble names. Upon every side were heard complaints of their intolerable pride, of their arrogant contempt for all but themselves. Nor did it fare better with the schemes of compulsory poverty which were to bring those who adopted them into a closer imitation of Him who made Himself so poor for us. Poverty was a bride to which Francis remained faithful to the end, but it was a bride from whom his followers, or a large portion of them, were only anxious to be divorced. They might not—so it was sought to interpret his rule—possess anything in fee, but they might enjoy the usufruct of whatever lands, houses, and other worldly goods the piety of the faithful bestowed upon them, the absolute ownership being vested in the pope. This grew to such a vast amount that ere long these orders boasted of being the poorest, with the reality of being the richest, orders in Christendom." In the time of Chaucer "the abyss of contempt into which the unworthier members of these orders had fallen was such as left no accusation too mean or too hateful to be brought against them." (Trench, Lectures on Mediaeval Church History.)

In the words of the same candid and moderate author, "The Cistercians succumbed in due time to that doom of declension and decay to which, as it might appear, all were bound; for, indeed, these orders, wonderful at their beginning, and girt up as to take heaven by storm, seemed destined to travel in a mournful circle from which there was no escape."

I conceive the evidence from history to be conclusive that the principle on which monasticism is based is inherently vicious, and that if efforts at revival in the present day have any immediate success, the result will not differ from the experience of the past. Some of these causes are not very difficult to discover, but it is sufficient to name one. Monastic orders have no warrant from the Word of God. It was long after the Apostolic age that they arose. They have flourished most at periods and in lands where the Scriptures were little read. St. Paul in his apostleship was willing to deny himself home-comforts, but while recommending a single life under the present distress, he nowhere exacts a vow of celibacy, or institutes an order bound thereby. Nay, he points out as one of the badges of the great coming apostasy, "Forbidding to marry." He underwent great privations in his labors, but he lays down no ascetic rules. In his epistle to the Colossians he is opposing errors popular in that region having great affinity with monastic rigors, "Which things have indeed a show of wisdom in will-worship, and humility and severity to the body; but are not of any value against the indulgence of the flesh" (Col. ii. 23, Revised New Testament). In truth, the monastic spirit is most congenial with Oriental pagan religions. It prevails largely at the present day among the worshippers of Buddha, and the Lamasteries of Thibet and China are on a grand scale. It was not introduced into the Western Church before the fourth century.

You say, "Sisterhoods have received the implicit, if not explicit, recognition and sanction of the Church in its highest missionary and legislative councils. I am unable to see that the right of sisterhoods to exist among us does not imply the same rights in brotherhoods established for the same purpose." While not disposed to insist on any material difference in principle, I cannot admit this full "recognition and sanction" which you claim for sisterhoods. Some associations of that kind found their way into this country in a not very open manner, and were claiming to be Church institutions, without submitting themselves to Church discipline. The subject was brought before the General Conventions of 1877 and 1880, and somewhat fully discussed. In the House of Bishops it was stated that Romish books of devotion were in use in these associations, and that the right of the bishop of the diocese to inquire into their doings or exercise any supervision was resisted and denied. A canon, entitled "Of Deaconesses and Sisters," reported by a joint committee, was adopted by the House of Bishops. (Journal of 1877, pp. 66 and 67.) In this canon it was provided that no deaconess or sister should take any vow of perpetual obligation, and might at any time withdraw. Provision was also made for adequate episcopal supervision. In this proposed canon the House of Deputies refused to concur. In the General Convention of 1880 a similar canon was passed by the House of Bishops, which also failed to receive the assent of the House of Deputies, and was treated, as seemed to the

bishops, with scant courtesy. So that attempts to obtain for sisterhoods the recognition and sanction of the Church have failed, through an apparent unwillingness of their friends to consent to such safeguards against the introduction of false teaching and other possible abuses, as to the bishops seemed indispensable. Where, then, is "the sanction and recognition of our highest councils?" That such institutions do exist in some of our dioceses, with the sanction of the ecclesiastical authority, I am well aware. That irrevocable vows are taken in entering any of them, I was not aware. I had a contrary impression at the time I wrote you.

And here I come to a very grave feature of the ceremonial which gave occasion to this discussion, viz., the nature of the vows then taken. You say, "It is indeed assumed, I understand, that the vows to which you refer are irrevocable, and this is an especial reason for protesting against them. If it were true, it would be. But they are not. I should have declined to administer such vows; and those which I did administer were explicitly acknowledged to be revocable, either at my own discretion, or at the request of him who took them."

I read this with much surprise. "Is it possible," I said to myself, "that I have so misunderstood the language of those vows?" I referred to them, and was quite unable to change my previous opinions. The novice affirms, "I desire, for the love of Jesus, to devote myself, soul, body, and spirit, to the service of Almighty God in a religious life, as a member of the Order of the Holy Cross" (religious being evidently used in the Romish sense), etc.

"Bishop. Do you then solemnly and forever surrender all that you possess, or of which you may hereafter become possessed, even to the least article of personal use and enjoyment, in accordance with the vow of religious poverty?"

"Novice. I do."  
"Bishop. Will you diligently serve God for the remainder of your life in the virgin state... as the vow of religious chastity demands?"

"Novice. I will, the Lord being my Helper."

Now I submit that this language is clear and unambiguous. The purpose of the novice is to devote himself to a religious life (so-called). He forever surrenders all that he possesses, or of which he may hereafter become possessed. He promises to continue in the virgin state for the remainder of his life. Where is the possibility of retreat? Is the baptismal vow more irrevocable? If there was an understanding that this engagement was revocable, then these words were used in a non-natural sense, and this in a solemn appeal to Almighty God in connection with the administration of the Holy Communion. And, moreover, if the member of the Order of the Holy Cross, after making such promises, can withdraw at will, wherein lies the moral force which is sought to strengthen and fortify the man who is to engage in a stern encounter with the enemy? The whole object seems to me to be frustrated by such a reservation. It requires no extraordinary resolve, or preparation, or armor of triple mail, for a man to embark in an enterprise, with the understanding that if on trial he get weary or discouraged, he may let it alone, or procure a dispensation. Neither does it follow that the administration of a vow gives the person imposing it authority to dissolve it at his discretion. The vow is really made to God, not to man. I cannot see what human authority can release the devotee. The only ground on which he can claim liberty hereafter is that the vow itself, being contrary to the Spirit of God's Word, was unlawful and void *ab initio*. And herein lies a most forcible and weighty objection against encouraging an enthusiastic person to assume obligations, in a moment of excitement, which may be a snare and a burden in after years. "It is a snare to a man to utter a vow [of consecration] rashly, and after vows to inquire," "whether he can fulfill them?" (Prov. xx., 25, Speaker's Commentary.) The tendency to ascribe superior sanctity to asceticism and celibacy manifested itself at an early period, but there were no perpetual and public vows in the ante-Nicene Church.

With regard to your officiating on such an occasion "not being distinctly an official—i. e., an episcopal act—one which it is competent to any presbyter to perform"—it is true that both bishop and presbyter stand here upon the same footing—that is, each alike has nothing to stand upon in the order of our Church. The Church has made no provision for a ceremony of this kind, which is alien from her spirit and ways. But why were you called upon to officiate on this occasion, rather than a presbyter? Was it not to obtain for the proceeding the sanction of your office and the high authority of your name? to obtain in this way for monastic institutions a credit and prestige which they have never had in our Church? to gain thereby a vantage-ground for the wider introduction and establishment of this institution? Is this system of pretentious and morbid pietism not to go beyond the city and diocese of New York? I do think I am warranted in saying that this act concerns all your brethren. I did not say that it was binding upon them.

Your remark that the ceremony, in more than one particular, did not commend itself to your taste and judgment, I can well be-

lieve. With great affectation of solemnity, there are parts exceedingly puerile and language revolting to a reverent mind; and what seems to me particularly objectionable is the use of the language of our Ordinal, as if this profession were an act of the same holy and holy character as the ordination of a man to the ministry instituted by Christ Himself.

"Bishop. Almighty God, Who hath given you this will to do all these things, grant you also strength and power to fulfil the same, that He may accomplish the work which He hath begun in you through Jesus Christ our Lord."

"Then shall be sung, *Veni Creator Spiritus*."  
To this language I specially referred in saying that the ceremony implied a claim of divine inspiration for the whole monastic system. "These things," the will to do which is attributed to Almighty God, are—not the duties of the sacred ministry to which the novice had been previously set apart, but the vows and obligations just assumed.

This comment has been so prolonged beyond my intention that I will not dwell upon another feature open to strong objection—the subjection henceforth to an aliah authority unknown to and unrecognized by the Church or by the Word of God. The novice promises submission to his superior. He is charged to obey the Rule of Life of his Order, and to "make it a guide in learning that true subjection of his will to the will of God which is an acceptable sacrifice to Him." Ecclesiastical history shows conclusively what have been the fruits of this vow of obedience. There is no reason to suppose the tree will not bring forth like fruits in time to come. "The Rule of Life" and the commands of the superior have always been held paramount to legitimate authority.

In the comments of the public press, the assertion is not unfrequently made that, in an age like ours, busy, money-getting, self-indulgent, there is little danger of any large accessions to such brotherhoods. It is not safe to make predictions. At the present day we see strange and unexpected things. And this opinion is not borne out by experience. Periods noted for luxury and indulgence have not been unfavorable to the growth of monastic institutions. Some of the enthusiasts who have been most ardent founders and members of such orders were at an earlier day men of pleasure. Extremes meet. Asceticism and licentiousness are outgrowths of the same unsound social condition, and both flourish in the degree that sober, consistent, practical godliness declines.

For the assurance, my dear Bishop, of your willingness to submit to the judgment of your fathers and brethren in the episcopate, I thank you with my whole heart. We could ask nothing more. But others may not exercise like magnanimity, and I have on that account felt constrained to go into the subject and remark upon its bearings to an extent which I would gladly have avoided.


Assuring you of my real and affectionate regard,

Your brother in Christ,  
ALFRED LEE.  
Rt. Rev. H. C. Potter, D. D.  
Wilmington, Delaware, January 19, 1885.

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

100 Doses One Dollar is inseparably connected with Hood's Sarsaparilla, and is true of no other medicine. A bottle of Hood's Sarsaparilla contains 100 doses and will last a month, while others will average to last not over a week. Hence for positive economy, use only Hood's Sarsaparilla.

"Be wise to-day; 'tis madness to defer." Don't neglect your cough. If you do your fate may be that of the countless thousands who have done likewise, and who today fill consumptive graves. Night-sweats, spitting of blood, weak lungs, and consumption itself, if taken in time can be cured by the use of Dr. Pierce's "Golden Medical Discovery." This wonderful preparation has no equal as a remedy for lung and throat diseases. All druggists.



**ROYAL BAKING POWDER**  
Absolutely Pure.

This powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kinds, and cannot be sold in competition with the multitude of low test, short weight, alum or phosphate powder. *Sole Mfrs.* ROYAL BAKING POWDER CO., 106 Wall-St., N. Y.

**LUCIUS C. PARDEE,**  
FINE GROCERIES,  
Pure Wines

For Sacramental and Family use.  
54 & 56 Madison St., Chicago.

## ROBUST HEALTH

Is not always enjoyed by those who seem to possess it. The taint of corrupted blood may be secretly undermining the constitution. In time, the poison will certainly show its effects, and with all the more virulence the longer it has been allowed to permeate the system. Each pimple, sty, boil, skin disorder and sense of unnatural lassitude, or languor, is one of Nature's warnings of the consequences of neglect.

### Ayer's Sarsaparilla

Is the only remedy that can be relied upon, in all cases, to eradicate the taint of hereditary disease and the special corruptions of the blood. It is the only alterative that is sufficiently powerful to thoroughly cleanse the system of Scrofulous and Mercurial impurities and the pollution of Contagious Diseases. It also neutralizes the poisons left by Diphtheria and Scarlet. It cures, and enables rapid recuperation from the debilement and debility caused by these diseases.

### Myriads of Cures

Achieved by AYER'S SARSAPARILLA, in the past forty years, are attested, and there is no blood disease, at all possible of cure, that will not yield to it. Whatever the ailments of this class, and wherever found, from the scurvy of the Arctic circle to the "veldt-sores" of South Africa, this remedy has afforded health to the sufferers by whom it was employed. Druggists everywhere can cite numerous cases, within their personal knowledge, of remarkable cures wrought by it, where all other treatment had been unavailing. People will do well to

### Trust Nothing Else

than AYER'S SARSAPARILLA. Numerous crude mixtures are offered to the public as "blood purifiers," which only allure the patient with the pretense of many cheap doses, and with which it is folly to experiment while disease is steadily becoming more deep-seated and difficult of cure. Some of these mixtures do much lasting harm. Bear in mind that the only medicine that can radically purify the vitiated blood is

**Ayer's Sarsaparilla,**  
PREPARED BY  
Dr. J. C. Ayer & Co., Lowell, Mass.  
Sold by all druggists; price \$1, six bottles for \$5.

**DR. JOHN BULL'S**  
**Smith's Tonic Syrup**  
FOR THE CURE OF  
**FEVER and AGUE**  
Or CHILLS and FEVER,  
AND ALL MALARIAL DISEASES.

The proprietor of this celebrated medicine justly claims for it a superiority over all remedies ever offered to the public for the SAFE, CERTAIN, SPEEDY and PERMANENT cure of Ague and Fever, or Chills and Fever, whether of short or long standing. He refers to the entire Western and Southern country to bear testimony to the truth of the assertion that in no case whatever will it fail to cure if the directions are strictly followed and carried out. In a great many cases a single dose has been sufficient for a cure, and whole families have been cured by a single bottle, with a perfect restoration of the general health. It is, however, prudent, and in every case more certain to cure, if its use is continued in smaller doses for a week or two after the disease has been checked, more especially in difficult and long-standing cases. Usually this medicine will not require any aid to keep the bowels in good order. Should the patient, however, require cathartic medicine, after having taken three or four doses of the Tonic, a single dose of BULL'S VEGETABLE FAMILY PILLS will be sufficient.

**DR. JOHN BULL'S**  
**SMITH'S TONIC SYRUP,**  
**BULL'S SARSAPARILLA,**  
**BULL'S WORM DESTROYER,**  
The Popular Remedies of the Day.

Principal Office, 831 Main St., LOUISVILLE, KY.

**THE NORTH-WESTERN**  
**FARMER & BREEDER**  
In its 3d Year.  
\$1.00 A YEAR.  
Sample Copies, 10c.

**FARGO**  
DAKOTA.  
An Illustrated Monthly Journal for the Farm and Fireside.

**HO! FOR THE GLORIOUS NORTH-WEST**

**BARNES'**  
Patent Foot and Steam Power Machinery. Complete outfits for Actual Workshop Business. Lathes of Wood or Metal, Circular Saws, Scroll Saws, Formers, Planers, Tenoners, etc., etc. Machines on trial if desired. Descriptive Catalogue and Price List Free.

**W. F. & JOHN BARNES,**  
No. 323 Ruby St., Rockford, Ill.

Has been used and recommended by the MEDICAL PROFESSION for the past twenty-five years, as an IRON TONIC for loss of appetite, nervous prostration, Dyspepsia, and all troubles arising from GENERAL DEBILITY. FOR SALE BY ALL DRUGGISTS.

**BARK & IRON**  
EVERY FARMER.

WANTED—Men who have cash to invest, and are looking for a profitable business, to look into the merits of Woodley's Cutting Apparatus for Harvesters, Reapers and Mowers. Hard times will not limit its use. Every farmer should send stamp for circular. Address JACOB WOODLEY, Room 7, 85 Dearborn Street, CHICAGO.

**BIRCHS KEY AND NOT**  
WIND UP ANY WATCH WEAR OUT  
SOLD by watchmakers. By mail \$5. Circulars free. J. S. BRUCE & Co., 35 Day St., N. Y.



**MELLIN'S**  
FOOD  
FOR INFANTS & INVALIDS

THE only perfect substitute for Mother's Milk. The most nourishing diet for invalids and nursing mothers keeps in all climates. Commended by physicians. Sold everywhere. Send for our book, "The Care and Feeding of Infants." Sent free.

## FLORIDA

For Health, Pleasure and Profit.

The Florida Improvement and Colonization Society invites correspondence from sensible people who contemplate making permanent or winter homes there, and is prepared to offer superior facilities for an examination of its advantages at the least possible expenditure of time and money. There is no longer any doubt as to the entire adaptability and healthfulness of the high rolling lands of Florida. The success of thousands of Northerners who have sought a residence within its borders being emphatic confirmation of its safety and wisdom. We own and offer for sale in quantities to suit buyers, 200,000 acres of selected lands, principally in the counties of Alachua, Baker, Bradford, Clay, Duval and Lafayette. A glance at the map will show this accessibility to markets and competing transportation lines. They are cotted with enterprising and Northern communities. MacClenny and Glen St. Mary (in Baker Co.) are one hour from Jacksonville, on the principal railroad in the State. The lands for miles on each side are high-rolling and wholly free from any stagnant water. There is no malaria and no more annoying insects than anywhere North. The towns are settled almost solidly from the North. Each supports good schools and churches, but no saloons; the climate is exceptionally good. To this class of people we will sell lands on easy terms, dependent on location and size, to those who will within one year make some improvement. None of our property is entangled with Spanish grants to invite litigation. We have complete abstracts of title, give ample warranty deeds, and offer excellent mortgages at reasonable rates. Will build cottages to order, receiving payment in installments. For full particulars, plans and full-rate railroad tickets in Florida, send no money, address the nearest agent of the Society, or write direct to the Land Commissioner, P. O. Box 492, Jacksonville, Florida.

Ask your furniture Dealer for the  
**ROSS TABLE BED.**

Eight styles (CLOSED.) A special size for children. (OPEN.)

from \$13.00 to \$30.00

A Table in day time; Full sized bed at night.

**FOREST CITY FURNITURE CO.,** Rockford, Ill.  
WHOLESALE MANUFACTURERS.

**DIXON'S HASP & PADLOCK**  
A Hack by Day and a Lock by Night.

The most salable article of hardware ever introduced. Best Padlock ever made. Every Key different. Every Key Warranted.

Put up complete with Staples. Samples sent by mail on receipt of 50 cents.

**BARTLETT HARDWARE CO.,**  
Mfrs. of Hardware Specialties, FREEPORT, ILL.

**SMITH'S DIAGRAM OF**  
**PARLIAMENTARY RULES**

Showing the relation of any motion to every other motion, and answering at a glance over 500 questions in parliamentary practice; therewith a key containing concise hints and directions for use. I regard the work as every valuable for every legislator, for parliamentarians.—J. W. Krieger, Speaker U. S. House of Representatives. "An admirable book of reference."—Judge B. K. Elliot, Indiana. Edited by congressmen, John W. Caldwell, and others, as a marvel of conciseness and clearness. Price 50 cts., postage free.

Address REVIEW & HERALD, Battle Creek, Mich.

**IN THE**  
**Fertile and Healthful**  
**Highlands of Florida,**

A Northern colony invites you to investigate its inducements and investments, good school, church, society, excellent water, two railroads, strictly temperance town. Agents wanted everywhere. For circulars, maps, &c., address J. H. FOSS, Gen'l Manager, Bellevue, Marion Co., Florida.

**TOKOLOGY**  
A Book for every woman. Alice H. Stockham, M. D.

**A COMPLETE LADIES' GUIDE**  
20,000 Sold in Little Over a Year. Agents find it the most popular work on the market. It tells more about Poetry and Poetry raising than any \$3.00 book in the U. S. It tells how we raised and kept two thousand fowls, and gathered 40,000 eggs on four acres. Also how to raise broilers for 15 cents each, and to sell them at 60 to 75 cents each. It is the experience of a few years raised, and commenced five years ago with \$20.00, and whose profits in 1884 were about \$4,000. Price 25 cents. Sent by mail, postage free. R. B. MITCHELL & CO., 152 N. 2d McCormick Block, Chicago.

OUR ILLUSTRATED POULTRY BOOK is now in the hands of our publishers. It tells more about Poultry and Poultry raising than any \$3.00 book in the U. S. It tells how we raised and kept two thousand fowls, and gathered 40,000 eggs on four acres. Also how to raise broilers for 15 cents each, and to sell them at 60 to 75 cents each. It is the experience of a few years raised, and commenced five years ago with \$20.00, and whose profits in 1884 were about \$4,000. Price 25 cents. Sent by mail, postage free. R. B. MITCHELL & CO., 152 N. 2d McCormick Block, Chicago.

**Japanese or Church Fairs.**

Committees desiring to raise funds for their church will be furnished with an assortment of the Japanese articles for sale, with privilege of returning unsold portion, and payment after Fair. Write to

**Carlo Dept. Formosa Tea Importing Co.,**  
Importers of Japanese Products,  
86 STATE STREET, CHICAGO.

**ORTHAND**  
The SIMPLEST, QUICKEST LEARNED and BEST system in use. Many who have ABANDONED OTHER SYSTEMS on account of their intricacies, have learned this system. Books for SELF INSTRUCTION, Price 75c.

**J. F. LAMING, Norwalk, O.**

**"Cutler" DESK**  
the BEST Desk in the World—Sole West'n Ag't WM. HAYDEN, dealer in OFFICE Furniture & Fittings of all kinds, 193 WABASE AVENUE, CHICAGO

**AGENTS WANTED FOR THE MISSOURI STEAM WASHER**  
It will pay any intelligent man or woman seeking profitable employment to write for illustrated Circular and terms of Agency for this Celebrated Washer, which by reason of its intrinsic merits is meeting with such wonderful success.

**J. WORTH, CHICAGO, ILL., or ST. LOUIS, MO.**

**40**  
Hidden Name, Embossed and New Chromo Cards, made in new type, an Elegant 48 page Gilt bound Floral Autograph Album with quotations, 12 page Illustrated Premium and Price List and Agent's Canvassing Outfit, all for 15 cts. SNOW & CO., Meriden, Conn.

**SILKS FOR PATCHWORK**  
In 50 cent and \$1.00 packages. Handmade assortment ever offered. Our 20 cent package of Best Kentucky Silk, assorted colors, and Illustrated Book of fancy articles, designs &c. for crazy work, free with every \$1.00 order. YALE SILK WORKS, New Haven, Conn.

**BUY NORTHERN CROWN SEEDS.** Catalogue free. J. A. SALZEL, Seed Grower, La Crosse, Wis.

## The Living Church.

Chicago, February 7, A. D. 1885.

Entered at the Chicago P. O. as second class mail matter.

Subscription, ONE DOLLAR A YEAR.

(If not paid in advance, \$1.50.)

No paper discontinued without express orders and payment of all arrears.

Subscribers ordering the address of their papers changed must always give their former as well as present address.

NOTICE TO ADVERTISERS.

WEEKLY CIRCULATION 18,000.

ADVERTISING RATES, PER AGATE LINE, 25 CTS.

Notices of Deaths, free; Business Notices, Obituaries, Appeals, Acknowledgments, Marriages, three cts. a word. All notices must be prepaid.

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

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

To insure the prompt payment of subscriptions and to meet the expense of sending bills and waiting for collections, the publishers of The Living Church feel constrained to announce that the subscription price of the paper will be \$1.50 unless paid within thirty days of the expiration of the subscription. Subscribers now in arrears will be allowed the thirty days from this date. The date of the expiration of subscription can be seen by examining the label on the wrapper.

SURELY, it is a supreme device of the devil, to secure practical immunity for the vilest, most pervading, and most destructive of human sins, by persuading even the religious community to regard it as "too delicate" an abomination, to be dragged from its hiding places and denounced, for the warning of the young and the correction of the old, as having the excretion of the virtuous, and the wrath of God abiding on it!

It is sad to hear the communicant complain, "The sermons never give me any comfort." What could more clearly show, both ignorance of the nature of Christian peace, and of the province and power of conscience? The only peace in which the Christian should seek comfort, is the "peace of God;" which man can neither give nor take away. As for the sermon, it may disturb a false peace by arousing the reproving voice of a guilty conscience.

It is taken to be an end of all controversy, for a person to say, "I am a Prayer Book Churchman." But when we find that meaning to be only, "I contend for the ceremonial of the Prayer Book as set forth by the letter of the Rubrics and the license of Custom;" but not at all, "I insist upon the supreme beauty of the religion set forth in the Prayer Book, and our duty to exemplify it to the world," we are troubled with great searchings of heart. What we need in order to remove the reproach, that "there is no religion in the Episcopal Church," is more *Prayer Book piety*. There is none more lovely in Christendom.

The advantages to be derived from a suitable fund for the Church Building Commission are so marked, that they should commend the effort to secure it, to every one. It would relieve the needy from the necessity of making personal appeals, or from church begging; and rectors and parishes from the annoyance of being beset by them. It would prevent important cases from being overlooked or neglected, and parishes from making ill-advised offerings or appropriations, the Commission looking officially after all this; and it would tend to save the Church, in new enterprises, from the humiliation of resorting to worldly and speculating devices for raising money, the needed help being secured through official and honorable methods.

It will be noted with regret that Bishop Lee's letter in this issue is not likely to be followed by a reply from Bishop Potter. To those, however, who have read his previous letter the need of further explanation on his part will not be apparent. The American Church is to be congratulated that a question of such unique interest and possibly far-reaching influence has been practically met and solved by such a Catholic-minded Bishop. At the same time we are not disposed to speak slightly of Bishop Lee's letter referred to above. The great reverence which we feel for the venerable writer, the dignified and courteous temper, the evident sincerity and undisguised anxiety displayed by his letter, compel from us the most respectful consideration. Bishop Lee has told us eloquently of his fears. They are such horrors as we have

suppl'd on for many years and our digestion still is good. There is scarcely a point in the Oxford Movement that has not been resisted by just such arguments. Yet that movement has gone on and wrought a real revival of religion, a genuine reformation in the Church. Marred by eccentricities and extravagances, here and there, it has been, on the whole, a movement for good, and there is scarcely a parish in the Anglican Church that is not to-day the better for it. All this, against the argument of fear, perpetually urged.

### HALT!

A clergyman, in New York city, some time since expressed certain peculiar views with regard to Holy Scripture, totally at variance with the uniform teaching of the Church of God throughout the ages. There was a hue and cry raised and a presentment effected. THE LIVING CHURCH did not hesitate to express itself as unfavorable to such a treatment of the case. There is something painfully weak in the idea of a trial under our canons, and, indeed, results have shown that this method of meeting such cases is absurdly disappointing. We were for these reasons gratified to learn that the Bishop did not regard the presentment favorably.

From time to time, since then, it has become evident that the clergyman in question has failed to profit by the policy of toleration and forbearance, and has more openly exposed the extent of his defection from Christianity. How he can honestly put on a surplice and use the Book of Common Prayer is a mental, if not a moral, mystery.

On a recent Sunday he preached a sermon on "The Trinity," of which a portion is repeated *verbatim* in the telegrams of Monday. The words are simply astounding! He says: "Let it be frankly conceded from a standpoint within the Church that the doctrines of Christianity present in their traditional forms fair objects of denunciation." He then proceeds to characterize several of the fundamental truths of religion not differentiating these from certain opinions which have been largely held among Christians, more especially among Protestants since the Reformation. But here is what this man, who is required to say the Nicene Creed, holds with regard to the holy truth which that creed accentuates: "What an utterly baffling arithmetical puzzle is the conventional dogma of the Trinity! \* \* The popular notion of the Trinity is utterly grotesque—a sort of a mid-summer night's dream—a divine being at once one and three, of whom no conceivable thought can be formed better than that which the popular imagination of India has cast into the monstrous form of an image with three heads!" He includes the Nicene Faith with the other objects of his denunciation when he says, "These are the dogmas against which the sharp arrows of a merciless wit are leveled fair and straight. They deserve every blow they receive as formulas of faith; their best service now to mankind is to gently die."

We have nothing to say in advocacy of presentments and trials. We can only express our sorrowful pity for a man who puts himself on trial and pleads guilty, before the court of public opinion, of the gross crime of having on his conscience a vow to minister the Doctrine of Christ "as this Church hath received the same," while he deliberately says of the Nicene Creed that its best service now to mankind is to gently die!

It is time for Mr. Newton to halt. He has no right to force the Church into responsibility for his erratic views. He has no right to contradict his own protestations of honesty as an inquirer. We would not compel him. If he chooses to reject the Faith of the Church he is free to reject it, and our only anathema will be the sigh of honest regret; but on what conceivable grounds of moral consistency can he decline to take his departure from the ranks whose flag he has forsworn, as Stopford Brooke and Frothingham have done?

Or,—Are we to understand that a school of Unitarians is rising into conscious power in numbers and influence among us, and that intends to remain inside the pale and renew the old

Arian strife? If this is so, we say: Gentlemen, unmask your guns! Come out honestly and say what is your purpose! (Is this what the unfurled flag of "individualism" means?)

The venerable diocesan of Ohio has recently announced that the real issue of the day is in this direction. It is a good deal for him to declare that there is no longer any danger from ritualism, but he perceives that what he has been accustomed to fear is harmless as contrasted with this new party of negation which surrenders the very essence of the Faith. It is no doubt very shocking to wear copes and hear confessions among the denizens of the East Side, but the picture pales to neutral tints before the splendor of the treason which announces that the doctrine of the Trinity must "be conceded from a standpoint within the Church" to form "a fair object of denunciation!"

### THE SPECIAL PREACHER.

Division of labor has entered into nearly every kind of intellectual and professional work. Why should it not enter into the ordering of the ministrations of the clergy? The theory of one man for one parish is as impregnable as that of the necessity of having only one family in one house; but in the larger parishes, though the necessity of providing extra clergy for pastoral and missionary work is conceded, it is generally understood that the rector must do the greater part of the preaching. This idea is right, up to a certain point; but in our city parishes and in the phases which congregations often assume, there are large numbers who are not reached or instructed by the usual parochial sermon. This is not the fault of the frequently overworked rector, but grows out of the unequal provision made for utilizing the gifts of particular clergymen. There is a demand in all the larger parishes for much which the people do not receive; a demand for preaching which deals with truth as it is struggling toward the light; a demand for the treatment of questions which are not perhaps beyond the capacity of many rectors, but which they cannot always give proper attention to. No one acquainted with the work of parochial clergy in the large towns and the city parishes will blame them for neglecting some of their duties, but the ordinary arrangements make no place for the special preacher in our parishes. The result is that elements which enter into the earnest life of our own day, elements which deeply concern the spiritual and moral action of our own people and of the communities in which they live, are left out of our pulpit work; the few men who are qualified to act as special preachers are either overweighted with parochial duty, or are detached from parishes to supply vacant parishes, wasting their special strength in ministrations which in no proper degree call forth their particular and best energies. The parochial idea is too narrow in quarters where every religious interest would be served by making it broader; and precious abilities go to waste because no one has the wisdom or the tact to provide a sphere in which they may be suitably employed.

This is a notable defect, and one which from the voluntary character of our Communion is not easily removed. Perhaps no Bishop can arrange for this or that man to act as special preacher outside of the cathedral parish over which he has both episcopal and parochial jurisdiction; perhaps few rectors could easily provide for the expenses of such preachers. It is a matter in which the laity must be associated; but there are few thoughtful laymen in our larger parishes who do not see that in this age of spiritual detachment large numbers are lost to the religious body that is best able to help them, because no provision is made for that sort of intellectual and spiritual instruction which can seldom be given by the parish priest. The men who are prepared to do this work (and there are usually one or two of them in every Church centre) are not utilized to this end; and the opportunity that is lost through the failure to employ them to advantage, deprives the Church of large accessions from the people who most generally carry the burdens of this world's affairs upon their shoulders.

Nothing is more painful than to mark the absence of any considerable number of these men from our Sunday services, and there is a pathos in the tone of their excuse for not attending them, which is that sermons intended for women and children do not help them. Hard-worked rectors are not to be faulted because they come short of the intelligent grasp of current thought in their pulpit teachings; but there is a mischievous weakness in any religious body that does not widen its field of parochial ministrations but fails to attract and guide and uplift the higher intellectual and spiritual forces that at present exist very largely outside the visible Church in all our American communities. The Church cannot afford to lose this element of strength; and until provision is made for utilizing men, who have fitted themselves for the position of special preachers and whose studies and thoughts are in these lines of activity, in the reaching of this element, it will remain where it is now, in comparative indifference to spiritual religion. The Church is the home for these people, and the special preacher may prove to be the agent who will gather them into the fold of Christ.

### BRIEF MENTION.

The vows which the Rev. Mr. Huntington took at New York City some weeks ago, are in marked contrast with what Newman in his novel (?) "Loss and Gain," describes as the condition of the clergy over fifty years ago—which we are sure was one very deep reason of Newman's disaffection to the Church. "There are ministers of the Church," he says, "with large incomes, living in finely furnished houses with wives, families, and stately butlers and servants in livery, giving dinners all in the best style, condescending and gracious, waving their hands and mincing their words as if they were the cream of the earth, but without anything to make them clergymen, but a black coat and white tie. And the bishops and deans come with women tucked under their arm and they can't enter church, but a fine powdered man runs fast with a cushion for them to sit upon and a warm sheepskin to keep their feet from the stones."—If the sisterhoods in the Church take vows, why may not the brotherhoods? is a good argument. The excitement about the recent occurrence reminds one of a story told with great effect at a certain meeting, by the Bishop of Cork. He said there was once a Peninsular captain who, when his men were falling all around him, kept saying, "Keep quiet, boys." There came a cannon ball that shot down his corporal; but still the cry was, "Keep quiet, boys." Another ball knocked down the sergeant; still he said, "Keep quiet, boys." At last a shot came that took off his own nose; then he said "Fire away, my boys!" So it does seem when sisters take vows, the cry is "Keep quiet"—but when it comes to the brothers, the cry is, "Fire away!"—A writer in the February issue of *The Quiver* declares that sensationalism is something that is scarcely to be found in the American pulpit. He thinks that the natural craving for this sort of thing is abundantly satisfied by the newspaper press. If it is not, it ought to be.—A lady of high literary attainments, well known in Church circles by her books and contributions to our periodicals, writes of THE LIVING CHURCH ANNUAL: "Those who constantly need such a trustworthy compendium can thankfully appreciate the great labor and pains-taking of its faithful editors. The truthful portraits of some of our Bishops brighten the pages wonderfully."—Frances Power Cobbe passes off the problem, "Is the Christian religion of use, or can we do as well without it?" with the curt analogy of the old story of the woman who said "that we owe vast obligation to the moon which affords us light on dark nights, whereas, we are under no such debt to the sun who only shines by day when there is always light." Religion has been to us so diffused a light that it is quite possible to forget how we came by the general illumination, save when now and then, it has blazed out with special brightness. All the moon-like things as friendship, science, art, commerce, politics, have a very limited area where

they shine at all and leave the darkness around much as they found it.—A correspondent in Montreal does us the favor to correct a misapprehension as to the origin of the London *Illustrated News*. The first number is dated May 14, 1842, and as an item of news informs the British public that John Tyler is President of the United States, and Daniel Webster, Secretary of State.—An English Bishop demands that Vivisectionists should be logical; whereupon *Punch* says that this is asking them to be better than himself. This, he says, is true humility. "The Bishop wants to know if those who vivisect an animal for a given purpose, would vivisect a man? Certainly. Holding as we do, that under certain clearly-defined and stringent restrictions, it is expedient and lawful to vivisect animals, we would even go so far in our unrelenting logic as to vivisect a Bishop, not *qua* Bishop, but in the event of his ever reducing himself to the level of the brute creation, or, in plain language, should he on any occasion make an ass of himself."—The late President Garfield gave this passage of Holy Scripture as explaining the custom of throwing the slipper after a newly married couple, Ps. lx: 8. "Over Edom will I cast out my shoe" (the oriental shoes being usually a soft slipper).—The late George H. A. Ewald, the Biblical critic, was, like all Germans, original, but to such an extent, that he assumed if nobody took the pains to answer his works they were therefore unanswerable. He followed up his originality by almost invariably quoting from himself.—*The Diocese of Chicago* is the name of a new diocesan paper, or rather of an old one revived, for it was out of the old *Diocese of Illinois* that THE LIVING CHURCH grew. We extend a most hearty welcome to our new neighbor, and pronounce it a model of what a diocesan paper ought to be.—Too much stained glass in a church, imitating the thirteenth century's churches, makes an effect which is most painful and oppressive. This is the case with St. John's chapel, Cambridge, (Eng.), where one can hardly see to read on the brightest day, and in the crypt of Glasgow cathedral. Here the windows have recently been filled with stained glass to such an extent that its beautiful architecture is quite invisible.

### OUR NEW YORK LETTER.

It is reported in the papers that a movement is now being made with a view to presenting the Rev. R. Heber Newton to trial on the charge of teaching heresy. His negative and misleading teaching, which I mentioned in my last letter, was continued and made worse by his sermon on Sunday of last week in which, again taking the infidel teaching of Mr. Ingersoll as his text, he proceeded to explain away, as far as possible without absolute denial, the doctrines of the Trinity and of Original Sin. Judging from the reports, he did not deny them in so many words, but he used language which was certainly inconsistent with any belief whatever in those doctrines as held and stated by the Church, and which I should be unwilling to quote here. Report says that the old presentment against him, which has never been acted on, will not be brought up again; but that a new presentment will be made out, and every means used to bring the case to trial. Every one knows the disadvantages and difficulties of an ecclesiastical trial. In the present case the charges will necessarily be made from newspaper reports of his sermons, and not from a book printed by authority; and they will be made against a man who, as I before pointed out, has ever been careful not to be positive in asserting what he believes or disbelieves, but who has rather been inclined to pick flaws, to suggest doubts and to imply absurdities in those doctrines which he has attacked, and to leave behind one or two dry bones which he has endeavored at the end to clothe with some outward semblance to the living truth which he has destroyed. Granting his sincerity, do his previous utterances warrant the supposition that he will be bold enough to state positively his actual basis of belief, so that there may be a fair and open judgment as to his fitness to speak as a priest of the Church? The common sense morality of the case seems well put in the reported remarks of the above mentioned infidel lecturer, who said that Mr. Newton had no right to use Episcopal money to preach infidel doctrines. If Mr. Newton thinks the doctrines taught by the authority of the Church are false, he should renounce his ministry; for as a priest he has made a vow to preach those doctrines. For what Mr. Newton as a private man thinks, people care comparatively little; for what he thinks and teaches as a Priest of the Church, all her members care exceedingly. That these disloyal utterances should be stopped is most important; that all measures under-

The Household.

Calendar—February, 1885.

Calendar table with dates and corresponding days: 8. SEXAGESIMA, 15. QUINGAGESIMA, 22. 1ST SUNDAY IN LENT, 24. ST. MATTHIAS, 25. Ember Day, 27. Ember Day, 28. Ember Day.

THE LORD'S DAY.

BY MARAH.

A peaceful stillness broods o'er all the scene, A holy quietness that speaks of rest. The air is fresh, the heavens look down serene, The sun moves slowly onward toward the west.

SEVEN BOYS AND THEIR GUILD.

BY FRANCES SPALDING.

CHAPTER XI.

"On Jordan's bank the Baptist's cry Announces that the Lord is nigh. Awake and hearken, for he brings Glad tidings of the King of kings."

On Advent Sunday, when the opening service was over in Sunday school, Miss Grahame repeated these lines to her boys before beginning the lesson, with so much earnestness in her manner, such an apparent rousing of her own thoughts, that they shook off their listlessness and looked up to see what was coming.

It was indicated to them that his name must be John. "The people wondered what manner of child shall this be? And, in the solitary places of his living, he may often have asked himself the question, what manner of man must I be?"

fore and around the large tenement house from which flames were leaping apparently in all directions. The large building, originally the storehouse of a forwarding company, had been altered by a keen speculator into ill-arranged suites of apartments, sufficient to accommodate, or rather crowd together, a number of families.

city, let me know when you have them and I will go to the rectory and write my name in them." "I will do so," I said; "but you need not trouble yourself to come to me, I will fetch the books to you."

ALONG THE SANDS. BY F. BURGE SMITH. Two little children gamboling beside the surging sea Tossing the shells upon the waves, and laughing merrily.

taken to that end should be characterized by dignity, charity and singleness of purpose, is no less so.

There is a bill now before the Senate of this State which has caused considerable comment. It is called the Freedom of Worship Bill, and is said by some to have been drawn up in favor of the Roman Catholics who wish to gain more control over the children in the House of Refuge on Randall's Island. On this point I have nothing to say. But the articles in the papers on the subject, and the resolutions of the authorities of the House of Refuge seem to me a most instructive commentary on the ultra-protestant idea, that the essential thing to believe is that zero which remains after all beliefs have been stricken out of the creeds. The religious services and instructions of this institution are conducted on what is called the "non-sectarian" plan. The superintendent remarked with satisfaction to a reporter that the Board of Managers, who control the religious affairs of the institution, represent nearly all the creeds, and some no creed. Everything is so beautifully managed that the same reporter of the Tribune could find nothing "sectarian" in the prayers or instruction at one of their services, and, in fact, declares that at the close of the services he was "unable to tell what was the denominational belief of the chaplain. There had not been a single word let fall from his lips which could indicate it, and the Christian, of whatever sect, or the Hebrew, might have sat through the whole service without offense to his religious convictions or to his conscience." In other words, in the meaning of the reporter, the service contained no doctrine on which a Churchman, a Romanist, a Unitarian or a Jew, would disagree. Among the resolutions passed by the managers are these: "No sacrament of any particular Church or creed is used or allowed in the institution;" "Clergymen of all denominations can hold service according to the rule of non-sectarianism, etc." For the sick and dying, however, every facility is provided for administering the Offices of the Church to which he or she may belong. Now all this is important, not merely as being the opinion of these particular managers, but as being the ground on which many oppose the passage of the bill I have mentioned. This lack of belief in the importance of any positive truth should make the Church, and her clergy especially, look all the more heedfully to the reverent and faithful defence of her Creeds against infidel and sectarian attacks from without, and against disloyal vanity within her borders.

Next Thursday evening the Alumni of Hobart College who are in this city propose to give their new president, the Rev. Eliphaz Nott Potter, a dinner at Martinelli's. Last Tuesday night the annual re-union of the New York Association of the Alumni of Trinity College was held at Delmonico's. Henry J. Scudder, Esq., presided. After the business meeting, at which officers for the ensuing year were elected, a luncheon was served. The Rev. George W. Smith, D.D., President of the College, responded to the toast, "Our Alma Mater," and gave an account of the progress and needs of the college. Bishop Scarborough and Prof. Ordronaux and others also spoke. Letters of regret from Bishop Potter and Bishop Littlejohn were read.

An entertainment was given in Chickering Hall last Wednesday night, in aid of St. Ann's church, and the Mission for Deaf-Mutes. The Mendelssohn Glee Club sang, and recitations were given by various representatives of New York society. General S. C. Armstrong and some Indian and negro students from Hampton Institute, have been speaking and singing in behalf of the Institute, at various churches in the city during the past fortnight.

The Bishop of North Dakota is in this city. I forget whether this is the third or fourth visit with which he has favored us since his departure for his diocese in the West less than a year ago. Last night a meeting was held in Calvary church in furtherance of the Foreign Missions of the Church. Bishop Walker presided in the absence of Bishop Thompson, and addresses were made by the Rev. Mr. Cross, and by Mr. Gardner of Japan.

New York, February 2, 1885.

SOME AGED COMMUNICANTS.

To the Editor of The Living Church: Thinking the Church at large may be interested to know something of its oldest members, as great a proportion of whom, probably, belong to St. Mark's parish, Ashland, as to any in the land, I ask a little space in your columns. The instances of longevity here are so remarkable as to clearly indicate a fulfilment of the divine promise attached to the fifth commandment. It is an interesting bit of Church history that the old town of Holderness, (originally New Holderness) from which, about fifteen years ago, the village of Ashland was taken, was granted to fifty-two laymen of the Church of England, who, with the Reverend Robert Fowle as their minister, honored their fathers by worshipping God and enjoying His means of grace, walking in the way their fathers trod. To show how God rewards such filial piety there are two living monuments in this parish; and there has been one even more remarkable in the old town of Holderness it-

self. I now refer to Mrs. Hannah Cox who was born in Connecticut in the year of the nation's independence, came to Holderness in her youth, and, after her Confirmation in 1796, lived a worthy communicant until she attained the great age of 105 years.

The other two witnesses to a God that keepeth covenant with His people are both named Betsey Shepard, though not immediately related. One of these holy women of the olden time is now 99 years old, and was the first child that "Priest Fowle"—as he is familiarly remembered—ever baptized, she being then five years of age. She was confirmed by Bishop Griswold, but, owing to the fact that about that time Church ministrations ceased with the death of the venerable priest, she had never received the Holy Communion until it was my blessed privilege to give it to her in the morning of the first Sunday after the Epiphany. It appeared to be a real manifestation of Christ to her soul.

The other Mrs. Betsey Shepard is 92 years old, and, like her namesake, has always lived in Holderness. Being fully persuaded in her own mind that in this country an uncorrupt and authoritative administration of the sacraments could be had only in one branch of the Church Catholic, she did not receive baptism until the Church was re-established in this place, when she was baptized by the Rev. H. F. Hill, now of Montpelier, Vt., and confirmed by our own good Bishop Niles. About a month ago she also received the Holy Communion at my hands.

To-morrow I have to bury another native of Holderness, 87 years of age, but not a member of our communion. Verily, the days of these honorable women are long in the land the Lord their God hath given them. L. W. Ashland, N. H., Epiphany, A. D. 1885.

SPECIAL COMBINATION OFFER.

Subscribers to THE LIVING CHURCH who desire to subscribe or renew their subscriptions to the periodicals named below, can remit to us for them and for THE LIVING CHURCH at the following rates. It will be seen that a very material advantage will thus accrue to those subscribers wishing one or more of these periodicals.

Table listing various periodicals and their prices, including Harper's Monthly, Harper's Weekly, Harper's Bazar, Harper's Young People, etc.

PERSONAL MENTION.

The Rev. John W. Clark, rector of St. James' church, Cleveland, died on Thursday, January 22. The address of the Rev. T. L. Randolph, until May 1st, will be 1225 Geary St., San Francisco, Cal.

APPEALS.

SEABURY DIVINITY SCHOOL. We ask help for this, the only fully organized divinity school of the Church between the Mississippi and the Rocky Mountains, between Manitoba and Mexico. This region needs a divinity school. The school needs help. We try to be faithful stewards. Gifts may be sent to Mr. Stephen Jewett, treasurer, or to the Rev. Geo. B. Whipple, acting correspondent, Faribault, Minn.

ACKNOWLEDGEMENTS.

Miss Helen Garrett, Burlington, Ia., wishes to thank those who so kindly sent her copies of "THE LIVING CHURCH" to complete her file. By their aid, she has succeeded with the exception of the numbers for Nov. 6, Nov. 20 and Dec. 11, 1879.

THE LIVING CHURCH BED.

THE LIVING CHURCH Company acknowledges gratefully the receipt of the following sums towards the endowment of a LIVING CHURCH Bed in St. Luke's Hospital: Previously acknowledged, \$1,000; Mrs. A. M. Gibbon, 10c; Mrs. L. W. Prosser, 15c; Mrs. J. A. Hedge, 15c; Little Katharine, \$1; Mrs. E. Dennison, 15c; H. V. Dennison, 25c; Mrs. C. R. Bicking, 20c; Mrs. H. Williams, 15c; Baby Annie May, 15c; Nellie Smith, 10c; Walter Smith, 10c; Frank Smith, 25c; Agnes Smith, 10c; Nellie Jenkins, 10c; Maggie Noble, 10c; Margaret Smith, 10c; Belle Benton, 10c; J. Pollock, 15c; Mrs. M. E. Terry, 25c; Mrs. A. J. Jefferies, 25c; Mrs. McMillen, 25c; Mrs. L. Swift, 75c; M. E. Sherman, 15c; M. E. Hayes, 25c; E. F. Hall, 15c; L. M. Reed, 15c; Mrs. M. Truly, 15c; John Cooper, 25c; M. M. B. Shepard, \$1; Mr. D. A. Hillier, 15c; Mrs. D. A. Hillier, 15c; A. M. Blood, 25c; Mrs. C. E. McIntyre, 15c; Mrs. F. H. Bishop, 15c; C. O. E. S., 50c; P. A. P., 15c; A. Subscriber, 25c; Mrs. C. G. Clarke, 15c; J. Harrison, 25c; Rev. Dr. Stanton, \$1; J. S. Henley, \$1.25; Rev. F. J. Tassell, 25c; Mrs. Tassell, 25c; Mabel Tassell, 15c; Ethel Tassell, 15c; Arthur Tassell, 10c; Ruth Tassell, 10c; E. M. Taylor, 15c; Mrs. H. R. Parkhill, 15c; Mrs. E. T. Goddard, 15c; Mrs. Dr. E. Taylor, 15c; Mrs. C. B. Welch, 15c; English Churchman, 15c; Mrs. E. Foster, 25c; Mrs. Kilbourne, 25c; Rev. A. B. Hunter, 25c; M. E. Smith, 15c; An Invalid, 30c; Rev. H. B. Martin, 50c; Mrs. G. C. Walker, 15c; W. P. Orr, 15c; Mrs. J. Long, 15c; Mrs. H. Marshall, 15c; A. J. Hanson, 20c; Mrs. E. A. Mead, 15c; Anonymous, 51c. Total, \$22.57.

OBITUARY.

PHILLIPS.—At Kansas City, at noon of Tuesday, Feb. 3, of typho-malarial fever, William Herbert, eldest son of the Rev. T. D. Phillips, of Chicago, and grandson of the Rev. Horatio N. Phillips, of Niagara, Ont., Canada, aged 20. Requiescat in pace. ROACH.—At New Rochelle, N. Y., on the 19th instant, Lewis Clover, infant son of John N. and Florence Roach. WILLSON.—Fell asleep in Jesus, Sept. 15, 1884, at Port Huron, Michigan, Mary Elizabeth, daughter of Dr. Mortimer and Lizzie Chase Willson, aged two years and five months. WILLSON.—Entered into rest from her home in Port Huron, Michigan, Nov. 14, 1884, Lizzie Chase, wife of Dr. Mortimer, aged 25 years. BECKWITH.—Entered into rest from Grace Church Rectory, Port Huron, Michigan, Nov. 19, 1884, Kate Burnett, daughter of Rev. Sidney and Minerva A. Beckwith, aged 22 years. WHITLOCK.—In Poutney, Vt., on Sunday, January 11th, after a painful illness, Franklin W. Whitlock, for many years Senior Warden of St. John's church, entered into the rest of Paradise, in the 74th year of his age. McLAUGHLIN.—In Bangor, Maine, second Sunday after Epiphany—very suddenly—Wm. D. McLaughlin, father of the Rev. Medville McLaughlin, of Hallowell, Maine. CRELLIN.—Entered into rest, on Wednesday, Jan. 14, 1885, in the 62d year of his age, John R. Crellin, senior warden of St. Paul's parish, Haven, Pa.

MISCELLANEOUS.

At a special meeting of the Council of the Free and Open Church Association, the resignation of the Rev. A. Jackson was accepted on account of his health, and the Rev. John A. Goodfellow, rector of the Church of the Good Shepherd, was elected as his successor. Address all communications to the office of the Association, 517 Locust St., or to 288 East Cumberland St., Philadelphia. AN OFFER. To the Editor of The Living Church: I have a set of book markers, olive green, simply embossed, for Bibles, Prayer Books and Altar Service and would like to give them to some church where the service is truly Catholic. Address "True," Box 3216, New York Post Office. W.

THE LIVING CHURCH.

Remittances and applications should be addressed to the Rev. Elisha Whittelsey, Corresponding Secretary, 37 Spring St., Hartford, Conn.

A CLERGYMAN in Priest's Orders, wishes to go North on account of ill-health; is single and desires a Catholic minded parish, or willing to be so. To work in a Northern or Eastern city would be desirable. Good reference. Address B. care of Lord & Thomas, Adv'g Managers, Chicago.

WANTED.—An organist and choirmaster. Apply to Rev. W. N. Webb, Port Wayne, Ind.

"L'AVENIR," a monthly. The only French Episcopal paper. Yearly subscription, \$1.50. The fifth year began October 15th, 1884. Editor: The Rev. C. Miel, rector of St. Sauveur. Address 515 South 41st St., Philadelphia, Pa.

The Greatest Through Car Line of the World. The Burlington Route (C. & O. R. R.), runs through trains over its own tracks, daily, between Chicago and Denver, Chicago and Omaha, Chicago and Council Bluffs, Chicago and Kansas City, Chicago and St. Joseph, Chicago and Omaha, Chicago and Duluth, Chicago and St. Paul, Chicago and Topeka, Peoria and Council Bluffs, Peoria and Kansas City, Peoria and St. Louis, St. Louis and Omaha, St. Louis and St. Paul, and Kansas City and Denver. Direct connection made at each of its several western termini for San Francisco, Portland, City of Mexico, and all points in the Great States and Territories west of Chicago. Its rolling stock consists of 3,000 miles of steel track, together with its unparalleled equipment, is as perfect as the adoption of every modern improvement and the United States or Canada, or to Perceval Lowell, General Passenger Agent, Chicago.

Safe Investments.

Persons having small or large sums of money to lend, should investigate our methods of placing loans for their capitalists on improved farms in western Missouri. Interest paid semi-annually without expense to lender. Security absolute. Payments certain. Write for particulars and references.

ALFRED W. OLLIS & CO., Loan Brokers, North Springfield, Mo. NOW READY. PRICE, 25 CENTS FREE BY MAIL.

The Living Church Annual

FOR 1885. Rev. C. W. Leffingwell, D.D. and Arthur P. Seymour, (THE LIVING CHURCH CO.) Editors and Proprietors.

Nearly the whole work has been reset in new and larger type, specially manufactured for it.

The General and Parochial Clergy Lists are kept in type and changes made from day to day, thus ensuring perfect accuracy.

Several new and attractive features have been added. THE ANNUAL contains, in addition to the min features which have made former editions so popular:

I. New and in many cases very full biographical sketches of the Bishops of the Church.

II. Carefully prepared portraits of the Presenting Bishop, the Bishops of Mississippi, Connecticut, Western New York and Chicago, and the Archbishop of Canterbury.

III. Ecclesiastical Colors and the Christian Year, by that eminent liturgist, the Rev. W. C. Bishop, M. A., Fellow of Emmanuel College, Cambridge.

IV. The Anglican Church Primitive and Apostolic, by S. Corning Judd, LL. D., Chancellor of the Diocese of Chicago.

V. The Calendar in red and black, with blank leaves for memoranda.

VI. Astronomical Notes.

VII. Foreign Countries.

VIII. The full Succession of the American Episcopate arranged on a new plan.

IX. Full and accurate Parochial and General Clergy Lists.

At the request of a large number of the Clergy, folded calendars for use at the Lectern have been specially prepared. They are printed in red and black, and will be found very convenient. Price ten cents each, free by mail.

The entire edition has been purchased in advance from the publishers, THE LIVING CHURCH CO., by Messrs. S. A. MAXWELL & CO., 134 & 136 Wabash Ave., Chicago.

to whom all orders should be addressed.

Two editions of the ANNUAL for 1884 were sold in ten days. A third was called for, but not issued.

250,000 SOLD.

THE LIVING CHURCH TRACTS.

First Series by the Rev. A. W. SNYDER. The best set of Tracts we have seen these many days.—London Church Bell.

- No. 1.—A Lost Art. 20th thousand. No. 2.—What You Ought to Believe. 12th thousand. No. 3.—How It Happened. 15th thousand. No. 4.—What You Ought to Know. 11th thousand. No. 5.—Does God Care? 15th thousand. No. 6.—What Good will it do the Child, 13th thousand. No. 7.—Let Your Oughts be Finest. 12th thousand. No. 8.—The Reason Why. 15th thousand. No. 9.—Prayers of a Book. 14th thousand. No. 10.—Adult Baptism. 11th thousand. No. 11.—How to Behave in Church. 12th thousand. No. 12.—A Change of Heart. 12th thousand. No. 13.—How Know I am a Christian? 10th thousand. No. 14.—Over and Over Again. 9th thousand. No. 15.—Faith and Opinion. 8th thousand. No. 16.—At His Best. 9th thousand.

Second Series by Various Authors.

- No. 17.—The Church that is not a Sect. Rev. W. T. Whitmarsh. 8th thousand. No. 18.—Confirmation, its Authority, Obligation and Purpose. Rev. A. W. Snyder. 10 pages. 6th thousand. No. 19.—Prayer and Prayers. Rev. E. McLaren, S.T.D., Bishop of Chicago. 6th thousand. No. 20.—"Circles and Unkind." Rev. C. W. Leffingwell, D.D. 4th thousand. No. 21.—"The Lenten Fast." Rev. Charles T. Stout. 6th thousand. No. 22.—What Church shall I go to? Rev. J. W. Shackelford, D.D. 5th thousand. No. 23.—Brother's Love. A ballad for Good Friday. 8th thousand. No. 24.—A Catechism of Confirmation. Rev. T. D. Phillips. 4th thousand. No. 25.—The Alcohol Habit. Rev. C. W. Leffingwell, D.D. 2d thousand. No. 26.—About Parishioners. Rev. D. D. Chapin. 1st thousand. No. 27.—Not Enough. 1st thousand. No. 28.—The Church and its Bible. Rev. F. S. Jewell, Ph. D. 1st thousand.

PRICES. A Full Sample Set, 30 cents. Nos. 18, and 24, 5 cents a copy; 50 cents per dozen; \$4 per hundred. All the others 50 cents per hundred. All free by mail. Address all orders to THE LIVING CHURCH COMPANY, Chicago, Ill.

BOOKS WORTH BUYING.

CANON LUCKOCK'S NEW BOOK. Footprints of the Son of Man, As traced by St. Mark. Being eighty portions for private study, family reading, and instruction in Church. By HERBERT MORTIMER LUCKOCK, D. D., author of "After Death," etc.; with an Introduction by the Lord Bishop of Ely. 2 vols., 12mo, cloth, \$3.50.

Good Friday. Addressed on the Seven Last Words. By Rev. H. S. HOLLAND, M. A., author of "Logic and Life, with other Sermons." 16mo, cloth, red edges, 7c. "They shed a new light on the Mystery of the Passion."—Church Standard.

The Papers and Speeches Delivered at the Church Congress held in Detroit, Oct. 1884. Complete verbatim report, edited by the Secretary. 8vo, paper covers, \$1; in cloth binding, \$1.50.

The Spirits in Prison. And other Studies on the Life after Death, by E. H. Plumtre, D. D., Dean of Wells. Small 8vo, cloth, \$2.00. A THIRD EDITION OF

The Gospel and the Age. Sermons on Special Occasions. By the Rt. Rev. W. C. Magee, D. D., D. C. L., Bishop of Peterborough. Small 8vo, cloth, \$2.00.

The Prophecies of Isaiah. A new translation, with Commentary and Appendices. By the Rev. T. K. CHEYNE, M. A. Third edition, revised. Two volumes in one. 8vo, cloth, \$4.00.

The Christian Ministry at the Close of the Nineteenth Century. By the Rev. A. N. LITTLEJOHN, D. D., LL.D., Cantab. Bishop of Long Island. 8vo, cloth, \$2.00.

THOMAS WHITTAKER, 2 AND 3 BIBLE HOUSE, NEW YORK.

A NEW SERIES OF ANECDOTE BIOGRAPHIES. PERSONAL TRAITS OF BRITISH AUTHORS.

A collection of the testimony of contemporaries as to the characteristics, habits, daily life, and surroundings of the leaders in English literature in this century. Edited by EDWARD T. MASON. (With Portraits). Four volumes. Price, per volume, \$1.50. Two volumes now ready.

Vol. I. BYRON. Vol. II. WORDSWORTH. Vol. III. SHELLEY. Vol. IV. COLEDRIDGE. Vol. V. MOORE. Vol. VI. LAMB. Vol. VII. ROBERTS. Vol. VIII. HAZLITT. Vol. IX. KEATS. Vol. X. LEIGH HUNT. Vol. XI. SOUTHEY. Vol. XII. LANDOR. Vol. XIII. PROCTER.

The two remaining volumes will be published shortly.

Vol. III.—SCOTT, HOGG, CAMPBELL, CHALMERS, WILSON, DEQUINCY, JEFFREY.

Vol. IV.—HOOD, MACAULAY, SYDNEY SMITH, JERROLD, DICKENS, CHARLOTTE BRONTE, THACKERAY.

"The aim of these volumes is to describe and illustrate the personal characteristics of twenty-seven authors. Careful search has been made for everything which might throw light upon their writers; upon their appearance, habits, manners; upon their talk, their work, and their play; their strength and weakness—physical, mental, moral."—From the Preface.

STORIES BY AMERICAN AUTHORS. VOL. IX. Contains: MAISE CHAN. By THOMAS NELSON PAGE. MR. BIXBY'S CHRISTMAS VISITOR. By CHARLES PAGE. KILL. By C. H. WHITE. YOUNG STRONG OF THE CLARION. By MILICENT WASHINGTON SHINN. HOW OLD WIGGINS WORE SHIP. By CAPT. ROLAND T. COFFIN. "MAN HAS COME." by LEONARD KIP.

Handsome bound in cloth, 16mo, 50 cents. A complete list will be sent to any one on application.

For those who desire to keep informed concerning current literary matters, and who want their information in compact shape, THE BOOK BUYER, a monthly journal is published. This price is 50 cents per annum. February number ready. If you wish to examine before subscribing, send for a specimen copy to the publishers.

For sale by all booksellers, or sent, post-paid, by CHARLES SCRIBNER'S SONS, 743 and 745, Broadway, New York.

Mason & Hamlin

Exhibited at ALL the important WORLD'S INDUSTRIAL COMPETITIVE EXHIBITIONS FOR SEVENTEEN YEARS, Mason & Hamlin Organs have, after most rigid examinations and comparisons, been ALWAYS FOUND BEST, and AWARDED HIGHEST HONORS; not even in one such important comparison has any equal to them. ONE HUNDRED STYLES, adapted to all uses, from the smallest size, yet having the characteristic Mason & Hamlin excellence, at \$22. to the best instrument which it is possible to construct from reeds, at \$100 or more. Illustrated catalogues, 46 pp., 4to, and price lists, free.

The Mason & Hamlin Company manufacture UPRIGHT PIANO-FORTES, adding to all the improvements which have been found valuable in such instruments, one of peculiar practical value, tending to the greatest purity and refinement in quality of tone and durability, especially diminished liability to get out of tune. Pronounced the greatest improvement made in upright pianos for half a century. THE MASON & HAMLIN CO. pledge themselves that every piano of their make shall illustrate that VERY HIGHEST EXCELLENCE which has always characterized their organs. Send for circular with illustrations, full description and explanation.

MASON & HAMLIN ORGAN AND PIANO CO., BOSTON, 154 Tremont St., CHICAGO, 149 Wabash Ave. NEW YORK, 46 East 14th St. (Union Square.)

SEVERAL SECOND-HAND PIPE ORGANS

FOR SALE AT BARGAINS. Prices Ranging from \$300 to \$2,000. HENRY PILCHER'S SONS, Church Organ Builders, Louisville, Kentucky.

KEMPER HALL, Kenosha, Wis.

The second half of the School will begin February 24, 1885. Address THE SISTER IN CHARGE.

ST. MARY'S SCHOOL, Knoxville, Ill.

Established A. D. 1868. Enlarged 1872 and 1880. The New Building completed 1883. Rev. C. W. LEFFINGWELL, D. D., Rector. A first-class establishment, healthfully located; thoroughly conducted by the same officers that founded it more than sixteen years ago. Send for a Register.

ST. MARY'S SCHOOL, 8 East 46th St., New York.

A Boarding and Day School for Girls. The Seventeenth year will commence Monday, Sept. 22, 1884. Address THE SISTER SUPERIOR.

ST. JOHN BAPTIST SCHOOL Boarding & Day School for Young Ladies. 131 E. 17th St., Stuyvesant Square, N. Y. Address SISTER IN CHARGE.

4116 SPRUCE ST., PHILADELPHIA, PA. MISS GORDON'S French and English School

For Young Ladies and Little Girls, will reopen September 15th. A Resident French Teacher, Vocal Music—Mrs. Ellen G. Hayden. Piano—Miss F. E. McKinney, under direction of Mr. Wm. H. Sherwood (of Boston).

HOWE GRAMMAR SCHOOL for BOYS. Lima, La Grange Co., Indiana

Church School of the Bishop of Indiana. Prepares for College or business. Rev. C. N. SPALDING, M. A., Rector.

A THOROUGH FRENCH AND ENGLISH HOME School for 15 Girls. Under the charge of Mme. Henriette Clerc, late of St. Agnes' School, Albany, N. Y., and Miss Marion L. Peck, a graduate and teacher of St. Agnes' School. French is warranted to be spoken in two years. Terms \$30 a year. Address MME. H. CLERC, 4315 Walnut St., Philadelphia Pa.

SEA SIDE HOME BOARDING SCHOOL Ashbury Park, N. J.

For Young Ladies and Children. Open during Summer. Sixth year opens Sept. 13, 1885. Address Miss JULIA ROSS, Principal.

KEBLE SCHOOL, Syracuse, N. Y.

BOARDING SCHOOL FOR GIRLS. Under the supervision of the Rev. Rev. F. D. Huntington, S.T.D. The fourteenth school year begins Wednesday, Sept. 10th, 1884. Apply to MARY J. JACKSON.

ST. HILDA'S SCHOOL, Morristown, N. J.

A Boarding School for Girls. Under the charge of the Sisters of St. John Baptist. For terms, etc. address THE SISTER IN CHARGE.

ST. GABRIEL'S SCHOOL, Peckskill, N. Y.

A BOARDING SCHOOL FOR GIRLS. Opens Sept. 22. The School is distant from New York about forty-one miles, situated on an eminence overlooking the town, and having a view of the Hudson River, the Highlands, and the country for miles around. The grounds comprise about thirty acres, a part of which is covered with woods and has many charming walks. The location is remarkably healthy, retired and favorable for both physical and intellectual development. For terms, etc., address the MOTHER SUPERIOR, Sisters of St. Mary.

DE VEAUX COLLEGE, Suspension Bridge, Niagara Co., N. Y.

A Church School for Boys. Conducted upon the Military System. Charges \$50 per annum. WILFRED H. MUNRO, M. A., President.

EPISCOPAL HIGH SCHOOL Of Virginia.

Founded in 1839. The Diocesan School for Boys; 23 miles from town. Easter term opens February 9, 1885. Catalogues sent on application to the Principal, L. M. BLACKFORD, M. A., Alexandria, Va.

KNABE PIANO-FORTES. UNEQUALLED IN Tone, Touch, Workmanship and Durability.

WILLIAM KNABE & CO. Nos. 204 and 206 West Baltimore Street, Baltimore. No. 112 Fifth Avenue, New York. A. REED & SONS, Sole Agents 136 State St. Chicago.

Church Embroidery.

St. Clement's Altar Guild is prepared to receive orders for Church work, making Surplices, Altar Linen, Silk and Linen Embroidery, furnishing of Deskins, and Stamping on any material. Gifts of Altar Linen to poor churches. Orders to be sent to the Sister in Charge, All Saints' House, 2834 Cherry St., Philadelphia, Pa.

R. CEISSLER, CHURCH FURNISHER.

127 West Eighth St. (Clinton Place), N. Y. Wood and Marble Work. Brass and Silver Work. Embroideries and Banners. Stained Glass. Memorial Brasses, Repousse or Engraved. CLOTH—PURPLE for LENT—WHITE for EASTER. Send for Circular.

MENEELY BELL COMPANY. THE FINEST GRADE OF CHURCH BELLS.

Greatest Experience. Largest Trade. Illustrated catalogue mailed free.

Clinton H. Meneely Bell Company, Troy, N. Y. W. H. WELLS & BROTHER, COMPANY.

STAINED GLASS WORKS 48 & 50 Franklin St., Chicago.

Send for Price List and Circular! AUTOMATIC "NO TENSION" SEWING MACHINE. NOISELESS—LIGHTEST RUNNING. Most Beautiful and Durable Work, AND DOES NOT INJURE HEALTH. Willcox & Gibbs S. M. Co., 658 Broadway, N. Y.

A SOLID 12 PER CT. per annum on first-class real estate security, a one third life valuation.

Section 2363 of the Laws of Washington Territory says "Any rate of interest agreed upon by parties to a contract specifying the same in writing, shall be valid and legal." Interest remitted semi-annually net by New York draft.

Money is needed here to develop the country. 12 per cent is the current rate of the banks. Borrowers can afford to pay and cheerfully do pay this rate. Full information given to those who have money to loan. Address ALLEN C. MASON, Tacoma, Washington Territory.

The Greenman's Monthly and HORTICULTURIST.

For the den, greenhouse, fruit and vegetable garden, new and rare plants and flowers, forestry, botany, hints for month and season for amateurs, florists, fruit growers, etc. Best writers. Experienced editor for 27 years. Hints for sample with 18 cts. in stamps. Subscription, \$2.00 per year. Try it a year. Address CHARLES H. MAROT Chestnut St., Philadelphia, Pa.

DEAR MOTHER CHURCH.

[By the Rev. B. D. Winslow, who died in Burlington N. J., November 1883, aged 24 years. Mr. Winslow, when a student sixteen years of age, on being accused of loving the Church too well, wrote the following lines.]

Love thee too well, dear Mother Church, And can it ever be? Love thee too well, my Saviour's bride, For whom He stooped to earth and died, In mortal agony.

Love thee too well, who, when these feet Life's early pathway trod, Hover'dst about my cradle bed, And onward thence my soul hast led, To seek the peace of God.

Love thee too well; it could not be: For can I e'er repay The love that in my bosom glowed, And blessings day by day bestowed, To light me on my way.

At yonder consecrated font, That love was first revealed; Then sheltered in thy tender arms, My brow was laved with holy charms— With Heaven's own signet sealed.

Nor ended then thy watchful care; But still thou led'st me on, And bad'st me at the chancel bow, And kneeling there myself avow God's steadfast champion.

And ever, as the season comes, My steps still there are led: Where thou, with all a Mother's care, Dost for thy children's wants prepare, The heaven-descended bread.

Thou early taught my infant lips Thy strains of prayer and praise, And rais'd'st my heart from earthly toys To look for higher, holier joys, By thy celestial rays.

And as the rolling year glides on, With her I daily live, To see my Lord at Bethlehem, Or crowned with thorny diadem, On gloomy Calvary.

Or view Him in the garden tomb, Secured by seal and stone; Or mark Him rend death's icy chain, And, rising upward, moult again His everlasting throne.

Untaught by thy maternal love, Where would this soul have been, O'er schism's troubled billows tossed, Or chance, alas, forever lost, In the dark gulf of sin.

Then can I love thee e'er too well, Who hast so loved me? No! but the moments of my life, With deep affection all be rite, And tender love to thee.

Let all my powers, though weak and frail, Be ever wholly thine, Since not a gift that man can bring, Would be too rich an offering, To proffer at thy shrine.

Keep me, O keep me, Mother dear, With thy unchanging love, And when earth's final hour has come, Conduct me to my Master's home, In brighter worlds above.

THE CANONICAL SCRIPTURES.

BY THE REV. H. C. RANDALL.

"In the name of Holy Scripture," says the 6th Article of Religion, "we do understand those Canonical Books of the Old and New Testament, of whose authority there was never any doubt in the Church."

"These expressions," says Bishop White, in his Memoirs of the P. E. Church, p. 55, "are apparently contradictory to what ecclesiastical history informs us," for concerning some of our present canonical books, "there were doubts, although cleared up on full inquiry." And these expressions in the Article have been contradicted recently, in plainer, more direct terms. But it seems to me that the objectors have taken the word "Church" in too narrow a sense. It means evidently, in the Article, the Church Catholic, or universal.

If there have been doubts in the minds of certain Christians, certain priests or bishops, in certain localities, or departments of the Church, we are not therefore to say there has been doubt in the Church Catholic. There has been doubt in certain quarters, in the minds of certain official and private members of the Church, in regard to the canonical books, just as there has been in regard to "the Articles of the Christian Faith;" but we can say most emphatically, there has never been any doubt in the Church, in regard to either. For the Church Catholic, being an official body, if she doubts, must express her doubts in an official manner. By conciliar action—by canonical rules—by general practice or generally received belief; and certainly, she never expressed doubts of the authority of any of our present canonical books, before A. D. 364. Some time before this, according to Eusebius, while these books were generally received, certain of them were doubted by some, but he himself received them all.

In the year 364, the Church set forth in the Council of Laodicea, a list corresponding with ours, with the exception of the Apocalypse. Did the Church, therefore, affix a doubt on this work, at this time? If she did, she may be said to have affixed a doubt on the other books long before, for she had refrained from accounting them canonical, just as she refrained from accounting the Apocalypse canonical at Laodicea. This would hardly be allowed. And there is another thing. Horne says that this list of books, set forth at Laodicea, was not a list of canonical books, but merely a list of those allowed to be read in public. (See Horne's Introduction, I, 39.)

The Church got along very well, in fact she won some of her greatest triumphs without pronouncing on any books as canonical—without expressing any doubts of any. She got along for quite a number of years, indeed, without any Scripture at all. But in the year 397, the Church took official action at the Council of Carthage, in regard to the canonical books. She set forth there

the same catalogue that we have, and this decision of hers has not only been confirmed by the testimony of near fourteen centuries, but it points backward also. She declared by this action of hers that the right to call themselves "the Church" had belonged, all through the past, to the party which held these books, and not to the party which doubted them. At the Council of Carthage, A. D. 397, there was, for the first time, an official decision given in favor of the canonical books; it was therefore at this time officially decided, that of the authority of these books there "was never any doubt in the Church."

BOOK NOTICES.

CHURCH HISTORY. By the Rev. David D. Van Antwerp, A. M. Fifth edition, carefully revised and improved. Vol. I, pp. 415. Vol. II, pp. 463. Vol. III, pp. 421. New York: James Pott & Co., 1884. Price \$3.00.

Both the author and the Church are to be congratulated that this excellent work has reached the fifth edition. The publishers deserve the thanks of Churchmen for giving the volumes such an attractive garb. The inside with copious index to each volume, justifies the carefulness of the printer and binder.

This work is unique, in that it fills a niche in popular literature hitherto unoccupied. The author was led to attempt the work by the oft repeated desire of bishops, clergy and laymen, that a Church History might be written, interesting to all classes of readers and worthy of a welcome to family and parish libraries. It has received what it richly deserves—the approval of not a few of the wisest and best men in the Church.

The style is simple, clear, smooth and terse. At the head of each chapter is placed the date of the doings narrated. The narrative is enlivened by the introduction of thrilling incidents and episodes from contemporary civil history. Bishop Whittingham wrote of these volumes "An examination of the work" "assures me that it will interest and edify the reader," "whoever he may be."

The \$3.00 procure three beautiful volumes, \$3.50 a little more attractive; while \$5.00 ensure three ornate volumes.

This low price for a very valuable work permits the reader to have it in the popular 12 mo. form—handy for use and very convenient for the circulating library. The margin is not burdened with either note or reference. This last is for the most part perplexing and seldom useful. The absence aids the low price and thus gives our readers a better opportunity to reward both author and publisher for their labor and expense.

LEGENDS, LYRICS AND SONNETS. By Frances L. Mace. Second edition. Boston: Cappelletti, Upham & Co., pp. 227.

The name of this author surely deserves recognition among American singers, and we are not surprised that the volume of legends, lyrics and sonnets has reached a second edition. The legends are told in harmonious numbers, with a high moral significance inculcated, though not obtrusively. Among the lyrics, "Easter Morn'g" and "Greenwood Greetings" seem especially admirable, and among the sonnets, "Altar Flowers" and "Science and Faith."

IN THE EAST COUNTRY WITH SIR THOMAS BROWNE, KT., PHYSICIAN AND PHILOSOPHER OF THE CITY OF NORWICH. By Emma Marshall. New York: E. P. Dutton & Co.; Chicago: Jansen, McClurg & Co., pp. 388. Price, \$1.25.

The author of the Religio Medici is the central figure in this story of the olden time. The house of Sir Thomas Browne—with those famous gardens which Evelyn describes as "a paradise and cabinet of rarities" is the principal scene of the story. The illustrations are good and add much to the quaint interest of the story. The book is published in the series of "Home Reading for Girls."

THE SPIRITS IN PRISON, and other Studies on the Life after Death. By E. H. Plumtre, D.D., Dean of Wells. New York: T. H. Whitaker, pp. 416. Price \$2.00.

This ample treatise, inscribed "to the loved and honored memory of Frederick Denison Maurice," is the full after-fruitage of a sermon preached by Dean Plumtre at St. Paul's in 1871, which gave rise to much questioning, and a fluttering agitation on the part of those English Churchmen whose system of protestant theology blinked the whole fact of the life after death and before the judgment, as tending dangerously near to the Roman teachings of Purgatory. Since the delivery of that sermon, Dr. Plumtre has engaged some of his leisure hours in the preparation of an *apologia* of its main underlying tenets—the Catholic doctrine of the Intermediate State. His short studies on the subject of the original discourse are concerned with (1), the Old Testament as to its bearings on the life after death; (2), the Teaching of the New Testament as to the same; (3), the Descent into Hell—Its Historical Tradition and Scriptural Foundation; (4), the Eschatology of the Early Church; (5), the Mutual anathemas of Romanists and Protestants; (6), the Salvation of the Heathen; (7), the History of the Wider Hope in English Theology; (8), Modern German Thought in its Relation to Eschatology; (9), Prayers for the Dead; (10), the Doctrine of Purgatory; (11), Conditional Immortality; (12), the Teaching of Bishop Butler as to the Life after Death; (13), Correspondence with a Roman Catholic Priest; (14), the Word "Eternal;" (15), the Damatory Clauses of the Athanasian Creed; (16), the Activities of the Intermediate State.

A summary of Dean Plumtre's conclusions respecting the main question might be fairly stated in the *Postulata* of Maurice himself, his admired master: To assert

that which I know, that which God has revealed, His absolute universal love in all possible ways, and without any limitation; to tell myself and all men that to know this love and to be moulded by it, is the blessing we are to seek; to say that this is eternal life; to say that the want of it is death; to say that if they believe in the Son of God they have eternal life: to say that if they have not the Son of God they have not life; not to say who has the Son of God, because I do not know; not to say how long anyone may remain in eternal death, because I do not know; not to say that all will be necessarily raised out of eternal death, because I do not know; not to judge any man before the time, or to judge other men at all, because Christ has said, "Judge not, that ye be not judged;" not to play with Scripture by quoting passages which have not the slightest connection with the subject, such as "Where the tree falleth, it shall lie: not to invent a scheme of purgatory, and so take upon myself the Office of the Divine Judge; not to deny God a right of using punishments at any time or anywhere for the reformation of His creatures; not to contradict Christ's words, 'These shall be beaten with few, these with many stripes,' for the sake of maintaining a theory of the equality of sins; not to think any punishment of God's so great as the saying, 'Let them alone.'

The chapter on "The Wider Hope in English Theology," is one of contemporaneous history, personally and intensely interesting. The style of the whole work is so thoroughly fascinating and exhaustive, that he who reads will have a recreation as well as a study.

POEMS OF SIDNEY LANIER. Edited by his Wife. With a Memorial by William Hayes Ward. New York: Charles Scribner's Sons; Chicago: S. A. Maxwell & Co., pp. 252. Price, \$2.50.

"Because I believe that Sidney Lanier was much more than a clever artisan in rhyme and metre; because he will, I think, take his final rank with the first princes of American song—I am glad to provide this memorial." It is thus that Mr. Hayes begins the memorial sketch which introduces the volume of Lanier's poems. From the perusal of that sketch, the reader will turn with sympathetic interest to the poems themselves,—poems not altogether new to him, perhaps; for many have already recognized the music of Lanier's verse, the nobility of his thoughts. Dr. Brown says of his work: "One thread of purpose runs through it all. This thread is found in his fervid love to his fellow-men and his never ceasing endeavor to kindle an enthusiasm for beauty, purity, nobility of life, which he held to be the poet's first duty to reach and to exemplify."

"Sunrise," one of the "Hymns of the Marshes," is an exquisite word-painting. This has also an especial interest as being the last he wrote—the poet's swan song. A musical quality and a love of music are very observable in his verse, finding especial expression in the "Symphony"; and "The Song of the Chattahoochee" is as musical as the babbling of Tennyson's "Brook."

The *Magazine of Art* for February is early in the field and filled with good things, more than fulfilling the promise of the first number of the year. The frontispiece is an exquisite reproduction of a drawing of Lady Maria Waldegrave, by John Downman, now in the British Museum. The article of most interest to Americans is probably the sketch of Elihu Vedder, with several of his wonderful illustrations of "Rubaiyat." The art notes are full and the illustrations remarkably good. "Linton on Wood Engraving" is a finely written and illustrated article.

There are two beings in each of us—the animal and the angel; our business is to resist the one in order that the other may reign supreme, up to the moment when, freed from its burdensome shackles, it can take flight toward higher and better regions. —Lammennais.

DELAND, FLORIDA.—We have before noticed the progress of the southern climate. The foundations were laid by the original proprietor, Mr. A. Deland, of Fairport, New York, on the most liberal and enlightened plan, educational, religious, and appliances being among the things provided for from the first. It is located at about the center of the great Florida range belt, twenty miles from the Atlantic Ocean, which assures it cooling and health-giving breezes, that temper the atmosphere of its semi-tropical climate. The site, too, is high and free from the miasma-producing causes of the lower lands—streets are broad and ample, beautified by orange trees and groves, producing luscious fruit. As a health resort, for certain affections prevalent at the North, Deland is recommended highly by those who have tested it, and its invigorating effects of its general air. Its educational and religious privileges are excellent, its population of the best kind, and the town is easily accessible, and has been rapidly, as was natural from the many inducements which it offers. If any one intends to go to Florida, he had better locate at Deland, whether he remains temporarily or permanently.

NIAGARA IN WINTER.—Very few persons, comparatively, are aware of the scenes of surpassing beauty presented by the Cataract of Niagara in winter. Its appearance is then much more attractive and glorious than in the summer.

The trees are covered with the most brilliant and sparkling coronations of snow and ice; the islands, the shrubs, the giant rocks, are robed in the same spotless vesture. Frozen spray, glittering and gleaming as brightly and vividly as frozen sunlight, encases all things. Niagara Falls is the absolute dominion of the Ice King. In bright sunshine, the flashing rays from millions of the characteristic attributes of Niagara seem fused and heightened into something more exquisite still. Its intrinsic beauty and beauty of contrast, and its magnificent configuration. Nature is visibly idealized. Nothing more brilliant or enchanting can be conceived. The brightest tales told of the East and West, of the tropics and the poles, are as glittering with brilliants, and amethysts, and pearls, seem no longer a luxurious dream of gossamer, but a living and beaming reality. One feels in the midst of such blinding coronations and glorious bursts of radiance, as if the magician's ring had been slipped upon his finger unawares, and, rubbed unwittingly, had summoned the gorgeous scene before him. It is as if Mammoth Cave, with its groves of stalactites, and crystal bowers, and grotto avenues and halls, and star chambers, and flashing protuberances, were suddenly uncapped to the wintry sun, and bathed in his thrilling beams; or as if the fabled palace of Neptune had risen abruptly from the deep, and were flinging its splendor in the eye of heaven. —Lepaute's Notes on Niagara.

The Michigan Central is the only route running to Niagara Falls, N. Y., and to Niagara Falls, Ont. The only route running trains directly to and by the Falls and in full view of them, stopping for the convenience of passengers at Falls View, almost on the very brink of the great Horseshoe Fall, where the finest view of the Falls is obtainable. The train crosses the bridge of the Falls, and crosses the double-track cantilever bridge in front of the Falls, an affording the grandest views of the upper and lower rapids and other points of great interest.

Investors should read the ten years business report of The J. B. Watkins & Co. (Lawrence, Kan.), in this paper the fourth week of every month, \$5.00, 35¢ loaned at 7 to 12 per cent. Not a dollar lost.

FRIGHTFUL WASTE.—Consumption carries off its thousands of victims every year. Yes, thousands of human lives are being wasted that might be saved, for the fact is now established that consumption, in its early stages, is curable. Dr. Pierce's "Golden Medical Discovery" will, if used in time, effect a permanent cure. It has no equal as a remedy for bronchitis, coughs and colds. Its efficacy has been proved in thousands of cases. All druggists.

Read the advertisement of J. F. Laning, Norwalk, O., in regard to simple and quick way of learning shorthand.

FOR cholera morbus, colic, diarrhoea, dysentery or bloody-flux, or to break up colds, fevers or inflammatory attacks, use Dr. Pierce's Compound Extract of Smart-Weed or Water Pepper, 50 cents. By Druggists.

SUFFERERS from rheumatism will find in Hood's Sarsaparilla a medicine which will give positive and permanent relief. Ten doses one dollar.

IN 1830 "Brown's Bronchial Troches" were introduced, and from that time their success as a cure for Colds, Coughs, Hoarseness, Asthma, and Bronchitis has been unparalleled. Sold only in boxes, 25 cts.

WHEN one is sick advice is plenty, but not always the best. A good rule is to accept only such medicines as have been proved worthy of confidence. This is a case where other people's experience may be of great service, and it has been the experience of thousands that Dr. J. C. Ayer's Cherry Pectoral is the best cough medicine ever used.

Beware of Scrofula

Scrofula is probably more general than any other disease. It is insidious in character, and manifests itself in running sores, pustular eruptions, boils, swellings, enlarged joints, abscesses, sore eyes, etc. Hood's Sarsaparilla expels all trace of scrofula from the blood, leaving it pure, enriched, and healthy.

"I was severely afflicted with scrofula, and for over a year had two running sores on my neck. Took five bottles of Hood's Sarsaparilla, and consider myself cured." C. E. LOVELL, Lowell, Mass.

C. A. Arnold, Arnold, Me., had scrofulous sores for seven years, spring and fall. Hood's Sarsaparilla cured him.

Salt Rheum

William Spies, Elyria, O., suffered greatly from erysipelas and salt rheum, caused by handling tobacco. At times his hands would crack open and bleed. He tried various preparations without aid; finally took Hood's Sarsaparilla, and now says: "I am entirely well."

"My son had salt rheum on his hands and on the calves of his legs. He took Hood's Sarsaparilla and is entirely cured." J. B. STANTON, Mt. Vernon, Ohio.

Hood's Sarsaparilla

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

100 Doses One Dollar.

AYER'S

Ague Cure

contains an antidote for all malarial disorders which, so far as known, is used in no other remedy. It contains no Quinine, nor any mineral nor deleterious substance whatever, and consequently produces no injurious effect upon the constitution, but leaves the system as healthy as it was before the attack.

WE WARRANT AYER'S AGUE CURE to cure every case of Fever and Ague, Intermittent or Chill Fever, Remittent Fever, Dumb Ague, Bilious Fever, and Liver Complaint caused by malaria. In case of failure, after due trial, dealers are authorized, by our circular dated July 1st, 1882, to refund the money.

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

THE PILLOW-INHALER!

THE PILLOW-CURE, OR All-Night Inhalation,

THE PILLOW-INHALER!

THE PILLOW-CURE, OR All-Night Inhalation,

THE PILLOW-INHALER!

THE PILLOW-CURE, OR All-Night Inhalation,

THE PILLOW-INHALER!

THE PILLOW-CURE, OR All-Night Inhalation,

THE PILLOW-INHALER!

THE PILLOW-CURE, OR All-Night Inhalation,

THE PILLOW-INHALER!

THE PILLOW-CURE, OR All-Night Inhalation,

THE PILLOW-INHALER!

THE PILLOW-CURE, OR All-Night Inhalation,

THE PILLOW-INHALER!

THE PILLOW-CURE, OR All-Night Inhalation,

THE PILLOW-INHALER!

THE PILLOW-CURE, OR All-Night Inhalation,

THE PILLOW-INHALER!

THE PILLOW-CURE, OR All-Night Inhalation,

THE PILLOW-INHALER!

THE PILLOW-CURE, OR All-Night Inhalation,

THE PILLOW-INHALER!

THE PILLOW-CURE, OR All-Night Inhalation,

THE PILLOW-INHALER!



It is a most NUTRITIOUS FOOD. Dyspeptics and others in that condition, when nothing can be fully enjoyed, should adopt Johnston's Fluid Beef as a daily diet. I will pay \$1,000 to any charitable institution in the United States if there is not more nutrition and life giving properties in one pound of Johnston's Fluid Beef than in one hundred pounds of Liebig's Extract, or any similar preparation. Descriptive pamphlet and testimonials sent postpaid. Ask your Physician about it. (Mention this paper.) GEO. BROUCHAM, 78-80 W. Jackson St., CHICAGO, ILL.

MOTHERS Make Home Happy.



Read the Gems of all Family Journals. "Happy Hours at Home," "Magazine of Art," "The Rural Home," "The Sun Dial," "The Living Church," "The Goodwin Gas-Stove and Meter Co.," "Bailey's Compound Silver-Plated Corrugated Glass Reflectors." Contains Gems of Poetry, Helpful and invaluable hints to mothers. How to dress the baby, by Christine Irving Very Popular. How to cook savory and beautiful dishes. Economical Hints on Fashions (Illustrated). Art Needlework, Home Adornment, Family Doctor, Puzzleland, etc., etc. Mothers everywhere, send the little one overaged with "Happy Hours at Home." "Like it very much." Mrs. J. Wilson, St. Louis, Mo. "A gem; I value it highly." Mrs. J. E. Astor, Minnesota, Pa., and thousands of others. To make you acquainted with it we offer a three month trial for only 15 cents in 1 or 2 cent stamps. Try it and be happy. Address: HAPPY HOURS PUB. CO., Philadelphia, Pa.

No plainer statement of facts could be made, and the neophyte would secure a grasp of current events which could not be misunderstood.—Church Times.

WHAT IS THE ANGLICAN CHURCH?

An Open Letter on the Catholic Movement. To the Rt. Rev. F. D. HUNTINGTON, D.D., Bishop of Central New York. With the author's latest corrections.

By the late REV. F. C. EWER, S. T. D. (COPYRIGHT SECURED.) Price 15 cents, free by mail. For sale by the LIVING CHURCH COMPANY, 162 Washington St., Chicago.

\$1 WORTH OF TESTED SEEDS FREE

To any person sending us 50 cents for one year's subscription to the Rural Home, and 7 cents to help pay postage, etc., we will send the Ten packets of choice Vegetable seeds named below free. We make this offer to induce you to become a regular subscriber to the Rural Home, and to test the value of our seeds (especially ground for our use). Following are the seeds we offer: Early Orzhart Cabbage, Imp. Blood Turnip Beet, Livingston's Perfection Tomato, New Italian Onion, Early White Turnip, Early Montana Sugar Corn, New Perfection Lettuce, Premium Green, Valparaiso Squash, New Imp. Large Sugar Parsnip. Will send \$1 worth of choice Flower Seeds if you prefer.

We want every farmer and gardener in the U. S. to give these seeds an honest and fair trial. They are warranted to be of the very best quality, true to name, and pure and of the growth of 1884. Full directions for cultivating on every package. Address: THE RURAL HOME, Philadelphia, Pa.

DR. L. HECHINGER'S PATENT MEDICATED CORK



Why Suffer with Cold Feet? When for 40c you can keep them warm. It is easier to prevent coughs and colds than to cure them. Electric insoles prevent all troubles arising from improper circulation of the blood, and give life, vigor and warmth to the whole body. They are made to fit any boot or shoe, and will be sent by mail, postpaid, to any address on receipt of 40c.

Postage stamps can be sent in payment, if desired. Do not confound our goods with the poor trash that has been peddled off on the public, made of pasteboard, with a few magnets in them.

Our are Genuine Cork Insoles, well made, and each one contains a galvanic battery. Address all orders to the Electric Galvanic Health Co., 69 Dearborn St., Chicago, Ill.

THE SUN DIAL Gas Cooking and Heating Stove.



90sises and kinds for cooking and heating. Only a match to kindle it. No coal. No wood. No ashes. No smoke. No dust. No labor. No danger. No odor.

MANUFACTURED BY The Goodwin Gas-Stove and Meter Co., 1012-18 Filbert St., Phila., 142 Chambers St., New York 76 Dearborn St. Chicago.

Bailey's Compound Silver-Plated CORRUGATED GLASS REFLECTORS!

A wonderful invention for lighting CHURCHES, Opera Houses, Halls, Store-rooms, etc., etc. Latest and handsome designs. Satisfaction guaranteed. Plainer styles for manufacturers. Send for illustrated catalogue and Price List. For Gas or Oil.

BAILEY REFLECTOR CO., 113 Wood St., Pittsburgh, Pa.



BAILEY REFLECTOR CO., 113 Wood St., Pittsburgh, Pa.

JOSEPH STEEL GILLOTT'S Pens

Sold by ALL DEALERS throughout the World. Gold Medal Paris Exposition, 1878.

LADIES DO YOUR OWN STAMPING

with our Artistic Patterns, for embroidery; easily transferred, and can be used fifty times over. Outfit of 23 Elegant Patterns, with material, etc., 60 cts. postpaid. PATENT PUBLISHING CO., 35 W. 14th St., New York.

CANADIAN CHURCH AFFAIRS.

Since writing my last letter, I have been able to obtain some particulars of the newly-established Sisterhood of St. John the Evangelist, in Toronto. A house has now been rented in the city, and three Sisters, under Mrs. Coome as Mother Superior, are now at work among the sick. The Mother Superior has for the last three years been training for this special work in New York. Ample funds for the permanent establishment of the Sisterhood have been secured, mostly in England, and the enterprise whose foundations have been quietly laying for the last few years, is now an assured success, and starts upon a stable basis. The work receives the cordial sanction of the Bishop of the diocese, and will no doubt enjoy the hearty co-operation of all the clergy. This makes the third Sisterhood in the Dominion, two branches of the Sisterhood of St. John the Divine being already in operation in the cities of Winnipeg and Brandon, in the diocese of Rupert's Land. In all instances the secular press emphatically endorses the work of the Sisters. Good work has already been done among the sick in Toronto, and several destitute English emigrant families are now being cared for, as well as a case of smallpox. That God may abundantly bless the work of these consecrated women and raise up additional fellow laborers will, I am sure, be the prayer of every Churchman who learns of their blessed labors of love.

The Puritan organ in Toronto, which is never happy unless engaged in demolishing some one, has now got the Rev. Mr. Norton and his book, "Worship in Heaven and on Earth," on the brain, and in a recent number devoted two long labored leaders in endeavoring to prove the Rev. gentleman a thorough paced ritualist, and deserving the execration of all "honest" Churchmen. A long, able, temperately worded letter from Mr. Norton, in explanation of his book and defining his position, generally, as a moderate Churchman of the mildest type of mild High Churchmanship, which was published after a very, and apparently unjustifiably, long delay, is calmly waved aside, after which the editor proceeds to enlighten the writer and the public, generally, upon the views held by himself in the "my-dear-fellow-you-don't-know-what-you-are-talking-about" style, so indicative of that prescience possessed by that supernaturally gifted and grace-endowed class to which he belongs. A month or so previous to this, the same paper fell foul of the Rev. Dr. Nelles, Principal of the Methodist University, at Coburg, who, on the occasion of the banquet given after the consecration of Trinity College, Toronto, made some very gentlemanly remarks, in which he wished the institution every prosperity. This unfortunate—a most excellent, gifted and esteemed divine, by the way—had, if I remember aright, two ponderous leaders, devoted to his case, and his letter of self-defence, was likewise brushed aside as unworthy of serious consideration. Other prominent men, in and out of the Church, including Dean Carmichael and Dr. Carry, have, in their turn, been called upon to pass through the fire, and have, it must be acknowledged, come out therefrom without a turned hair.

Another chapter in the now thrice notorious Church suit of Langtry vs. Dumoulin, has now been opened, and the end seems further off than ever. Defeated at every point by the city rectors, with an overwhelming preponderance of public opinion in and out of the Church against them, the vestry of St. James at a late meeting decided to continue the appeal. The rector, Canon Dumoulin, who has been so long nominal defendant against his will, informed the vestry that he could no longer allow the use of his name in the case. Since the meeting, leave has been obtained from the Ontario Court of Appeal to carry the case to the Supreme Court of Canada, whence, in case of an adverse decision, it is said the vestry intend to appeal to the Privy Council of England. A proposal by the vestry that an additional \$2,500 per annum be allowed them, as well as all the costs of the suit, was very properly rejected by the plaintiffs.

Educational circles are now agitated profoundly over a scheme of University federation for the Province, by which degrees will be invested with a uniform value, instead of as now varying with the half dozen Provincial Universities from good to doubtful, and from doubtful to worthless. Trinity College has accepted the basis conditionally, and several other colleges belonging to the Baptists, Methodists and Presbyterians have already signified their willingness to come into the scheme. The Western University of London, and Wycliffe College, Toronto, have also expressed themselves favorably.

The Scott Act, a local prohibitory measure, continues to be carried in successive counties, and has only, out of some twenty instances, been defeated twice, except in cities where it is uniformly rejected. Since I last reverted to the subject five additional counties have adopted it, mostly by overwhelming majorities. The liquor interest seems paralyzed, and now offers no opposition. I am sorry to say, however, that wherever adopted, illicit whiskey selling seems to be on the increase, and the consumption of ardent spirits has in some cases nearly doubled, while that of beer has correspondingly decreased.

Several new parishes are to be set off in

Toronto, owing to the rapid growth of the city. The new See House is to be commenced with at once. For the same object a scheme of diocesan parochial assessment, is being prepared for the diocese of Huron. Bishop Sullivan in a sermon preached lately in Hamilton, came out squarely in favor of the organic unity of the Christian Church. This is another of a rapidly multiplying number of indications that his lordship has the statesman-like faculty of discerning the signs of the times, and the needs of the age, and possesses enough moral courage to give expression to his convictions, if they do clash with the traditions of his early training and associations.

The Synod of Niagara met in special session last Tuesday, the 27th, in Christ Church Cathedral school house, for the purpose of electing a Bishop, vice Dr. Fuller, deceased. The venerable Archdeacon McMurray, senior clergyman of the diocese, occupied the chair. After opening prayers and routine, balloting was proceeded with. The first ballot stood as follows:

Table with 2 columns: Clerical and Lay. Lists names like Rev. Chas. Hamilton, Dean Carmichael, etc., with corresponding counts.

Five more ballots having been cast without result, an adjournment was proposed until the following day, but this was voted down and so the eighth ballot was taken, which resulted in the election of Rev. Chas. Hamilton by 41 clerical, 25 lay votes; the proceedings terminating about eleven o'clock.

Rev. Chas. Hamilton, Bishop-elect of Niagara, is at present rector of St. Matthew's church, Quebec, also holding the offices of Bishop's Chaplain and Prolocutor of the Provincial Synod. A son of the late Col. George Hamilton, of Harwood, county Meath, Ireland, he is a Canadian by birth and was educated for the Church at Oxford, England. He is a man of ripe scholarship, genial manners, and is extremely popular with all stripes of Churchmen. He has since signified his acceptance of the election. Mr. Hamilton may be described as a liberal High Churchman.

Ontario, January 31, 1885.

BY-PATHS OF CLERICAL FAILURE.

A good many men, who are neither fools nor knaves, neither utterly lazy nor grossly incompetent, neither personally repulsive nor perpetually belligerent, neither obviously unspiritual nor aggressively bigoted, are nevertheless aware in their heart of hearts that, from a human point of view, their clerical life is an utter failure. They may, and often do possess, those qualities which, in the religious cant of to-day, are summed up under the title "earnestness." They are indeed conscious of being very much in earnest about all their work, and of striving diligently to keep before their mind's eye the glory of God as the object of it all. They may labor assiduously to equip themselves as thoroughly as possible for their pulpit and parochial work; although this cannot be said of all. But the causes of their failure do not lie in either of these directions; they are often found in some minor characteristics of their clerical life which escape their own attention, although usually well known to and freely commented upon by their people. Even if pointed out to them as the possible cause of parochial difficulties the reason would often appear to them utterly insufficient, or even without foundation.

Amongst such causes, perhaps, none is more frequent or more fatal in its consequences than subjection to female government. That a man should not be ruler in his own household is bad enough in all conscience, both from a domestic and ministerial point of view. But when female authority usurps the places of power in parochial matters the evil is increased tenfold. The spectacle is, alas! of no uncommon occurrence, so that most people have had ample opportunities of marking the pitch of degradation to which a too uxorious parson can be brought. The unhappy vicar or rector has, like Bishop Proudie, been taught by long years of experience that domestic comfort is only to be attained by conjugal complacency. Hence it is that he sits still whilst the excellent partner of his bosom serenely directs the movements of the unhappy curate, who, all unconscious of his fate, has come to work at St. Polycarp's. This young man frequently entertains the extraordinary idea that, in the vicar's absence, he is the responsible director of parochial affairs. But how fully does Mrs. Proudie disabuse him of this conception! How perfectly does she show him that (in her eyes at least) the Apostolic succession descends in a female line through herself and even her youngest daughter before it at length reaches in a very diluted form the most experienced curate! Sometimes he is rash enough to persuade the nominal head of the parish that this course or that would be a proper one to pursue without reference to the fount of wisdom usually consulted. But such temerity is always paid for in the long run, and soon loses its charm. One unfortunate characteristic of these female vicars is that

they often aid and abet their daughters in the practice of like meddling, and encourage them to thrust themselves into every parochial concern open to the sex, and at once to 'take their proper places.' The result is often seen in constant bickering, endless dissatisfaction, or the eventual break-up of some organization which did good service under more judicious management. Who shall say that this picture is overdrawn? Cannot we all fit to the description one or more ladies who have thus brought woe upon their husband's parish, who nag at the curates, catechise the Scripture-reader, bully the Bible-woman, play the great lady to the poor, and eat the humble pie in the presence of the rich, until they are a by-word in their husband's parishes? They are, unhappily, so common that one critic avers this to be the real reason why certain Churchmen advocate so strongly the celibacy of the clergy!

What is most marvellous in such cases is, that the husband frequently believes himself to be a man of unusually firm character and uncommon resolution; whilst the wife never for a moment dreams that the reproaches of her husband's parish make her doings a stock jest, whilst the mothers quote her to their daughters as a finished specimen of what a wife should not be. Another very remarkable fact is this, that the ladies who exhibit such wondrous powers of organization and control in the parish and the vestry seem most incompetent to direct their home affairs. Vicarages thus presided over are nearly always famed for general untidiness; the children are usually as contemptuous of paternal discipline as their mother, who, by some strange Nemesis seems never to have authority over her own offspring; whilst the servants invariably exhibit that freedom from restraint which the unhappy curate so often envies.

When the reins of power are thus handled, it is hopeless to expect that the authorities should be regarded with due respect. Conduct of this character invariably results in one imbroglio after another, from each of which the Vicar and his family emerge with diminished reputation. He, good man, passes on his way, putting all the blame upon the shoulders of that bumptious curate, that uppish Scripture-reader, or that perverse district visitor, and never dreaming that all these might have served him long in peace but for the meddling indiscretions of his own wife. Hence it is that as year after year passes, and he finds his influence growing less and less, the true cause of failure never occurs to his mind. His wife is still "a most business-like woman, and exceedingly useful to me," although his parishioners may express the same truth in less delicate terms by informing strangers that "it's the missis as wears the breeches."

It is, perhaps, hard to find a dozen parishes in which at least one Mrs. Proudie is not present, and there with equal certainty you will find spiritual work at a low ebb, the Church and her clergy lightly esteemed, and Dissent rampant, all because some woman's ambition prompts her to grasp at the priesthood. Happy are they where these things do not end in an open scandal of one kind or another; the results are sometimes painful enough to open any eyes save those of the infatuated couple most concerned. Yet one must in duty bound add, that just as one woman of ill-balanced mind can do irreparable harm to her husband and his people, so a true wife is a power for good as potent in the parish as in her first and most natural domain, her home.

THE CAT AS A MUSICAL CRITIC.—I lately (writes a clergyman in the south of Ireland), in visiting a medical friend, had the opportunity of witnessing the strange effects of a certain kind of music upon a cat. Pussy was sporting with her young kittens on the rug, when her master drew my attention to her, saying there was an air in Verdi's "Il Trovatore" which she detested, and would not allow to be whistled within her hearing. Upon my expressing my surprise, and begging for an illustration of the truth of his statement, he began to whistle several airs in different styles. Of these, however, the cat took not the smallest notice. He then changed to the well-known "Ah che la morte," when instantly her play stopped, and her ears pricked up with an uneasy motion. As the whistling continued she grew more and more restless, and at last, with a piteous cry, ran to her master, climbed up besides him, and put her paws on his mouth to stop the objectionable music.

It is impossible for a minister to preach as good a sermon to a small congregation as to a large one. There is something very uninspiring in empty pews.

It is impossible for a minister to visit his parishioners as often as they would like to have him or as often as he would like to visit them. He must visit the sick and afflicted. He must spend a certain portion of his time in his study in order to prepare his sermons and lectures.

It is impossible for a minister to know who is sick in his parish without being informed of it. How often it occurs that parishioners lie sick for days and feel hurt because the pastor has not the remotest idea of the fact and no effort has been made to inform him of it. He may or may not so hear of it. They don't expect the doctor to hear of it in this way. Ez.

CHURCH WORK.

MINNESOTA.

FARIBAULT.—Seabury Divinity School.—The warden and faculty of the Divinity School have published the following statement, under the heading, "A Needed Explanation:" "We understand that some ill-judged remarks have been made with regard to recent appeals for our divinity school which have been published in the Church press. "People say, 'Has not Faribault received magnificent gifts recently?' 'Did not a wealthy lady bequeath three hundred thousand dollars to those schools, and has not one of the trustees endowed a professorship in the Seabury Divinity School?' "A word of explanation may serve to set the minds of such questioners at rest, as well as lead some to see that our divinity school is still very largely, as it has ever been, a venture of faith. "First, let it be observed that the appeals which have lately appeared over the signature of Bishop Whipple are for the present needs of the divinity school. Our expenses are the same as they always have been, with some considerable additions, arising from the enlarging of the faculty and improving of the building. "With regard to the \$300,000 bequest, the executors of the estate have five years in which to pay it, and some people entertain grave doubts as to whether they can ever pay it. Again, of this \$300,000 one-third only is to be applied to the Divinity School, and that for the erection of a new building and endowing some scholarships to aid young men in their course of study. "With reference to the endowment of a new professorship, the fact can be stated in a few words. The first payment of interest on that endowment is to be made January 1, 1886. Our readers will therefore take notice that while Seabury has fine prospects for the future, she has as much need, if not more than ever, at present, of the generous help of those many friends, who through all these years have bestowed upon her their confidence and their alms. "These facts deserve to be widely known, and we trust that some of our larger contemporaries will be kind enough to lend us their generous aid in spreading them among those thousands of Churchmen who have given Bishop Whipple their ready support, and among whom some one has spread abroad an idea that their financial help is no more required. "Again we repeat that our Divinity School is as much as ever dependent upon the loving gifts of the faithful followers of the Master, and that what is given to it is in the highest sense contributed to the missionary cause of the American Church."

MASSACHUSETTS.

CHELSEA.—St. Luke's Church.—The Bishop of the diocese made his annual visitation of this parish, of which the Rev. Andrew Gray is rector, on the evening of the second Sunday after the Epiphany. He first confirmed one candidate privately in the sick room, and then proceeded to the church which was literally packed with worshippers. Even-song was said by the rector, after which the Bishop preached an earnest and impressive sermon, and then confirmed a class of sixteen persons. The service throughout was most impressive.

CENTRAL PENNSYLVANIA.

SAYRE.—Convocation.—The 15th session of the Scranton Convocation began on Tuesday evening, January 20, in the church of the Redeemer, and continued throughout Wednesday. After Evensong on Tuesday, two papers were read: one by the Rev. W. H. Casey, of Aurora, New York, on Materialism (being in substance an address recently given by him at Cornell University); and the other by the Rev. L. R. Dickinson, of Great Bend, Pennsylvania, on Natural Law in the Spiritual World. On Wednesday morning at 10 o'clock, Litany having been previously said, there was a Celebration of the Holy Eucharist, with the Rev. W. B. Morrow, rector of Sayre, as Celebrant, and the Rev. E. A. Enos, rector of Towanda, as deacon. Parts of the Office, notably, "Sursum Corda," "Vers dignum," "Sanctus and Agnus Dei," were from an unpublished score of Carry Florio, of New York. Florio's Office soon to be issued by Novello, is on the basis of the ancient Plain Song. For simplicity, sweetness, devotional coloring, noble and sustained harmonies, it will take rank among the best contributions of its kind made to the Church in many years. One of its characteristic features is the use of the short, or Greek, Amen. In the absence of the Assistant Bishop of the diocese, who was unexpectedly called away, the sermon was preached by the Rev. James B. Murray, D. D., rector of Waverly, New York, from the text, St. John i., 18. On Wednesday evening at 7:30 o'clock, a shortened Evensong was recited by the rector of Towanda. An interesting and spiritual address on the "Missions of the Church" was then made by the Rev. George H. McKnight, D. D., rector of Trinity church, Elmira; followed by a short report on Church work in the Wyoming Valley, from the Rev. H. E. Hayden, Assistant at St. Stephen's, Wilkes Barre, and priest-in-charge of the missions of Wyoming. It was decided to hold the next session at Montrose.

WILLIAMSPORT.—Convocation.—The Winter session of the Williamsport Convocation was held in Trinity Church on Tuesday and Wednesday, January 13th and 14th. Besides the rector of the parish, the Rev. Geo. C. Foley, the following clergymen were present: Rev. J. Henry Black, dean; Rev. John Hewitt, Secretary and the Rev. Messrs J. H. Hopkins D. D., C. R. Bonnall, Louis Zahner, William Marshall, S. S. Chevers, Chas. E. Dobson, and E. J. Balseley, and Rev. C. J. Kilgour of Reading Convocation. Other members were prevented from attending by sickness in their parishes, and the difficulties of travel in the severely cold weather prevailing at the time. The session was opened on Tuesday evening with full choral service conducted by the Rev. Messrs. Hewitt, Kilgour, Zahner, and Dobson, in the order named, aided by a fine vested choir of boys and men under the leadership of the rector, the choir-master being absent on account of sickness. An earnest sermon on "The King and His Kingdom" was delivered by the Rev. Mr. Bonnall, and the service was concluded by the Dean.

All of the services were well attended and joined in with hearty devoutness. The Rev. Mr. Chevers delivered a sermon of very feeling character on Wednesday morning. On Wednesday afternoon the Rev. Mr. Zah-

ner read a thoughtful essay on "Submission to Authority."

In the evening addresses were made by the Rev. Mr. Bonnall on "Worship with Empty Hands;" by the Rev. Dr. Hopkins on "The Cure of Souls;" and by the Dean on "The Manger at Bethlehem."

At the business meetings matters of parochial and missionary interest were discussed. Reports were also received of clerical changes, of vacant mission stations, and of the building of new churches.

The Rev. Mr. Johnson has resigned St. James' church, Murray, and the Rev. Mr. Starr has relinquished the charge of the church of Our Saviour, Montoursville, and the church of the Good Shepherd, Upper Fairfield.

Besides these, the mission stations of Mildon, Watsonstown, Lewisburg, Derry, and several in Tioga county are without clerical ministrations.

"The Wadleigh Memorial Chapel" in Williamsport, is almost completed, and the Rev. Mr. Marshall expects to have the new church in Coudersport, Potter county, ready for consecration in the spring. Both of these churches are built of stone.

A fine new rectory (of brick), will soon be ready for occupancy by the rector of Trinity church, Williamsport, who is to be congratulated on the flourishing condition of his parish generally.

After adjournment, the clergy attended a reception at the residence of Mr. R. M. Forsman.

ALBANY.

ALBANY.—Trinity church is now the only parish in six of the most populous wards in the city. The wealth and fashion which surrounded it forty years ago have retired to other quarters, leaving the middle and working classes as a most inviting field for successful work. From various causes the congregation had been reduced to an average of less than a score of souls, and proposition had been made to make the church a mission of one or more of the wealthier sister parishes. The late rector—the only one for forty years—resigned last Easter, and the vestry, on nomination of the Bishop, called the Rev. Dr. C. H. W. Stocking, who entered upon his work last October. Since then the parish has put on every indication of vigorous life. The chancel has been furnished with complete and beautiful appointments for a reverent worship, all of which were the gifts of Albany Churchwomen and of friends and former parishioners of the present rector. Mrs. J. V. L. Pruyn contributed a beautiful brass lectern as a memorial of her husband, the late Chancellor; Mrs. Harmon Pumpelly, a set of carved black walnut sedilia, and ladies of the Cathedral chapel, exquisitely embroidered altar linen and vestments, dosel and credence; Mr. William Nicholas, of Orange, New Jersey, presented a reredos, treated in bronze, Pompeian red, blue and chrome; J. D. Fish, Esq., of New York, a brass altar desk, Mrs. C. H. Raymond, of Staten Island, a wardrobe for altar vestments; Carlos Butler, of Brooklyn, Church Hymnals; former parishioners in Chicago, a set of hymn tablets; and friends in Detroit, a carpet, super-altar and brass vases, the two latter being memorials of the late Mrs. Sarah McGraw; Hon. Elbridge J. Gerry, of New York, John Lindly, Esq., Ansonia, and Mrs. Ferris Bishop, of Bridgeport, Connecticut, contributed cushions, hassocks, mats, and other requisites. The congregation now numbers several hundred, and 10 communicants have been added and, on return, and a parochial guild of eight widows and fifty members has been organized, thus virtually adding a new parish to the Church in Albany.

CHICAGO.

CHICAGO.—A Noble Charity.—The formal opening of the new St. Luke's Hospital, on Thursday, January 29, was a joyful day to all the Churchmen of Chicago, as well as to all those who for so many years had given their labors and their prayers to the maintenance of the hospital.

Invitations had been scattered far and wide, and before ten o'clock, the beautiful chapel of the hospital was crowded. A procession was formed of the clergy and trustees in one of the lower corridors, and headed by a cross bearer, it marched slowly through the wide and lofty halls, the Bishop and clergy repeating alternately the Psalms, "Dici custodiam," "Beatus qui," and "Domine exaudi." When all were in their places in the chapel, the Bishop standing before the altar said, "Peace be to this house and all who dwell in it." Then followed a beautiful service of Benediction, set forth by the Bishop, who made a short and appropriate address. After that was over Te Deum was sung and then followed the Holy Communion, which was celebrated by the President of the hospital, the Rev. Clinton Locke, assisted by the Rev. George Todd, the vice-chaplain. A large number communicated, and the offertory which was for the Furnishing Fund was about \$90. When the religious services were over, the company dispersed to view the beautiful building, which from that time until ten at night was thronged with admiring friends. Everything is very complete, and all the details of sanitation have been studied with the utmost care. The buildings have been fully described in the public press; and it is not necessary here to repeat that description. They are an honor to the designers, and to those who have so faithfully worked to secure the money to pay for them. There are yet we understand, \$25,000 to be raised. Of course the hospital has land which could be sold to pay it, but it would be an unwise thing to do that while the land is so rapidly increasing in value. Let us hope the money may be contributed, and that before long. Rooms have been furnished by Mrs. H. O. Stone, Mrs. Buford, Mrs. Douthitt, Mr. E. Shelden, Mrs. W. F. Whitehouse, Mrs. W. G. Hibbard, Mrs. Hutchinson, Mrs. Henry Wheeler's class, St. Mark's church, Epiphany church, Mrs. Stickney, Mrs. Geo. Dunlap, Mrs. Leiter, Mrs. John de Koven, the estate of Mrs. Clarissa Peck, Mrs. Fairbank, Trinity church, Mrs. J. H. McVicker, and single beds by Mrs. Orson Smith, Mrs. Ira Holmes, Grace church, Mrs. General Small, Mrs. Charles Duck (2), Mrs. Charles Bryn, Dwight Lawrence, W. K. Ackerman (2), J. H. McVicker (2), Mrs. Thomas Burrows, Mrs. Sturges and Miss Shipman's class, and Mrs. N. K. Fairbank. There are six endowed beds, The Churchman Cot, the St. Margaret's Bed for Incurables, The Minnie Memorial, The Sewing Woman's Cot, The Builders' Bed and the Illinois Central Bed, and beds are supported at the cost of \$300 a year, by Mr. and Mrs. De Koven, E. B. Shelden, W. F. Whitehouse, Ascension

church, Ira Holmes, E. L. Stickney, Arthur Ryerson and sisters, J. H. McVicker, F. H. Winston, Grace church, N. K. Fairbank, L. Z. Leiter, M. Field, P. D. Armour, W. E. Larned, J. K. Fisher, George H. Webster, W. G. Hibbard, Mrs. Chas. Duck, Mrs. Thos. Burrows, E. K. Hubbard, Mrs. Hutchinson and Mrs. Fairbank's class. Other beds will probably be arranged for during the year, three, it is thought, from the estate of Mrs. C. Peck. The whole of the chancel furniture, and the two chancel windows were given by Mrs. N. K. Fairbank, the font by Miss Kate Wheeler, the alms basin by Mrs. Shepard, the organ by Mrs. W. W. Kimball, the three chapel windows by Dr. and Mrs. Locke, the parlor furniture by the Ryerson family, excepting the table, which Col. McDaniel gave. The President, Dr. Locke, is greatly to be congratulated on the completion of a work which has cost him so much labor.

MICHIGAN.

EAST SAGINAW.—The Feast of the Conversion of St. Paul was observed as the anniversary of St. Paul's church, the Rev. W. A. Masker, rector. When the present rector took charge of the parish four years ago there were 144 names on the roll of communicants. Of these, some have died and some have gone from the city, and 28 names have been dropped of those enrolled in a mission under the care of St. John's church, Saginaw. The number of communicants at present enrolled is 334, being a net increase of 190 during the present rectorship. In the meantime the city has increased in population from 19,000 to 30,000, and the parish labors under the difficulty of having a church, which is no longer a parochial centre, the drift of population having been in two directions away from the church building. The parish church was erected during the rectorship of Bishop Paret, and was then centrally located. Both the growth of the city and the needs of the Church people really demand now two parochial centres instead of one, around each of which stronger organizations could be effected than is now possible under present conditions. The lack of adult male communicants, able to take an active part in Church work, has also, notwithstanding much numerical gain, been a cause of some discouragement. The incessant demands made for the services of the rector leave him little time for doing the work which helps most to develop the resources of the parish. On an average he is called to attend seventy-five funerals a year. The baptisms are about seventy-five a year, and the marriages forty.

SOUTHERN OHIO.

CINCINNATI—Church of the Advent.—The chief event in the Church news of the city is the formal reopening of the Advent church, Walnut Hills, of which the Rev. Peter Tinsley is rector. During the fall the church was enlarged to about double its former capacity, by widening the walls of the nave and adding an apse at the west end. The chancel also was considerably enlarged, and a new altar erected upon three steps. Altogether, the church is wonderfully improved, and the parish and rector are to be congratulated upon the prosperity and progress of the parish. On Tuesday evening, January 20, the Bishop and clergy were invited to the re-consecration of the church. Fourteen clergymen were present. The Rev. A. F. Blake read the Sentences and Exhortation; the Rev. Dr. Pise led the Confession and pronounced the Absolution; the Rev. T. J. Mellish led in the Psalter; the Rev. J. D. Stanley read the first Lesson, and the Rev. Dr. Benedict the second, and the Bishop read the prayers of the Consecration Service. The rector then read a historical sketch of the parish, which was organized in 1855; after which Bishop Jaggard preached an excellent practical sermon.

Cox Sons, Buckley & Co.

LATE COX & SONS.  
253 Fifth Avenue, New York.

BRASS VASES.....from \$1 per pair  
CANDLESTICKS.....from \$1 " "  
ALTAR CROSSES.....from \$3.50 each  
ALTAR DESKS.....from \$10.00 "

STOLES, Embroidered, White, Red, Green and Purple  
the set of four.....\$25.50  
Silk Brocaded Damask 28 inches.....\$5.25 per yard  
Glass, Embroideries, etc.

Catalogues free by Mail.

Mitchell,  
Vance & Co.,  
836 & 838 Broadway, N. Y.  
Designers and Manufacturers of

Ecclesiastical  
Gas Fixtures and Metal Work,  
Clocks and Bronzes, Metal and Porcelain  
Lamps, and Artistic Gas Fixtures for  
Dwellings.

Churchman CHARLES BOOTH, Glass Stainer  
MEMORIAL WINDOWS, DOMESTIC  
STAINED GLASS, AND DECORATIVE  
BUILDING PANELS FOR WALL SURFACES

47 CHAS. F. HOGEMAN, Metal Worker  
Lafayette COMMUNION PLATE, MEMORIAL TABLETS,  
Place, VASES, CROSSES, LECTERNS, ALMS,  
New York. BASONS, CHURCH LIGHTS, ETC.

OTTO, GAERTNER, Decorator  
PLAIN AND DECORATIVE PAINTING  
EMBROIDERIES, BANNERS AND TEXTS  
WOOD-WORK FOR CHURCH PURPOSES

ESTIMATES AND DESIGNS ON APPLICATION  
FOR CHURCHES.

Stained Glass.  
Manufactured by George A. Mico  
217 East Washington Street, Chicago,  
Illinois.

J & R LAMB

59 Carmine St., New York.

MEMORIAL WINDOWS  
Hand Book by mail free.

ECCLESIASTICAL METAL WORK  
Hand Book by mail free.

SILK-BANNERS-LETTERED-IN-GOLD  
Hand Book by mail free.

Heavy corded SILK STOLES.....\$7.50 each  
White, Purple, Red, Green, Black  
Hand embroidered Bible Markers in same colors. Gold  
Silk Embroidery, \$2.50 each.

Heavy White Cloth, cream color, 8-4 wide.....\$7.00 per yd  
Purple, 8-4, super quality.....5.00 per yd

White Twilled Goods, 6-4 wide.....\$4.50 per yd  
Purple.....5.00 per yd

Gold Silk Fringes, Galloons, etc., etc.  
Embroidery Silk, machine made.....\$1.50 per oz  
Embroidery SILK, hand made.....2.00 per oz

W oven Cluny Tapestries in red and gold, green and gold  
cream-white and gold. Suitable for Dossals.

White Silk Embroideries and Purple and White Galloons  
for Lenten Decorations.

MENEELY & COMPANY,  
West Troy, N. Y., Bells,  
For Churches, Schools, etc.; also Chimes  
and Pells. For more than half a century  
noted for superiority over all others.

McSHANE BELL FOUNDRY  
Manufacture those celebrated BELLS and  
CHIMES for Churches, Tower Clocks, etc.  
etc. Prices and Catalogues sent free. Ad-  
dress H. McSHANE & CO., Baltimore, Md.

ST. PAUL'S HALL

SALEM, N. Y. AGENTS COIN MONEY who sell Dr. Chase's  
FOURTEEN BOYS. Family Physician. Price, \$2.00. Write  
for circular. Address A. W. HAMILTON, ANN ARBOR, MICH.  
INCORPORATED 1794. CHARTER PERPETUAL.

Insurance Co. of North America,  
Company's Building, 232 Walnut St., Philadelphia.  
One Hundred and Eighty-Second Semi-Annual Statement of the Assets of the Company.  
January 1, 1885.

First Mortgages on City Property, Real Estate, Philadelphia, Baltimore, and Indianapolis.....	\$1,225,961.67
United States Loans and Loans of the States of Pennsylvania and New Jersey, Boston, Hartford, Baltimore and other City Loans, Pennsylvania, Philadelphia and Erie Lehigh Valley, and other Companies' Bonds and Stocks, Cash in Bank and Bankers' hands, Loans with Collaterals, Notes Receivable and unsettled Marine Premiums and Book Accounts due Company, Net Cash Fire Premiums in course of transmission, Accrued Interest and all other Property.....	312,861.55 656,200.00 824,000.00 3,586,590.00 608,458.61 332,404.00 384,892.92 244,257.08 119,724.59
<b>Total Assets,</b>	<b>\$9,097,335.40</b>
Capital Stock.....	\$3,000,000.00
Reserve for Re-insurance.....	2,516,208.84
Reserve for Unadjusted Losses, and other Liabilities.....	442,146.52
Surplus over all Liabilities.....	3,138,980.24
<b>Total Liabilities,</b>	<b>\$9,097,335.40</b>

CHARLES PLATT, President. T. CHARLTON HENRY, Vice President.  
WILLIAM A. PLATT, 2d Vice President. GREVILLE E. FRYER, Secretary.  
EUGENE L. ELLISON, Assistant Secretary.

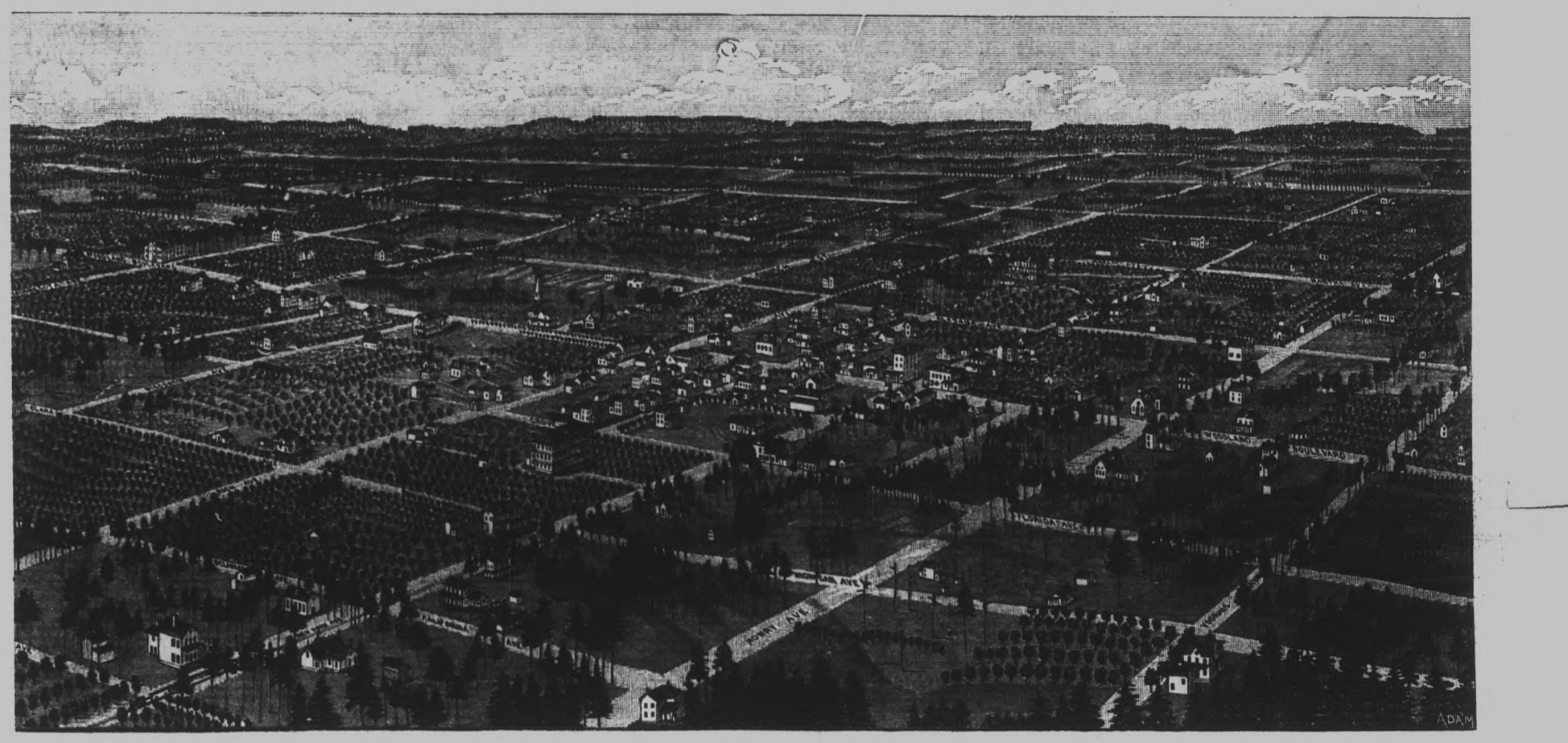
MARINE, LAND AND FIRE INSURANCE. PERPETUAL POLICIES ISSUED ON BRICK AND STONE DWELLINGS. AGENCIES IN ALL PROMINENT CITIES AND TOWNS.

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

BUY NORTHERN GROWN SEEDS. No Seeds produce finer Flowers, Vegetables and Crops, than our reliable Northern Grown Seeds. All tested. Don't buy worthless Seeds when for less money ours are delivered FREE BY MAIL at your door. Catalogue free. JOHN A. SALZER, La Crosse, Wis.

OUR ILLUSTRATED CATALOGUE FOR 1885, OF  
"EVERYTHING FOR THE GARDEN."  
full of valuable cultural directions, containing three colored plates, and embracing everything new and rare in Seeds and Plants, will be mailed on receipt of stamps to cover postage (6 cents). To customers of last season sent free without application.

PETER HENDERSON & CO., PLANTS  
35 & 37 CORTLANDT STREET, NEW YORK.



BIRD'S-EYE VIEW OF DELAND, FLORIDA.

- |                           |  |   |   |
|---------------------------|--|---|---|
| A Episcopal Church.       | 7 McLaurine & Stockton, General Merchandise and Real Estate. | 19 The Florida Agriculturist.   | 32 Dr. Fisher, Drug Store.                                    |
| B Baptist Church.         | 8 McNeill & Allen, Furniture.                                | 20 The Orange Ridge Echo.   | 33 Real Estate Agency of M. S. Voorhis.                       |
| C Presbyterian Church.    | 9 Whitecomb & Jordan, Ploware.                               | 21 Davis Brothers, General Merchandise.                                 | 34 J. W. Cannon, Photograph Gallery, and Dr. Gillen's Office. |
| D Methodist Church.       | 10 Volusia County Bank.                                      | 22 J. V. Ehrhart, Bakery and Confections.                               | 35 G. A. Dreka & Co., General Merchandise.                    |
| E Roman Catholic Church.  | 11 J. Y. Parce, Real Estate.                                 | 23 Artist.  | 36 E. H. Dean, Real Estate and Proprietor of Dean's Addition. |
| F Colored M. E. Church.   | 12 Mrs. Hutches, Millinery.                                  | 24 Barber Shop.   | 37 Public School.   |
| G Colored Baptist Church. | 13 A. H. Stockton, General Merchandise.                      | 25 C. H. & S. B. Wright, Real Estate.                                   | 38 Academy, Dr. Griffith, Principal.                          |
| 1 Parce Land Hotel.       | 14 William Klapp, Hardware.                                  | 26 Masonic Lodge and Store.   | 39 Railroad Depot.  |
| 2 DeLand Grove House.     | 15 Swift Brothers, General Merchandise.                      | 27 Dr. J. N. Bishop, Office.  | 40 First House in DeLand, built 1875, by Judge C. H. Wright.  |
| 3 Floral Grove House.     | 16 W. W. & W. S. Cleveland, General Merchandise.             | 28 C. A. Miller, Livery Stable and Baggage and Freight Transfer Office. |   |
| 4 Waverly House.          | 17 McLeod & Co., General Merchandise.                        | 29 H. A. Tanner, Livery Stable.   |   |
| 5 Olive Branch Hotel.     | 18 McNeill & Allen, Undertakers.                             | 30 Ross & Jordan, Carriage Factory.                                     |   |

DeLand, Florida. The Elysian Land of the Sunny South.  
The City of DeLand.  
Of which we give above a beautiful bird's-eye view, is located in Volusia County, an eastern central county of Florida, facing the Atlantic and rising westward to the Orange Ridge, along which flow the upper waters of the St. Johns.  
This Orange Ridge, on which DeLAND is situated, has many advantages to commend it to settlers and to winter sojourners who are in search of a delightful climate and a healthy location. It is the highest land in Eastern Florida, where none of the land is very high; it is healthful, not subject to malarial diseases, well drained, the best land in Florida for the growth of the orange. It is accessible by River and Rail.  
The climate is very favorable for the cultivation of semi-tropical fruits; the numerous lakes in the county—Lake George, Crescent Lake, Dexter Lake, Lakes Helen, Ashby, Rosseter and a dozen more, moderating the cool northern breezes and preventing frosts.  
The heat of summer is not intense, 85° to 88° being about the maximum, and in ordinary years, 20° the minimum, and a climate which has only a range of 50° or 55° in the year, especially when that range lies between 30° to 85°, cannot fail to be delightful.  
DeLAND is located five miles east of the landing on St. Johns River, where all river steamboats pass, twenty-five miles from the Atlantic Ocean, here tempered by the Gulf Stream, which passes in large volume close to the Florida Coast, very near the geographical center, north and south, of Volusia County.  
It was founded in 1877, by H. A. DELAND, of Fairport, N. Y., and has a population of about two thousand inhabitants.  
It has five churches—Baptist, Methodist, Presbyterian, Episcopal and Catholic.

An Academy Building

Just completed, at a cost of \$8,000, furnished and opened in October of the present year.  
It has four good hotels, the DeLand Grove House, Harlan Hotel (at Lake Helen), and the Parce Land Hotel being worthy of special mention.  
In reply to many inquiries, and for the information of those who are not acquainted with our locality, we have prepared the following answers, applicable to DeLand, viz.:  
The climate is semi-tropical.  
Range of thermometer last four years, lowest, 26°; highest in the shade, 108°.  
Weather—Fall, Winter and Spring, dry and pleasant, with occasional rain. Summer, sunshine and shower, alternate.  
Soil—Sandy, underlaid with clay in many places, covered with a growth of wild grass.  
Water in wells 20 to 40 feet deep, usually soft and good.  
Surface—Gently undulating.  
Timber—Yellow pine, 80 to 100 feet high.  
Cost of clearing, \$15 to \$30 per acre. Fencing with rails, 30 to 40 cents per rod. Plowing, \$1.50 to \$2.50 per acre.  
Orange trees, three to four years old, for transplanting, 40 to 60 cents each. Fertilizers to be used in planting, 5 to 25 cents per tree. Fertilizers per annum, after setting, \$10 to \$20 per acre.  
Time required to bring into profitable bearing, six to eight years. Average price of fruit in grove, \$1.50 per 100. Number of trees per acre, 50 to 75.  
Extra good care and culture, of course, produces better results.  
Time of ripening and gathering, November to March.  
Best months for planting orange trees—January and February, June and July.  
Other products—Sweet potatoes, sugar cane, corn, pine-apples, bananas, melons, peas, strawberries, tomatoes, etc.  
Grasses cultivated—Guinea, Para, Crab and Bermuda.  
Labor—Common, \$1 to \$1.50. Skilled, \$2 to \$3 per day.  
Taxes for 1883—\$1.90 on \$100 of assessed value—about one-fourth of actual value.  
In gardening excellent results have been obtained, and this business will be developed with added experience, and better transportation facilities.  
Price of first quality unimproved land for groves, \$20 to \$100 per acre. Prices vary according to distances from DeLand City. City lots \$200 to \$300 per acre. Half-acre business lots, \$400 to \$800.  
No cases of yellow fever, cholera, sunstroke or other epidemic or prevailing fatal diseases have been known here, and all climatic conditions are most favorable to health and longevity.  
Many settlers from the North and Northwest are coming in, and our orange belt will soon be thickly settled.

ROUTES OF TRAVEL FROM THE NORTH AND WEST TO DeLAND, FLORIDA.

From New York to DeLand; direct, via C. H. Mallory & Co.'s Ocean and River Steamers, first-class cabin fare, including board and stateroom, \$28. Round trip, \$49.50.  
The leading railroad companies have sold round trip tickets the past season from New York and Chicago to Jacksonville and return at \$50; and from Cincinnati and Louisville to Jacksonville and return, \$38; and Rochester, N. Y., to Jacksonville and return, \$38.  
All leading railroad lines North, South, East and West can give rates to Jacksonville, Fla., from which place DeBary-Baya and other lines of first-class steamers run daily up the St. Johns River, making the trip to DeLand in from 15 to 20 hours. Fare, including board and stateroom, \$2.50; round trip, \$5.00. Yours respectfully,  
H. A. DeLAND, Fairport, N. Y. J. Y. PARCE, DeLand, Florida.

**NO POISON IN THE PASTRY IF DR. PRICE'S SPECIAL FLAVORING EXTRACTS ARE USED.**

Vanilla, Lemon, Orange, etc., Savor Cakes, Creams, Puddings, &c., as delicately and naturally as the fruit from which they are made. FOR STRENGTH AND TRUE FRUIT FLAVOR THEY STAND ALONE.

PREPARED BY THE  
Price Baking Powder Co.,  
Chicago, Ill. St. Louis, Mo.  
MAKERS OF  
Dr. Price's Cream Baking Powder  
AND  
Dr. Price's Lupulin Yeast Gems,  
Best Dry Hop Yeast.  
FOR SALE BY GROCERS.  
WE MAKE BUT ONE QUALITY.

**LIGHT HEALTHY BREAD**

DR. PRICE'S LUPULIN YEAST GEMS

The best dry hop yeast in the world. Bread raised by this yeast is light, white and wholesome like our grandmother's delicious bread.

GROCERS SELL THEM.  
PREPARED BY THE  
Price Baking Powder Co.,  
Makers of Dr. Price's Special Flavoring Extracts,  
Chicago, Ill. St. Louis, Mo.