

Subscription Price, \$1.00 a Year—52 Numbers.

The Living Church.

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

VOL. VIII. No. 44.

CHICAGO, SATURDAY, JANUARY 30, 1886.

WHOLE No. 378.

Æ T N A INSURANCE COMPANY, HARTFORD, CONN.

LOSSES PAID IN SIXTY-SEVEN YEARS,
Fifty-Eight Millions Seven Hundred and Fifty Thousand Dollars.

66th ANNUAL STATEMENT, DECEMBER 31st, 1885.

CASH CAPITAL,.....	\$4,000,000.00
Reserve for Re-Insurance, (Fire,).....	1,734,950.79
Reserve for Re-Insurance, (Inland,).....	6,117.99
Reserve for Unpaid Losses, (Fire,).....	236,777.63
Reserve for Unpaid Losses, (Inland,).....	22,000.00
Other Claims,.....	57,929.83
NET SURPLUS,.....	3,202,320.41
TOTAL ASSETS,.....	\$9,260,096.65

AS FOLLOWS: Market Value.

Cash in Bank,.....	\$941,086.65
Cash in hands of Agents,.....	349,822.25
Real Estate,.....	345,000.00
Loans on Bond and Mortgage,.....	43,800.00
Loans on Collaterals,.....	15,170.00
Stocks and Bonds,.....	7,563,862.50
Accrued Interest,.....	1,355.25
TOTAL ASSETS,.....	\$9,260,096.65

L. J. HENDEE, President.

WM. B. CLARK, Assistant Secretary. J. GOODNOW, Secretary.

J. S. GADSDEN, Agent, Chicago, Ill.

Five Important and Attractive New Books.

Treasure Thoughts From Canon Farrar.

Spare Minute Series, 12mo, cloth, \$1.

An admirable compilation of vital thoughts gathered from the discourses, addresses and writings of this popular divine. Edited, with introduction, by ROSE PORTER.

England: As seen by an American Banker.

12mo, cloth, \$1.50.

It is hard to tell anything new about England; but nevertheless the task has been done in this volume. Its author, shrewd, alert, business man, went from one end of England to the other, keeping his eyes wide open. The things he has to tell will interest the general reader and all business men as well as bankers. He has given the reader a visible entrance to the "annals" of England's everyday life.

Divine Sovereignty and Other Sermons.

By REUEN THOMAS, D. D., 12mo, cloth, \$1.50.

Strong eloquent sermons, of popular interest, by the celebrated pastor of Harvard Church, Brookline, Mass.

In the King's Garden and Other Poems.

By JAMES BERRY BENDEL, 16mo, cloth, \$1.

The first published book of a young man already recognized by the poets Whitier, Holmes, Hayne, Stedman, O'Reilly and others, as a poet of rare gifts and great promise.

DECEMBER.

Edited by OSCAR FAY ADAMS, 16mo, cloth, 75 cts.

The most attractive compilation yet published. Poetry by English and American writers, relating to the month of December and early winter.

JANUARY.

Poetry relating to mid-winter, uniform with "December," will be ready in a few days.

D. LOTHROP & CO.,

32 Franklin Street, Boston.

THE CHURCH MAGAZINE.

ISSUED MONTHLY.

A New Handsome, Readable and Helpful Magazine of Church Literature for Church People.

The cordial approval given to the initial number of the Church Magazine by the Press both Church and Secular, and the generous welcome extended to it both by the Clergy and the laity abundantly prove that the magazine meets and fills a recognized want.

THE FEBRUARY NUMBER OF THE CHURCH MAGAZINE will amply sustain the promises of its predecessor.

In it, Bishop Coxe discusses the "Book Annexed" the most living of the live Church questions of the day. An article entitled "Russian Nihilism" a New Religion by Rev. Percy Browne vigorously presents an entirely novel view of what is generously regarded as a purely political subject. "Our Congregations in Foreign Lands" by Rev. Wm. Chauncy Langdon, D.D. sets forth what the American Church has done for supplying the spiritual need of its children abroad. Professor Benton contributes a most helpful article outlining "What a Churchman Should Know of Church History." In "The Growth and Development of the American Episcopal Church," Rev. Wm. Wilberforce Newton presents a subject about which no laymen of the Church can afford to be uninformed. The Serial entitled "The Rector's Daughter" is continued. Under the title of "A Faith Home," Mrs. Innis gives an account of an institution for Crippled Children. "How Should I Vote," will prove suggestive and helpful to many a diocesan deputy who may have to participate in the election of a Bishop and "The Trials of a Clergyman's Wife" will find appreciation with a large circle of readers.

THE CHURCH MAGAZINE FOR FEBRUARY will be ready February 1st. Subscription Price Four Dollars a Year. Two Dollars to Clergymen. Single Number Thirty Five Cents. Agents wanted in every parish.

A Specimen Copy will be sent to any address on receipt of Twenty-Five Cents.

L. R. HAMERSLY & CO.,
1510 Chestnut Street, Philadelphia, Pa.

VIRGINIA FARMS & MILLS
For Sale & Exchange.
FREE Catalogue.
R. B. CHAFFIN & CO., Richmond, Va.

DO YOU SING? Then send 35 cents to me for the new song, "Touch thy Harp Gently." WM. A. MAY, Box 3442, New York, N. Y.

A NEW DEPARTURE.

A Life Policy Which Will SATISFY EVERYBODY.

ISSUED BY



No Burdensome Conditions or Restrictions.

LOWEST CASH RATES OF ANY LIBERAL POLICY YET ISSUED.

INDEFEASIBLE, NON-FORFEITABLE.

WORLD-WIDE TRAVEL.

Cash Surrender Values, Paid-up Policy, or Special Term Insurance, plainly stated in every Policy issued.

Ask Agents to Show a Copy,

—AND SEE FOR YOURSELF.—

Important Notice of The Travelers' SPECIAL TERM PLAN.

No Life or Endowment Policy issued by this Company lapses by reason of failure to pay the premium when due (after it has been in force for three years); but is, if the insured wishes, carried for its face for the time specified in the Policy, without further payment of premium.

This is Insurance that Fully Insures.

ALL CLAIMS PAID AT SIGHT UPON RECEIPT OF SATISFACTORY PROOFS OF DEATH.

WORLD TRAVEL COMPANY,

129 RANDOLPH STREET,

(UNDER SHERMAN HOUSE.)

Authorized Agents for Most popular Rail and Steamer Routes.

FLORIDA, NEW ORLEANS, BERMUDA, NASSAU, BAHAMAS, ALL WEST INDIES PORTS, CUBA, MEXICO, BRAZIL, ARGENTINE REPUBLIC, EUROPE.

And all parts of the Globe. Also for

MONARCH CAR CO. ESCORTED PARTIES. NEW ORLEANS AND FLORIDA. A THREE WEEKS' TOUR in most Luxurious MONARCH CARS, all expenses paid, \$125.

SEND FOR PROGRAMME.

FLORIDA INVESTMENTS! High rates of interest on good security: Interest and principal payable in bank without cost for collection.

LANDS AND HOMES solicited & purchased for non-residents at prices affording a large profit. Titles examined and perfected.

JAMES R. CHALLEN, Attorney and Investing Agent, Jacksonville, Fla.

20 CTS. will buy AMES' MASTERY OF THE PEN—a guide to self-instruction—superior to Gaskell's—former price \$1. Stamps taken. Address F. A. MUNSEY, 61 Warren St, New York.

Positively the most economical soap to use for the toilet is the Ivory Soap. The cakes are so large that you really get twenty cents worth of soap for a dime.

Free of charge. A full size cake of Ivory Soap will be sent to any one who can not get it of their grocer, if six 2c. stamps, to pay postage, are sent to Procter & Gamble, Cincinnati. Please mention this paper.

INVESTMENTS.

It is well known that the City of St. Paul, Minnesota, is assured of a rapid growth from now on. It is to-day the financial, commercial and Railroad centre of the Northwest. Investments made in real estate, improved or unimproved, will pay largely. Money can be loaned on the best real estate security for from six to eight per cent. References in St. Paul and East if desired.

E. S. NORTON, St. Paul, Minnesota.

FIRST MORTGAGES

FOR SALE Eastern Capitalists who have heretofore been loaning money at 4 and 6 per cent should consult their own interests. We have for sale **FIRST MORTGAGES** on well improved FARMS drawing our bank interest, and guaranteed by our bank interest, payable semi-annually in ADVANCE. Amounts from \$500 to \$5000, and time from 2 to 5 years. Correspondence with parties having money to invest is solicited. Eastern or local references furnished on application. Address THE FARMERS' MORTGAGE AND SAVINGS BANK, Or N. B. Harris, Cashier, Summerville, Oregon.

A SOLID 10 PER CENT

Per annum, first mortgage on productive Real Estate. Loans approved by Tacoma National Bank. BEST OF REFERENCES EAST AND WEST. Correspondence Solicited. Address ALLEN C. MASON, Tacoma, Wash. Ter.

TRUSTEES of Church Funds, et alia, take Notice of our Investments bearing 6 per cent to 8 per cent, in carefully selected First Mortgage Farm Loans, City, County, and School Bonds. Interest paid half yearly without expense to Investor. Reference by kind permission to the Rt. Rev. W. S. Perry, D. D., Bishop of Iowa, and to the Le Mars National Bank, Le Mars, Iowa. Correspondence Solicited. CHAPMAN & CO., Le Mars, Iowa.

California Excursions

Leave Monthly, greatly reduced rates, Pullman Cars, tickets good for six months, with stop-over privileges at all important points. Special rates for families emigrating to California. Address J. N. O. ENNIS, Manager Excursion Bureau, Missouri Pacific Railway Co., 86 Washington St., Chicago, Ill.



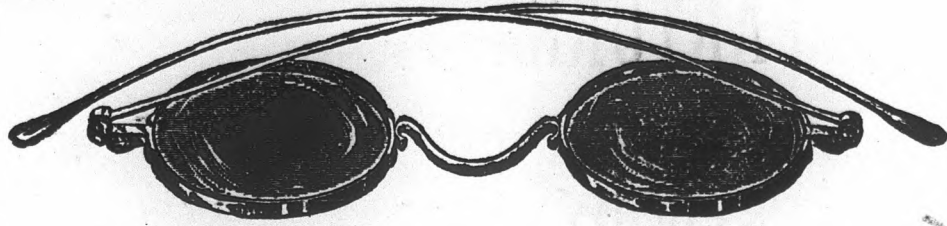
DR. PEIRO has devoted 23 years to the special treatment of Catarrh, Throat, Lung Diseases, founder of the Am. Oxygen Co., for the production of that wonderful remedy, used by Inhalation, so widely known as the

OXYGEN TREATMENT

For the relief and cure of Consumption, Bronchitis, Asthma, Hay Fever, Catarrh, Nervous Prostration, etc. Send stamp for the "Manual," an interesting book of 120 pages Four Colored Plates. Address DR. PEIRO, Chicago Opera House, (Clark and Washington Sts., CHICAGO, ILL. We refer by permission to a few of our patrons: [Washington Sts., CHICAGO, ILL. Hon. Wm. Penn Nixon, Ed. Inter Ocean, - - - Chicago. F. H. Tubbs, Esq., Manager W. U. Tel. Co., - - - Chicago. Gen. C. H. Howard, Mrs. T. B. Carse, - - - Chicago. O. W. Nixon, M. D., Mrs. Netta C. Rood, - - - Chicago. Henry R. Stiles, M. D., - - - New York.

N. B.—Our Oxygen is safely sent anywhere in the United States, Canada or Europe by Express, Easy, plain, complete directions with each treatment.

FROM the immense stock of Optical Goods at our disposal we have selected the following, which we guarantee in every respect, and offer them to our customers knowing they will give perfect satisfaction.



First quality Steel Spectacles with best Paris Lenses.....\$1.50 Silver Frames.....2.00 Solid Gold Frames.....5.00 Nose Glasses at same prices.

Test types for trying the sight from which we can tell the number of glass required, will be supplied on application. Old glasses exactly matched. Correct fit guaranteed or money refunded. This enables parties living in any part of the country to supply themselves with good spectacles, and as reasonable as they can be made. We deliver these goods, charges paid, on receipt of above prices. PRAIRIE CITY NOVELTY CO., 69 Dearborn St., Chicago, Ill.

PILLOW SHAM HOLDER



AGENTS are making money rapidly with this article. They are wanted in every house. The agent calls and asks permission to put up a set to show how they work 9 times out of ten a sale is made rather than have them taken down, as they work to perfection. Retail price, is \$1.50 Secure territory at once.

\$1.50 \$1.50 \$1.50

It is positively better than any other holder. An absolutely perfect Sham Holder, combining in an astonishingly simple form the good points of all Holders, and the bad points of none. Its Crowning Virtue is that it attaches to the back of the bedstead. Then follows the fact that it has no large Coil Springs to loosen from their attachments. No notch or ratchets TO CATCH, NO BARBED NAILS TO RUIN YOUR SHAMS.

It is shipped so ladies may easily put them up. Perfectly adjustable to any bed and any pair of shams, the frame moving up or down from EITHER SIDE of the bed, being held securely in its position when up, and will not fall down at night.

This little treasure will fold the shams against the head-board at night, and spread them naturally over the pillows in the morning, during a lifetime, without getting out of order. Is highly ornamental, and saves its cost many times in washing and ironing, as the shams may remain on the frame four or five months without creasing. Full directions for putting up and operating each Holder sent with each set.

Agents' Outfit with full particulars will be sent to any reliable person wishing to canvas, on receipt of \$1.00 or by mail, postage paid \$1.20. Write for Dozen rates.

Prairie City Novelty Co., 69 Dearborn St., Chicago, Illinois Give the name and the date of paper you saw this in.

RACINE COLLEGE, Racine, Wis.

Report of Bishops: "Racine College is justly entitled to the confidence and support of the Church and public at large." Special attention paid to small boys. The Grammar School is noted for its special care of smaller boys. Address, REV. ALBERT ZABRISKIE GRAY, S.T. D.

ST. MARY'S SCHOOL, Knoxville, Ill.

Established, A. D. 1868. Enlarged 1872 and 1880. The New Building completed, 1883. A first-class establishment, healthfully located; thoroughly conducted by the same officers that founded it.

Trustees Ex-Officio: The Bishop of Chicago, the Bishop of Quincy, the Bishop of Springfield.

Rev. C. W. Leffingwell, D. D., Rector and Founder.

KEBLE SCHOOL, Syracuse, N. Y.

BOARDING SCHOOL FOR GIRLS. Under the supervision of the Rt. Rev. F. D. Huntington, S. T. D. The fifteenth school year begins Wednesday, Sept. 16th, 1885. Apply to MARY J. JACKSON.

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

A Church School for Boys. Conducted upon the Military System. Charges \$350 per annum. WILFRED H. MUNRO, A. M., President.

ARNOLD SCHOOL, Rugby, Tennessee. A Church School for boys, affiliated with the University of the South, thorough preparation for Business or College. Delightful climate. Terms inclusive moderate. Address Rev. the Headmaster.

ST. PAUL'S HALL SALEM, N. Y. 18 BOYS.

ST. GABRIEL'S SCHOOL, Peekskill, 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 Sister in Charge. Sisters of St. Mary.

The General Theological Seminary.

CHELSEA SQUARE, NEW YORK.

The Academical Year begins on Wednesday in the September Ember Week. The students live in the buildings. Tuition and Rooms free. Board in the Refectory four dollars a week.

SPECIAL STUDENTS admitted, and a POST GRADUATE Course for graduates of other Theological Seminaries.

The requirements for admission, and further particulars can be had from the REV. E. A. HOFFMAN, D. D., Dean, 426 West 23d Street, New York.

Christie's School and College Guide, illustrated, representing 200 leading schools. At office free; postage 10c. Special catalogues and information concerning schools free to parents describing their wants. Schools and families supplied with teachers. Christie's School Bureau, Domestic Building, 853 Broadway, cor. 14th St., New York.

A PRIZE. Send six cents for postage, and receive free, a costly box of goods which will help all, of either sex, to more money right away than anything else in this world. Fortunes await the workers absolutely sure. Terms mailed free. TRUE & CO., Augusta, Me.

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. JOHN BAPTIST SCHOOL FOR GIRLS. 231 E. 17th St. New York.

Boarding and Day school, pleasantly situated on Stuyvesant Square. Resident French and English teachers. Professors in Science etc. Address SISTER IN CHARGE.

A Big Offer. To introduce them, we will operating Washing Machines. If you want one send us your name, P. O. and express office at once. The National Co., 23 Dey St., N. Y.

THE GREAT AMERICAN TEA COMPANY GOOD NEWS TO LADIES.

Greatest inducements ever offered. Now's your time to get up orders for our celebrated Teas and Coffees, and secure a beautiful Gold Band or Moss Rose China Tea Set, or Handsome Decorated Dinner Set, or Gold Band Moss Gold Band Moss Rose Decorated Toilet Set. For full particulars address THE GREAT AMERICAN TEA CO., P. O. Box 289, 81 and 83 Vesey St., New York.

THE RISING SUN STOVE POLISH

For Beauty of Polish, Saving Labor, Cleanliness, Durability & Cheapness, Unequaled. MORSE BROS., Prop'rs, Canton, Mass.

ALL-NIGHT INHALATION!

"A positive revolution in the treatment of Air-Passage Diseases of the Nose, Throat, and Lungs, and, for the purpose designed, as valuable a discovery as vaccination."

THE PILLOW-INHALER.

A Speedy, Positive and Permanent Cure for Catarrh, Bronchitis, Asthma, and Incipient Consumption.



It is a hair pillow, with reservoirs of evaporating liquid, the fumes or vapor of which is inhaled all night long, whilst sleeping as usual, and without any discomfort. It is used only at night, and is perfectly safe to the most delicate. There is no stomach-dosing, douching or snuffing; but just as a smoky lamp will leave a deposit on a whitened wall so the PILLOW-INHALER, for say eight hours at a time, spreads a powerful healing balm or salve on the inflamed inner coating of the diseased air-surfaces, from the nostrils to the bottom of the lungs, and hence into the blood. Old-fashioned inhalation, through a tube, for a few minutes a day, sometimes cured. Think of eight hours constant action, on the same principle, but intensified a hundred-fold! There are no pipes or tubes. The medicine is breathed in, not swallowed, and goes right to the diseased parts. The testimony to its results is beyond all question, as attested by the experience of thousands.

Hon. E. L. HEDDEN, Collector of the Port of New York, says: "I take pleasure in stating that the PILLOW-INHALER has been of the greatest relief, and I believe of permanent benefit, to my wife, who has been a great sufferer from Bronchial and Catarrhal Troubles, accompanied with distressing Asthma. I recommend its use to all persons afflicted with such maladies."

E. L. HEDDEN, 38 West 49th St., New York. Mr. H. G. TREBLE, 50 Bryan Block, Chicago, Ill., says: "I suffered fifteen years from a severe case of Catarrh; coughed incessantly day and night. I bought a PILLOW-INHALER, and since using it my cough is gone; my lungs are no longer weak and sore, and I am in better health than I have been for years."

H. E. ALDRICH, M. D., 1519 South Tenth St., Philadelphia, says: "I have used the PILLOW-INHALER in my practice, and I find it to be one of the best things for diseases of the respiratory passages."

During the six years of its existence the PILLOW-INHALER has wrought cures of Catarrh, Bronchitis, Asthma, and Consumption, that have been more like miracles than the usual treatment of disease. Experience has proven that if the simple directions are followed it will heal hopeless cases, no matter what ordinary methods and remedies have been tried in vain. Send for Explanatory Pamphlet and Testimonials.

THE PILLOW-INHALER CO. 1520 Chestnut Street, Philadelphia, Pa. (Chicago, (Central Music Hall,) State and Randolph Streets. New York, 25 East Fourteenth Street.

BRANCHES: (Chicago, (Central Music Hall,) State and Randolph Streets. New York, 25 East Fourteenth Street.

FISHER'S MOUTH-BREATHING INHIBITOR.



Sleeping with the mouth open is the bane of millions. A very large percentage of all Throat troubles are CAUSED from this unfortunate habit, and all throat troubles are aggravated by it. Can the habit be broken? Yes, at once. With the above device it is impossible to sleep with your mouth open. Pulmonary diseases are seldom found in nose-breathers. Send for our circular, which tells of some of the terrible diseases that are contracted by mouth-breathing.

Do You Snore?

The snorer not only suffers personally, but becomes a general disturber, is a mouth-breather, and nothing but closing the mouth during sleep, and forcing into use the natural breathing organs, will redeem him and abate the nuisance. With the above device you can't snore. The Mouth-Breathing Inhibitor is sent postpaid to any address on receipt of \$2.00. Our 16-page circular sent free. Address PRAIRIE CITY NOVELTY CO., 69 Dearborn St., Chicago, Ill.

CONTAGIOUS!

I am a native of England, and while I was in that country I contracted a terrible blood poison, and for two years was under treatment as an out-door patient at Nottingham Hospital, England, but was not cured. I suffered the most agonizing pains in my bones, and was covered with sores all over my body and limbs. Finally I completely lost all hope in that country, and sailed for America, and was treated at Roosevelt in this city, as well as by a prominent physician in New York having no connection with the hospitals. I saw the advertisement of Swift's Specific, and I determined to give it a trial. I took six bottles and I can say with great joy that they have cured me entirely. I am as sound and well as I ever was in my life. L. FRED HALFORD. New York City, June 12th, 1885. Treatise on Blood and Skin Diseases mailed free. THE SWIFT SPECIFIC CO., Drawer 3, Atlanta, Ga. N. Y., 157 W. 23d St.

PILES. Instant relief. Final cure in 10 days, no suppository, and never returns. No purge, no salve no suppository. Sufferers will learn of a simple remedy free, by addressing C. J. MASON, 78 Nassau St., N. Y.

For Instant Use

As a reliable remedy, in cases of Croup, Whooping Cough, or sudden Colds, and for the prompt relief and cure of throat and lung diseases, Ayer's Cherry Pectoral is invaluable. Mrs. E. G. Edgerly, Council Bluffs, Iowa, writes: "I consider Ayer's Cherry Pectoral a most important remedy for home use. I have tested its curative power, in my family, many times during the past thirty years, and have never known it to fail. It will relieve the most serious affections of the throat and lungs, whether in children or adults." John H. Stoddard, Petersburg, Va., writes: "I have never found a medicine equal to

AYER'S Cherry Pectoral

for the prompt relief of throat and lung diseases peculiar to children. I consider it an absolute cure for all such affections, and am never without it in the house." Mrs. L. E. Herman, 187 Mercer st., Jersey City, writes: "I have always found Ayer's Cherry Pectoral useful in my family." B. T. Johnson, Mt. Savage, Md., writes: "For the speedy cure of sudden Colds, and for the relief of children afflicted with Croup, I have never found anything equal to Ayer's Cherry Pectoral. It is the most potent of all the remedies I have ever used." W. H. Stickler, Terre Haute, Ind., writes: "Ayer's Cherry Pectoral cured my wife of a severe lung affection, supposed to be Quick Consumption. We now regard the Pectoral as a household necessity." E. M. Breckenridge, Brainerd, Minn., writes: "I am subject to Bronchitis, and, wherever I go, am always sure to have a bottle of

Ayer's Cherry Pectoral

with me. It is without a rival for the cure of bronchial affections."

PREPARED BY Dr. J. C. Ayer & Co., Lowell, Mass. For sale by all Druggists.

NO MORE ROUND SHOULDERS!



SHOULDER BRACE and Suspender combined. Expands the Chest, promotes respiration, prevents Round Shoulders. A perfect Skirt Supporter for Ladies. No harness—simple—unlike all others. All sizes for Men, Women, Boys and Girls. Cheapest and only reliable Shoulder Brace. Sold by Druggists and General Stores, or sent postpaid on receipt of \$1 per pair, plain and figured, or \$1.50 silk-faced. Send chest measure around the body. Address KNICKERBOCKER BRACE CO., Easton, Penna. N. A. JOHNSON, Prop'r.

NO COLD FEET

It is impossible to over-estimate the value of warm feet at this season of the year. Thousands of valuable lives are sacrificed every year in consequence of damp, cold feet. Cold feet lay the foundation for Pulmonary Diseases, so fatal to the people of our land. Could we make the world know how valuable our MAGNETIC FOOT BATTERIES are for keeping up a warm, genial glow through the feet and limbs, none would be without them. The insoles warm the whole body, keep the vital forces up, magnetize the iron in the blood and body. If no other result was produced than to insulate the body from the wet, cold earth, the insoles would be invaluable. In many cases the insoles alone will cure Rheumatism, Neuralgia and Swelling of the Limbs. \$1.00 a pair to any address by mail. Send stamps or currency in letter, stating size of boot or shoe, and we will send by mail to any part of the world. Price, \$1.00

Prairie City Novelty Company, 69 Dearborn St., Chicago, Ill.

GOT CORNS Liebig's Corn Cure Will Cure

All kinds of hard or soft corns, callouses and bunions, causing no pain or soreness, dries instantly, will not soil anything, and never fails to effect a cure; price 25c. Liebig's Corn Salve sent by mail prepaid on receipt of 30c. The genuine put up in yellow wrappers, and manufactured only by Jos. K. Hoelle, Druggist, Minneapolis, Minn.

The Living Church.

SATURDAY, JAN. 30, 1886.

THE GRAY GUARDIAN.

BY FLORA L. STANFIELD.

Like some calm thought of God unseen,
abiding

Within the precincts of a sinner's heart,
A holy lesson striving to impart,
The great cathedral is forever hiding
Behind the ivy that is slowly creeping
Along the grayness of the western wall,
Its graceful verdure clinging like a pall
Thrown on a bier where one we love is
sleeping.

A solemn sound of wind is gently hum-
ming

Through tower and tree and through the
echoing close,

While in the church-yard a belated rose
Is speaking of the Junos that may be com-
ing.

Changes of glorious light in bright perfec-
tion,

The song of birds, the scent from au-
tumn's bloom.

Cast out the earthy odor of the tomb,
Lighten its gloom and preach the resurrec-
tion!

The chilly stones grow warm with flecks
of glory

Which flutter in the corners like the
wings

Of that kind angel who seraphic sings
On the Angelic Brother's pictured story.

Upon the world of men in tender pity,
Upon their crumbling vows and wasted
years,

Upon the cruel grief, too sad for tears,
That haunt the hidden places of the city—

The great cathedral looks, and nothing
sweeter

Is ever heard this side of highest heaven
Than when the surpliced priest says,
"Go! forgiven

Are all your sins," oh! when is joy com-
pleter?

From out their stations in the sunken niches
The sculptured saints are seen, a holy
band;

Of all those folded palms there is no hand
That ever felt the stain of earthly riches.

The life that is but like the gay unwinding
Of some long, golden ribbon may be fair,
But 'tis in pathways of divine despair
That God His best beloved saints is finding
And there they stand, asking no searching
question

About the way our tired feet have known;
Each one a holy legend cut in stone,
Each one of heaven's peace the carved sug-
gestion.

And all this quiet lesson ever teaching:
That 'tis alone through suffering, passion,
pain,

Men climb o'er wrecks of human hope,
and gain

The prize for which their eager hands are
reaching.

The bells that ring up in the dusty steeple,
Baptized by bishops e're they found a
voice,

Are calling to the world, "Rejoice! Re-
joice!

The Lord has comfort for His chosen
people!"

And, as they cease, around each gilded
column,

That lifts its crest above the ivory keys
Of the great organ, rise the harmonies
Of Beethoven and Schubert, and the solemn
But sunny Felix, as if martyred maiden,

Perchance the patroness of sacred sound,
Were lingering in the organ-loft sound
And striking chords with saintly sweetness
laden.

From the far distance flows a snow-white
river

Of singing boys, each with his face alight,
Chanting about "the pilgrims of the
night,"

Or of the throng who hymn God's praise
forever.

Oh! sacred building, with your memories
olden,

Like birds with broken wings that seek
the nest,

Way-farers searching for the City Golden
We stop within your hallowed walls to rest.

South Bend, Ind., 1886.

NEWS AND NOTES.

THE Bishop of Tuam, the Hon. and
Right Rev. Dr. Bernard, is stated to be
seriously ill. His lordship was appoint-
ed before the Irish Church was dises-
tablished.

THE Bishop of Rochester is, under
medical advice, about to leave England
for Barbadoes, Jamaica, Havana, and
Mexico. He hopes to be back before
Easter.

It is stated that the health of Canon
Knox-Little has broken down. Rest for
a considerable time is necessary. He
will go to the Mediterranean in Mrs.
Meynell Ingram's yacht.

COMMENCING on December 1st, the
Suez Canal Company began passing
vessels through their canal by night by
the help of the electric light. War-ships
and postal vessels were the first to be so
hastened on their way.

THE Rev. F. Pigou, D. D., vicar of
Halifax, one of her Majesty's chaplains-
in-ordinary, so well known to many
through his recent visit to this country,
in connection with the Advent Mission
in New York, has accepted the vacant
Honorary Canonry in the cathedral
church of Ripon, offered to him by the
Bishop of the diocese.

THE Bishop of Melbourne, (Dr. Moor-
house), has consented to the creation of
a new diocese at Sandhurst, Australia.
The preliminary work in connection
with the new see will be commenced at
once, and when the arrangements are
completed the archbishop of Canterbury
will be requested to nominate a clergy-
man for the office of first bishop.

THE quadrennial prize of \$2,400, offer-
ed by the Royal Scientific Academy of
Turin for the most important work in
natural science, history, geography, or
mathematics, that may have appeared
within the period, has been awarded
this year to Professor Villari of Flor-
ence for his "Life and Times of Mac-
chiavelli."

THE Association for the Furtherance
of Christianity in Egypt has recently
sent out to Cairo the Rev. G. Green-
wood and Mr. J. Sidley (recently a mas-
ter at Lancing) in order to commence
educational work amongst the Copts by
starting a school to be called the "Gor-
don College." These gentlemen were
intending, if possible, to open the school
on the 26th, the anniversary of the
death of General Gordon.

THE Department of State, at Wash-
ington, has been officially advised that
the King of the Belgians has proposed
an annual prize of 25,000 francs for the
purpose of encouraging works of the
mind, the competition to be open to all
nations and to be decided by a jury ap-
pointed by the King of Belgium, to con-
sist of seven members, of whom three
will be Belgians and the remainder for-
eigners. The prize forming the object
of the third mixed international com-

petition will be adjudged in 1889 to be
the best work on the progress of elec-
tricity as a motive power, as a means of
illumination, etc.

By the late election of Dr. Macdonald,
(for Edinboro University) a leading
member of the Swedenborgian denomina-
tion—by his co-religionists entitled an
"Angel"—we hope that a new era of
peace may be coming to that not always
tranquil assembly. With the vigor of
a Gladstone, and the patriotism of a
Salisbury, we trust we may hear of his
making many an effort to secure a long
abstinence from strife among his new
colleagues. It is something new to have
an "angel" in the House of Commons!

THE Congo Free State has entered
the postal union. A list of postal rates
ranging from five to fifty centimes has
been adopted, and five different postage
stamps have been issued, all bearing the
profile of King Leopold and the words
Etat Independant du Congo. The busi-
ness of the new State is transacted at
Brussels by four ministers, who preside
over the Departments of Justice, Fi-
nance, Foreign Affairs and Commerce,
and the Interior and Police. The State
is divided into four administrative dis-
tricts, each having a governor, and all
being under the charge of Col. De Win-
ton, the Administrator-General. The
four Governors have had several years'
experience on the Congo, and were
among the most trusted and enthusias-
tic of Stanley's lieutenants. Mr. Stan-
ley has been appointed manager of the
work of laying the line of railway into
the Congo country.

It would seem that the world is turn-
ing round in its habits and customs, and
that before long the Christian peoples
of the earth will have occasion to learn
a lesson of the heathen. A short time
ago we heard of the Sandwich islanders
refusing to work, to cook, or to take a
journey, on the Sunday. Now comes
the news of voluntary Sunday closing
among the Hindoo shopkeepers of Cal-
cutta. The jewellers and watchmakers
of Radha and Bazaars are said to be
considering a proposal to close their
shops hereafter on Sunday, and it is
considered almost certain that they will
agree to do so. The stationery dealers
closed their shops some years ago. In
the former case, it is said to be a mat-
ter of principle; in the latter, worldly-
wise motives, inspired by a recognition
of the value of a day of rest.

IN the rectory of Calvary church,
New York City, on the morning of Jan-
uary 11th, was organized the "Paro-
chial Missions Society," with Bishop
Henry C. Potter, D. D., LL.D., as Pres-
ident, the Rev. Geo. R. Van De Water
as secretary, and Mr. Samuel A. Blatch-
ford as treasurer. The aims of this so-
ciety, as declared in its constitution are;

1. "To establish a bureau of informa-
tion and a depot of literature on the
subject of Parochial Missions.
2. To
assist rectors of parishes in obtaining
fit men to conduct missions, and to
give counsel and aid in the work of
preparation.
3. To form a staff of
mission preachers." "Any clergyman,
or layman (who is a communicant) of
the Church in sympathy with the ob-
ject of the society may be enrolled as a
member upon written application to
the secretary." Among those already
enrolled as missionaries of this society

are the Rev. Messrs. W. S. Rainsford,
H. Y. Satterlee, D. D., R. H. McKim, D. D.,
Geo. R. Van De Water, Fred Court-
ney, D. D., Lindsay Parker, H. Car-
michael, F. H. Du Vernet, Osborne,
Bedinger, Blanchard, Glazebrook.

THE Rev. Wm. Hay M. H. Aitken's
last night in America is to be spent at
the Harrison St. Rink, in Christ church
parish, East Orange, N. J., which has
been gratuitously offered for this inter-
esting occasion. Arrangements have
been perfected, and a programme of un-
usual interest has been arranged and
authorized by the Bishop of the diocese.
It consists of a brief service, the music-
al part of which will be led by members
of the Orange Mendelssohn Union, as-
sisted by the vast audience which will
doubtless fill the large rink to its ut-
most capacity. Then follow brief ad-
dresses of congratulation and God-
speed to Mr. Aitken, by the Bishop of
the diocese, and Bishop Potter of New
York—answered by Mr. Aitken. While
the offering is being collected (which
will be given to the London Parochial
Mission Society, of which Mr. Aitken
is superintendent) members of the
Union will sing, "We are Ambassa-
dors," with the chorus "How lovely
are the Messengers." The remaining
time will be occupied by Mr. Aitken's
sermon and special prayers after the
manner of his Mid-day Mission in Trin-
ity church, New York. Special cars
have been secured through the courtesy
of the officers of the Del. Lack. and
Western R. R. Co., from both New
York and Morristown and intermediate
places, for the accommodation of Mr.
Aitken's many friends who may wish
to hear his last words in America. He
will sail the next day (Saturday, the
30th) for England.

THE Edmunds Utah bill, especially
designed to root out polygamy, was
passed in the Senate on Tuesday, Janu-
ary 5, by a practically unanimous vote
—thirty-eight to seven—and one at least
of the minority advocated the main fea-
tures of the bill. Some of the principal
provisions of the bill are as follows:

Every marriage shall be certified to in
writing by the persons concerned, in-
cluding the priest. Women are prohib-
ited from voting in the Territory. All
laws recognizing illegitimate children
are annulled. The Territorial laws pro-
viding that prosecutions for adultery
can be begun only on the complaint of
the husband or wife, are annulled. The
Territorial laws creating and continu-
ing the Mormon Church corporation are
annulled; and the President is to ap-
point—by and with the advice of the
Senate—fourteen trustees to manage
the property and business of the corpo-
ration; and the Attorney-General is or-
dered to institute proceedings to forfeit
and escheat all property acquired by the
corporation in contravention of the
United States laws, the escheated prop-
erty to be then sold and the proceeds
devoted to common school purposes in
the Territory; but no building is to be
forfeited that is used exclusively for
worship. All immigration companies or
organizations created by the Territorial
Government are abolished, and the
Attorney-General is to take steps to
have the Emigrating Fund Company
wound up. The existing election dis-
tricts of Utah are abolished and new
ones that will give the people equal re-
presentation are to be marked out.
Marriages between persons within, and
not including the fourth degree of con-
sanguinity, are declared incestuous.
Adultery is punishable by imprison-
ment in the penitentiary, not exceeding
three years.

HEROES OF THE CHURCH.

BY CAROLINE F. LITTLE.

V. THE BLESSED MARTYR OF LYONS.

Among the Lepontine Alps, just below the snow-clad St. Gothard, a little rill bursts from the mountain side and with slow, wavering steps begins its infant course. Many riverlets of melting snow join the noisy, chattering brook as it flows over mossy stones and glistening rocks on toward the sapphire waters of the placid Geneva. Emerging from the opposite side of this lake it rushes on with precipitate haste, when suddenly it is lost to view, hidden by massive rocks. But—

No check, no stay, this streamlet fears,
How merrily it goes!
T'will murmur on a thousand years
And flow as now it flows.

Forcing its way through the rugged boulders that would fain stay its course, the Rhone passes on between banks of luxuriant verdure; then, its mighty volume increased by the waters of the winding Saone, it turns southward and having reached the termination pours its foaming waters into the Gulf of Lyons.

The renowned city of Lyons is situated at the confluence of the Saone and the Rhone; and perhaps no more picturesque place in the beautiful country of France could have been chosen by the oracle who commanded the building of the ancient town. Ninety miles away "sovereign Mt. Blanc rears its awful head," and seems to stand like a guardian friend looking down upon the country below. Great bridges span the rapid river connecting different portions of the city; hills and mountains rise above and beyond, and the view from the summit of Fourvieres is almost unequalled; for the vine-clad hills, the farms surrounded by fertile fields, the winding course of the silvery river, the hoary-headed Alps far in the background and the many-towered city lying beneath, form a scene of varied and charming beauty.

In obedience to an oracle, Momorus and Atepomarus laid the foundations of the city. While at their work a flock of ravens settled on the hill above them, and taking this as an omen they named the town Lugudunum, from the words *Lougos*, a raven, and *Dounos*, a hill, the name being the same as the modern Lyons. The city was conquered by Cæsar, and became quite an important centre. The gold and silver coinage of the province was established there, and the main roads of Gaul all diverged from Lyons. Under the influence of Rome her ideas of culture were imported. The temples, the baths, the amphitheatre, and all other accessories of the new civilization soon seemed as indispensable to this Græco-Gallic people as if they had always possessed them. But notwithstanding their new acquisitions they were sadly in need of the softening influences of Christianity.

The Church in Asia Minor under St. John and St. Polycarp had made great progress; and never unmindful of their Master's injunction, "Go ye into all the world and preach the Gospel to every creature," the venerable Polycarp sent some of his most worthy friends and disciples into Celtic-Gaul, there to carry on the great work. Pothinus and Irenæus were of this godly band of missionaries and they made Lyons the See city of the province. Pothinus became bishop, while Irenæus being younger was the most honored presbyter of Lyons. Sanctus, a deacon under them, made his home at Vienne near by. Through the labors of these devout men the Church grew quickly, and the num-

ber of Christians to such an extent as to attract the hostile attentions of the heathen; then arose the fifth persecution of the Church. The account of the Lyonnese martyrs is supposed to have been written by Irenæus as he survived this fierce persecution. The half-barbarous, semi-civilized inhabitants of Gaul first desired the Christians merely as contributors to the sports of the amphitheatre, for the blood-thirsty mob were not satisfied with the fights of wild beasts, nor even with the gladiatorial contests, but were ever clamoring for more excitement. The Christians were seized, brought to trial, mocked, scourged and subjected to every indignity before being permitted to die. In the words of the narrator, "The devil himself went to and fro through the streets in the shape of a savage beast and stirred popular excitement into the ungovernable fury, so that the Christians were hooted at and pelted whenever seen." The sufferings of the martyrs are beyond description. They were torn, mangled, bound to red-hot iron chairs, tossed in nets by wild bulls; burned, bruised and distorted until their bodies were past recognition. Blandina, a female slave, received strength to endure more of these brutal atrocities than any other martyr, yet life and hope still lingered. Her faith never faltered, and to the last she encouraged those around her. The holy deacon of Vienne, Sanctus, also suffered most excruciating torture, yet one expression only ever escaped his lips, the words, "*Christianus sum*." Then the aged Bishop Pothinus, who had passed more than ninety years in God's service, was brought to the tribunal, tortured, insulted and cast into prison, where the lamp of life, being nearly spent, was soon extinguished.

We can picture the blessed Irenæus going from one to another, urging them to remain firm, strengthening those who had lapsed (some of whom withdrew their denial of Christ), and doing all in his power to alleviate their sufferings. The martyrs and confessors who were in prison besought him to take a letter from them to Eletherus, Bishop of Rome, containing a protest against heresy; and at their request he set forth on the journey. Upon reaching Rome he was shocked to learn of the many new heresies which had crept into the Church, and from that time decided to do all in his power to refute them. When he returned to Lyons he found the aged Pothinus at rest, and the persecution having ceased he was chosen bishop in his place, and exercised a certain degree of primacy over the Gallic Church. His labors in that extensive field were numerous, and it was no easy task to set the Church in order again after the ruthless persecutions which had swept over it. But he worked diligently; and extended the influence of Christianity widely, sending missions to Besancon and Valence, and thus became the great teacher of the Celts. He labored not only for his own people, but for the whole Church at large. Dreadful to him as were the persecutions of the heathen, still worse were the internal conflicts, the heresies which crept into the Church from all quarters. To refute these, to show what the real doctrine of the Apostles was, now seemed to be his task. Although he had nearly reached the third century, the links which bound him to the first were but few, for Irenæus was the pupil of St. Polycarp, he of St. John, and St. John the disciple of our Lord. Irenæus set about his work with decision and power. He classified heresies as a physician would diseases,

for he considered them merely diseases of the mind. He prepared the remedies with care, that his heretical patients might suffer as little as possible, while he endeavored to effect the cure. His works are the greatest refutation of heresy the Church received from the Fathers, and he may with truth be called the most important light of the early Church. The five books of Irenæus against heresies, named by him "A Refutation and Subversion of Knowledge falsely so called," were written in Greek, but none of the original text is preserved, save in the abundant quotations from them found in the works of his pupil Hippolytus, and the writings of Epiphanius. There is extant, however, a Latin version of early date. Much of importance in regard to Apostolic succession, and other essential doctrines may be found in these books, as well as in the fragments of his other works which remain. There are many terse sentences worthy of note, as: "Ever indeed speaking well of the deserving, but never ill of the undeserving, we shall attain to the glory and kingdom of God." And again, "The business of the Christian is nothing else than to be ever preparing for death."

After the persecution in Lyons, the Church being restored by Irenæus seemed to prosper once more, but the season of respite was short, and by the edict of the godless Emperor, Severus, the sixth general persecution broke out at the beginning of the third century. Irenæus having finished the work God had given him, was seized by the relentless mob, and forced to seal his witness for Christ with his death. But the influence of the peace-loving saint and martyr did not end with his life, for it has come down the ages to teach the Church to-day how a true believer can live to the honor of God, and die for His eternal glory.

The cruel Lyonnese persecutors heeded not the refining influence of the beautiful surroundings bestowed upon them by nature; and the majestic mountain looked down frowningly upon their cruel deeds, and the silvery river rushed on to the waiting sea, as if in haste to escape from so dread a place, for the blood of two saintly bishops cried for vengeance from the crimson-stained sands of the arena.

What excuse can be made for the people of Lyons, save "They knew not what they did for their eyes were holden that they could not see."

They did not see, as darkening clouds
Behind the martyr closed,
How far adown the Western glade
The golden glory flowed;
They did not hear 'mid earthly din
The song to martyrs known,
Still blending with the angels' hymn
Around the wondrous Throne.

WHAT IS AN ARCHDEACON?

BY A NEW ENGLAND CHURCHMAN.

An editor, referring to Archdeacon Farrar, lately asked: "What is an archdeacon?" and quoted the well-known answer made by an English bishop: "An archdeacon is an officer who performs archdiaconal functions." The explanation, if supposed to embody wit, is not without meaning also. Though the archdiaconate is too old and too important an office in the Church for Churchmen, at least, to plead ignorance of it, a few simple observations, in this connection, may not be wholly amiss.

First, an illustration. The office of assistant minister in our parishes is essentially a diaconal office. This is true,

though it may be held by a presbyter. It is a vicarious office, having no proper functions in and of itself, but only such as may be delegated and appointed by the rector. However the functions may vary in different cases, they are delegated functions, and the object of them is always the same—that of aid to the rector in minor affairs.

Now, an archdeacon holds this relation to a bishop. He has, properly, no functions in and of himself, but performs delegated duties as a vicar and assistant to the bishop, in minor affairs and details. The duties have varied greatly in the course of the Christian centuries, but have always been delegated duties, and adapted to passing needs. The archdeacon is an arch-deacon, and his duties are archdiaconal. The word fits the thing.

The first deacons were not "parish curates," but helpers to the Apostles, or, as we would say now-a-days, to the episcopate. There is perhaps a stretch of technical accuracy, but certainly a hidden truth in the claim of old writers, that St. Stephen, the first martyr of the Church, was also her first archdeacon. In the post-Apostolic times the deacons were still diocesan officers; and as the Church of that day grew into organic shape, we find a chief among them—an archdeacon—recognized, and acting as a bishop's assistant, following the Apostolic principle. In our time the Church has become so parochialized, especially in America, that we are prone to forget the diocese in its unity. But the archdiaconate comes down to us as the representative of the diocesan diaconate of the best age of the Church. It represents not merely a sound principle, but also the supply of a need of the episcopate—the table-serving need—which has existed in every century, and is as real in our days as in the first days of the Apostles.

The appointment of the archdeacon has been, from time immemorial, vested in the bishop. At first the office was always held by a deacon, and was concerned with inquiry and inspection, and the financial affairs of the diocese. After a time, those selected to fill it were required to be in priest's orders; and later on, dioceses were, for convenience, divided into several archdeaconries. In the Middle Age, notwithstanding corruption in all orders, it was exceedingly useful in ecclesiastical matters, and aided in the civil functions which were then heaped upon the Church. A curious vestige of the latter lingers in England, where wills still come before a court held by the archdeacon. At the English Reformation the office was carefully retained, and became of new use. It suffered in the general decadence of Church life at the beginning of the present century, only to rise into renewed vigor with the wonderful awakening of activity which has marked the last fifty years, and it is to-day one of the most useful and potent influences for good in the Mother Church.

English archdeacons have "jurisdiction" over the clergy of their district—a matter not only not an essential to the office, but of comparatively modern institution. They also, as stated, hold courts. They are *ex-officio* members of the Lower House of Convocation. But these points are peculiar to English archdeacons. They do not obtain even in the British colonies, where the archdiaconate is modeled more nearly upon the ancient pattern. The office is usually held either with a parochial cure, or a canonry of a cathedral. Of salary there is seldom much, and sometimes none. In passing, it may not be without in-

terest to state that the archdeaconry of Westminster, held by Canon Farrar, is not a true, but a somewhat curious and anomalous archdeaconry. Westminster Abbey, as every one knows, still retains the exemption from episcopal control, which it enjoyed in common with other monasteries before the Reformation. These old monasteries had an uncanonical practice of appointing archdeacons to offset the archdeacons of the bishops, and for the purpose of looking after the interests of those parishes which were dependent upon their great foundations. The archdeacon of Westminster is the only remaining official of this character, though he now has no duty save that of attendance at Convocation. The appointment is made by the dean from among the canons of the Abbey, merely as a mark of honor, and the salary amounts to 4*l.* 16*s.* a year.

In our American Church, archdeacons now exist in Connecticut, and in four other dioceses; and a movement is making in several other directions looking to the same thing. But as American bishops are not peers of Parliament—notwithstanding that the early colonists once foolishly feared they would be—so American archdeacons are very simple functionaries indeed. An office so flexible as this has shown itself to be through successive transformations of civilization and all the changes and chances of Christian history, is well adapted to adjust itself healthfully to our American institutions. Its usefulness lies in this very fact, that it is of the essence of the office to do what is needed of it, whatever that may be. Thus, "jurisdiction," which is a peculiarity of the English archdiaconate, but which was never known to the Eastern Church, or to the earlier Church of the West even in Britain, would be impossible in America. The same is to be said of archdiaconate courts, and some other merely English characteristics which, as already remarked, have not even so much as been transferred to the colonies of England. Again, in the matter of visitation of churches, no help from archdeacons is needed in America, because, with us, the bishops themselves visit all parishes yearly at the time of Confirmation, and are therefore well acquainted with their affairs—a thing impossible to English bishops. The English type of archdeacon, while suiting England very well, would, of course, not suit us. But the archdiaconate itself is not an English office, but an historical one pertaining to the Church of the ages, and one always adapted to the conditions in which it is found. Our type of the office must be our own, and characteristically American.

Now the American Church has conditions and requirements of its own, some of the latter being more serious than any with which English archdeacons have to deal. There has scarcely been an age in the Church, or a part of the Church, in which the archdeacon has been more needed than now and among ourselves. With the pouring of millions of souls into our national territory, the American Church has work enough, and more than enough, to tax her utmost endeavors—the one great duty confronting her, being that of the expansion of the Church—the work of missions. Yet just in the degree in which a diocese grows, and with it grow the duties of the episcopate, does it become increasingly difficult for the bishop to give adequate personal attention to the details of this matter—details which, in our modern life, are somewhat complicate. As a result, there is an al-

most total lack of systematic and methodical Church planting, save in the missionary jurisdictions. The bishops, without aid, are simply unable to do what is absolutely needed; and so the Church loses much, very much—but the force she requires and might possess. Diocesan Mission Boards answer very well to administer funds, but have seldom shown themselves equal to much beyond that. What is required is not committees, or convocations, or assemblies—these we have in plenty—but an active individual agent; a *man*, to come in direct contact on the one hand with the field and its needs, and on the other hand, with the bishop, mission board, convocation, and all like elements. We have made abundant provision for what might be called legislative action—but not enough for initiative, and executive, which in missions is quite as essential. The latter is exactly what constitutes the life of everything that succeeds, whether in the Church or the world.

Why should the parish have its diac- onal assistants, and the diocese, which once had them all, have none? We need arch-deacons, men of prudence, having the respect and confidence of their brethren, and filled with the spirit of Christ—who can labor to organize the extension of the Church, under the bishops, and with the co-operation of boards and committees.

Now, this is precisely the direction which the appointment of archdeacons has thus far taken in the American Church. The American archdeacons, of whom there are now sixteen, have been made aides-de-camp of the bishops, distinctly in missionary activity. This is our American peculiarity, and a most valuable one it is. In addition to the dioceses already referred to as having archdeacons, the office exists in several others, disguised under the title of dean. Why such a mediæval and monastic title as this latter should be selected, rather than the true one which has always been familiar to the Church from primitive times, is not easy to understand. Moreover, our deans of convocation are, for the most part, not archdeacons, but of every description of function from presidents of clerical debating clubs, up. We want archdeacons, and why not call them what they have always been called, and by an appellation, too, that—although Rome has shown a tendency to exchange for others—our Reformed Anglican Communion has carefully and characteristically retained? The archdeacon is not a "novelty." But it is a novelty in the Anglican Communion and in historic Christendom, for us to be without this sensible and useful old office; nor is there even imaginary ground for uneasiness. No possibility exists in the American Church, that an archdeacon should overstep his powers, for the rights of the clergy are amply and absolutely protected from every chance of that kind, by our bristling battery of canons; and episcopal prerogatives are equally protected. The danger is rather in the other direction—that between this crossfire of canons, the archdeacon will be a comparatively helpless officer. But that is exactly what we want—an officer who is powerless for harm, but under proper provision and needed limitation, useful as the delegate of existing authority and dependent upon it—an arch-deacon.

We have been greatly losers by not utilizing the archdiaconate long before this, and its restoration, or rather recognition, in at least every large diocese in the American Church, is only a question of time. That consummation can

be, and ought to be, devoutly and intelligently labored for by men of every shade of party, who have the good of the Church at heart.

THE DETROIT MISSION.

II. SPECIAL CORRESPONDENCE.

The Rev. W. S. Rainsford, of St. George's church, New York, has just concluded a most successful Mission in Detroit. Arriving on Saturday, January 2d, he first met the city clergy at the Episcopal residence and then proceeded with them to Grace church near by, where he addressed a gathering of about 300 men, Christian workers who were interested in the Mission. The Mission proper was formally opened on Sunday, January 3d, at St. John's church, and thereafter Mr. Rainsford spoke for five minutes at the early daily Celebration at St. John's, every day at noon at St. Paul's, and every evening at St. John's, to enormous congregations. There were hundreds turned away at nearly all evening services. There was no Saturday evening service, and on Sundays he spoke to men only, at Grace church. These men's services were exceedingly well attended, and Mr. Rainsford's words were brave and searching in the extreme.

There was a movement in most of the Protestant churches going on all the time while Mr. Rainsford was here. This movement too had been exceedingly well prepared for and advertised, but no one thought of anything when the time came but of our Mission. The clergy all feel themselves very much benefitted, and very grateful to Mr. Rainsford who came here on short notice, and did incalculable good.

There were a great many requests for prayer made, and hundreds have written down their testimony to the value of the Mission to their souls. Mr. Rainsford has gone home followed by prayers and blessings, but the Mission is going on. The clergy have been told off to various city parishes in succession for evangelistic services every evening, and we think that good is being done; the attendance is very gratifying. Missions are being held or are projected in St. James's, St. Peter's, St. Barnabas's, St. Matthew's, and the church of the Messiah. The Rev. Messrs. Hastings and DeLorn, of Huron diocese, and MacLean and Stearns, of our own diocese, have rendered service in the work. Mr. DeLorn is diocesan missionary of Huron diocese, and comes to Emmanuel church, Detroit, in February, for a Mission. Several of the most important country parishes are looking forward to pre-Lenten Missions. A great feature of the work here was that the invitations to the services were left at nearly every house in town.

G. MOTT WILLIAMS.

(From another Correspondent.)

Any one can see at a glance that these have been nothing more or less than the ordinary revival services. The Book of Common Prayer, with all its beautiful services, was discarded. That book, the admiration of the world, that has been the beloved companion and instructor of millions, that contains beautiful services for our every need from the cradle to the grave, that, blessed of God, has done more and is doing more to unify the Catholic Church than any other agency, that every true son of the Church holds dear and second only to the Word of God, was displaced by a service that can be equalled or excelled by any ordinary revival meeting. In short, by this service we advertised to the world that "this book" is good

enough for ordinary occasions, but on great occasions like the Mission it is not sufficient.

Further, for about 150 years the Church has declared to those practicing and following the "revival" system, that they were not teaching a proper form of worship; that the excitement produced on such occasions was not the work of the Spirit; that there was danger in such teachings that men, awaking from the excitement under which they labored when "converted," would lapse into sin, and finding those teachings false would condemn all others. Alas! how many there are who can charge their unbelief to a so-called conversion under great excitement. Now, after all these years of protest against those ways, and after centuries of invitation to the world to "come worship the Lord," not with the feelings, not excitedly, but calmly, rationally, and "in spirit and in truth," we abandon our position and actually take up that which we have condemned.

One word more. What is the gain? Is the object to bring the Church to the people? Then there is more and greater danger of driving them away from the Church into all manner of sectarianism, for these are not the Church's ways. Is the object to please the sectarians? Then we fail again, in the main. Some of them feel pleased that we thus acknowledge "our error" and adopt their plans; but many of them grieve to see us abandon our "decency and order" of service for a plan they do not fully approve. The professed object is to "arouse the people to a sense of their duty." Could it not have been done in a more Churchly manner? Could we not have retained the Church's distinctive features? Need we abandon our strong tower? Has not the Church reached millions in her own beautiful way? Has not her growth been marvellous without these methods, and have not thousands, when weary of those methods and the noise and tumult accompanying, turned to this blessed "Bride of Christ" for rest and peace?

THE ENGLISH CLERGY.

The following letter from the Rev. Dr. Leighton Coleman recently appeared in *The London Times*:

At a time when it seems to be a delight to some to undervalue the true character of the country clergy of England, will you kindly allow an American clergyman to say what impression concerning them has been made upon his mind?

During a sojourn of several years in England, I have had, owing to certain circumstances, exceptional opportunities of becoming acquainted with a large number of villages in several counties, and of knowing intimately the life and work of the average country clergyman. Everywhere I have been at once and greatly struck by his single-minded devotion to his parishioners, especially the poorer ones. Without murmur and with no expectation of earthly recompense, he is spending himself and his substance (often beyond the amount of his clerical income) for their comfort and welfare.

Among the many impressions which I shall carry back to America of the renewed life and activity of the English Church, none will be more distinct than that which has been made upon me by the unselfish and unwearied labors of her clergy, both in town and country.

Nor only of the clergy, but of their wives and families. These all are, I verily believe, among the very best and truest friends of the working men and women; and I am convinced, from what I often see and hear, that the clergy have a stronger hold upon their confidence and affection than they themselves sometimes imagine.

It is in no spirit of flattery, but as an act of simple justice, that, as an outsider who has had unusual opportunities for forming a judgment in the matter, I venture to bear this testimony.

The Household.

CALENDAR—JANUARY, 1886.

31. 4th Sunday after Epiphany. Green.

CHURCH DECORATIONS.

Perhaps the removal of Christmas Greens at the Festival of the Purification is a mere change of the decorations made necessary by their drying up and decay. Of this the following lines from Herrick's *Hesperides* gives hint. Allow me to transcribe them. I have retained the old spelling.

These quaint old lines refer to home customs, but we well know that the church was also duly decked with each season's blossoming, and in old England's genial clime each month could give its offering for the chancel and the altar.

J. H. KNOWLES.

CANDLEMASSE EVE.

Down with rosemary and bayes,
Down with the misleto,
Instead of holly now upraise
The greener box for show.

The holly hitherto did sway,
Let box now domineere,
Until the dancing Easter-day,
Or Easter's Eve appeare.

'Then youthful box, which now hath grace
Your houses to renew,
Grown old, surrender must his place
Unto the crisp-ed yew.

When yew is out, then birch comes in,
And many flowers beside
Both of a fresh and fragrant kinne,
'To honour Whitsuntide.

Green rushes then, and sweetest bents,
With cooler oken boughs,
Come in for comely ornaments
'To re-adorn the house.

'Thus times do shift, each thing his turne
do's hold,
New things succeed as former things grow
old.

LITTLE LIVES AND A GREAT LOVE.

BY FLORENCE WILFORD.

PART IV. CONCLUDED.

ON THE HEIGHTS.

"I know the servants all think Nellie won't live to grow up, but do you think so, Uncle Dick?" asked Ethel, looking up at him with awestruck eyes. "Why I asked God in church this morning to make her better, and I did so hope He would."

"Go on asking Him, dear child, and go on hoping, it may be His will that she should be even well and strong some day. I did not say what I did to frighten you, much less to be repeated to her, I think I can trust you in the matter, but I want you to understand how your poor Aunt and Uncle have the fear always before them of her being taken from them, and how it is the extreme delicacy of her health that makes them pass over things in her which in a healthy child they would reprove. Poor little girl! hers is really a sad case, for her complaint is of a nature to make her fractious and that fractiousness is trying to herself as well as to others. Uncle Charles told me the other day that he thought she was really trying to subdue it, and that he fancied you had been a help to her. I know you will like to hear that."

Ethel hid her face against her uncle's shoulder.

"Oh, I never thought," she stammered, "and sometimes I was fretful myself and not so kind to her as I ought to have been. What makes me most of all dread to go back is that I think I am naughtier there than here."

"More tempted to be naughty? Is not that what you mean? I can fancy that the one little invalid is more trying to you than my healthy seven, and that the constant bearing and forbearing seems sometimes beyond your strength. So it would be if you were left to struggle alone, but you have been taught where to find help. Still it is a strain

upon you, and that shut-up town life is not the best thing for your health. I wonder if it would do for you to pass alternately two months here and two months there."

"I am afraid Nellie would fret after me every time, I think she would feel it almost more than not having me at all. Oh, Uncle Dick, please tell me what I ought to do! I do so want to stay here, and yet I think that perhaps I ought to go to Nellie. You see she has no one to play with, and my cousins here have each other, and then they are quite happy and she isn't, and she is sick, and Mr. Forsyth said in his sermon to-day so much about how our Lord loves the sick and how He would have us love them for His sake."

Uncle Dick stroked her hair again, but did not at once speak; perhaps he was inwardly praying for "a right judgment in all things," and especially in this matter so near to his heart. He loved little Ethel not only for her mother's sake, but for her own, and he could not bear to send her from him. He could not help knowing that she was happier in his house than in his brother's, and her happiness was dearer to him than Nellie's, much as he felt for the weary little sufferer. Still the most important thing for Ethel, as for us all, was that she should carry out God's will for her, whatever that might be, and during this conversation Captain Hastings had begun to feel that spite of Ethel's strong inclination to choose Rostowe for her home, some inward influence was drawing her the other way and strengthening her to give up her own desires.

"Do you think if you go to Nellie you can be bright and brave, and make the best of all the disagreeables?" he asked after a pause.

"I will try," she answered rather faintly; "Mother told me once that when our Lord puts it into our heart to do anything to please Him, He gives us the strength to do it at the same time. It must be true, as mother said so."

"And you will soon find out how true it is, my little girl; I believe that with all my heart. Then it is to please Him that you want to go to Nellie?"

"Oh, yes, He loves her, you know, and I don't think He would like me to make myself happy here and forget how lonely she is. When you first told me I might stay, I did try to think I might, but I can't, I can't. Oh, Uncle Dick, is it very naughty of me to feel it so hard to go away?"

Uncle Dick's answer was a hug, and a hearty "God bless you!" He knew that the difficulty of the sacrifice only made it more acceptable to Him Who values our offerings according to what they cost us, and not according to their intrinsic greatness or littleness. He did not feel half so afraid to let her go now as he had been at first; God Who had put such love into the little heart would bless and reward it, and make her life happier than it could have been made by the tenderest earthly friends.

He would not let her talk any more that night, nor give him her final decision till the next day. "It will not do to be in a hurry," he said. "Say in your prayers by-and-by, 'Lord, what wilt Thou have me to do?' and then don't worry yourself with any more thinking but lay yourself down to sleep, and believe that He will help us to decide rightly."

Ethel obeyed him implicitly, and her sleep that night was as sweet and sound as usual. The next day, after counsel with Aunt Margaret, it was decided that she should go back with Dr. Hast-

ings on Saturday, and that unless her health failed, his house should be considered her home, but that he should be asked to let her spend a few weeks at Rostowe occasionally for the refreshment both of body and mind.

"We must get him to spare you a little while in the Christmas holidays," Uncle Dick said cheerily, "and next summer, if we live, you must make a longer visit, and come before the hot weather sets in. July here will not be quite like July in the town, and we shall be able to keep off the headaches, I hope."

Ethel at first almost forgot her own pain in the pleasure of telling Nellie that she was going back to her and going to stay, but as Saturday drew near her heart well-nigh failed her, and she ventured to ask Uncle Dick if he did not think she might remain at Rostowe "just a week or two longer," and go down with her Uncle Charles some Saturday to join her aunt and cousin at the sea.

"I should like that, but I'm afraid they wouldn't," hesitated Uncle Dick, who would much rather have said yes than no; "and I'm afraid it might make them less willing to let you come to us after Christmas for a while; besides Aunt Margaret thinks the sea air will help to brace you up for town life. I believe we must both be brave and agree to part on Saturday."

Ethel resigned herself, sure that he was right, and feeling as if she had been cowardly in trying to draw back ever so little from her intended sacrifice. "If I had stayed, Nellie would have been disappointed," she said to herself. "Oh, I must try always to think of her first and not of my own pleasure."

After this she brightened up, and made the best of things so resolutely, that her cousins scarcely understood it, and began to think that Ethel was not so sorry to leave them after all as they had thought;—Uncle Dick knew better.

All through the parting and the life that followed, the same courage sustained her, and even when the really pleasant month at the sea-side was over, and the rather monotonous round of home duties began again, she did not droop, or fret, or feel as if she had undertaken what was too hard for her. The same love which had enabled her to choose the more difficult path, upheld her in it, and spite of her orphanhood, spite of her being obliged to live away from Uncle Dick, she was quite happy and contented, and never for one moment repented of her sacrifice. Some things that had tried her when first she came from Hyères were trying no longer, the feeling of constraint that she had had in her Aunt Eleanor's presence wore off as she knew her better, Miss Moss's strictness about lessons did not seem so tiresome when the weather was cooler and the little head stronger and fresher, and Nellie's humors and caprices appeared much more bearable now that they were seen to be the result of disease and not of voluntary selfishness. It was quite true that Nellie had begun to struggle with her own fractiousness, and that Ethel's example was a help to her. She was still very fretful and overbearing at times, but she always seemed sorry afterwards, and her love to her cousin was really very great, spite of occasional appearances to the contrary. Ethel's companionship brightened her life in a way which nothing else could have done, and the more she learnt to care for her cousin the more she ceased to think about herself and her own aches and pains. And

somehow in loving Ethel she learnt to lift her little heart to Him Whom Ethel loved beyond all words, and to feel that she too was His child, and that He cared for her. That perhaps was the greatest of all the blessings which grew out of the work of love that little Ethel Warburton undertook for our dear Lord's sake.

THE END.

WHAT IS A WIFE WORTH?

"Bachelor" writes in THE LIVING CHURCH for January 9th, 1886, that "the position which women demand in respect to their property greatly depreciates the matrimonial market." And, "if women will be men, or try to be, in the management of their affairs, many a nice young fellow will light an extra cigar and let them be so."

It seems to me, looking from a woman's stand-point, with twelve years' experience of married life to aid me, that in these days when you can scarcely trust your own mother's son, except in so far as to feel sure that he will cheat you if he can, that the best thing a girl or woman can know is how to manage her own affairs.

A "Bachelor" tells us that "a woman is able to command her own support." That "no young lady of average health and intelligence need sell herself for a living." She may sometimes do this; but, I ask, is this what she expects when she marries? I answer: No. By her marriage a woman is deprived of the privilege of earning money except from and for her husband. My inexperienced "Bachelor," what in your opinion is a man's wife worth?

Suppose that you wish to set up a bachelor's home for yourself. You are willing to begin where your father began, so you start housekeeping with a \$2.00 per week hired girl; her board being valued at \$2.00 more. After she has broken a large share of your crockery, ruined one half of your table-linen, and taken off all of your buttons in the wash, you decide to get a cheap housekeeper, say at \$3.00 per week, to look after the girl, crockery, linen, buttons, etc., etc., *ad infinitum*. This brings you in a weekly bill of \$5.00 for wages, and \$4.00 for board, reckoned at low figures, \$9.00 in all.

Let us change the scene and put a wife in the place of that housekeeper. How much saved in cash? and how much added to your comfort by numberless offices of kindness for your gratification alone, for which a wife gets no pay? \$3.00 per week at the least.

But suppose you get a brave, strong, womanly wife, who is not afraid to "wash and iron, bake and brew," just as "my mother did"? Then how much saved? \$7.00 per week. She is willing to give one half of this for the love she bears her husband; to earn it for him. But is she paid the rest? No. My good "Bachelor" tells us that instead she ought to have a dowry; that "if a man is expected to have something, why not a woman also?" I reply: Pay what thou owest, and what she could collect by law from any man but her husband, and she will have something. But you may say, "She has her clothes." Yes; but how many, and how obtained? By meekly asking for what is her own. And many a wife will study long the problem of "wherewithal shall I be clothed," rather than face the frown which she knows her demand will bring. You say that "her sole and separate estate" does not savor of union, and love and mutual confidence. Let a woman give her property to her hus-

band and she soon learns that in his opinion "what's mine's mine," and "what was yours is mine." And can she be blamed if she feels that the honor of wifehood was dearly bought, when she finds herself without even the "widow's mite" to give to one that needeth?

This matter of money is one that should be settled before an engagement is entered into. And if, when a woman decides that the principal of her property shall be kept for the use of herself and of her children, that "nice young fellow should light an extra cigar and pass her by," blessed is that girl. You wonder that widows superabound. It is easily explained. A fox once freed from a snare is seldom caught the second time. And there are women who are as wise as the fox.

A WIFE.

NEW YEAR IN CHINA.

Good cheer and good resolutions are now in order all over the world; for this is the holiday time of the human race, pagan as well as Christian. The very slaves—of whom there are, happily, not so many as there were a quarter of a century ago—enjoy a three days' banquet of freedom at the close of the year, during that seeming pause of our taskmaster, the sun, as he turns to retrace his apparent course through the heavens.

Every people celebrates the festive season in its own way, and with such means as it can command. Mrs. Bryce, of the English Mission in China, reports that the Chinese employ the fire-cracker to a prodigious extent in testifying their joy at the coming in of the year. In the third night of her residence among the Celestials, she was aroused from the deep sleep of midnight by a universal discharge of fire-crackers and other explosives. The noise announced the new year, and had the additional utility of driving away all the evil spirits that might be lurking about to disturb the gayety of the festal morn.

Not that the mocking Chinaman has much belief in evil spirits. He loves his fire-crackers; he dotes upon a multitudinous noise, and he mentions the evil spirits by way of an excuse for his weakness. In other particulars, the people of China display excellent sense at the beginning of the year; they pay their debts, array themselves in new clothes, and distribute gifts.

They make a great point of paying their debts, so as to start fair with the new year; and if any man is so unhappy as to be unable to pay all that he owes, he pays as much as he can, and his creditors are bound in honor and decency not to press him for the rest until the holiday season is over.

"Kung-she! Kung-she!" says every man to his friend, when he meets him on New Year's morning. His friend bows low, and repeats the words, "Kung-she! Kung-she!" The meaning is, "I congratulate you," or, as we say, "I wish you a happy New Year." We bow to our readers at this joyful season, and say to each of them, with all sincerity and heartiness, "KUNG-SHE! KUNG-SHE!"—*The Youth's Companion.*

Build a little fence of trust
About today;
Fill the space with loving words,
And therein stay;
Look not through the sheltering bars
At to-morrow;
God will help thee bear what comes
Of joy or sorrow."

BRIEF MENTION.

THE *Congregationalist* is carried away with one of Sam Jones's sayings. Speaking of certain persons who make much noise and yet accomplish nothing, he said they were like a little steamboat with a small boiler, when she whistled, the boat had to stop.

A MAHARAJA, in India, is exceedingly pious. He himself observes one fast day in each month and has given orders that not only all Hindoos, but horses, camels and other animals belonging to him should fast on that day.

THERE are in the United States more than 6,000,000 persons over ten years of age who can neither read nor write. It is estimated that they furnish thirty per cent. more than their proportion of the drunkards of our land. Nearly 2,000,000 of these ignorant persons are voters.

"I HAVE spoken," writes a correspondent of an English Church paper, "of Bishop Fraser's private life. Its most charming feature was his tender devotion to his aged and widowed mother. Many a time I have heard him speak in affectionate tones of 'the dear old mother at home.' To her teaching and noble conduct in life he was wont to attribute whatever of fervent and courageous Christianity distinguished his own splendid individuality, and to the day of her death he manifested his gratitude to her by assiduous and unceasing tendance. The Bishop was an admirable husband, as well as a good son, and therein furnished abundant vindication of the homely saying. There was an element of kindly romance about his marriage. He and his wife had been attached to one another from early life; but it was mutually agreed between them that his mother should have his exclusive care to the last moment of her existence. The 'dear old mother' passed away about six years ago, and the Bishop was married in the following year at St. Peter's, Cranley Gardens, Kensington. For his sake his bride was received in Manchester with demonstrations of warmest welcome, and it was not long before she afforded ample proof of her worthiness to be the helpmeet of so excellent a guide to the people. The income attached to the bishopric of Manchester is four thousand two hundred pounds per year; but of this amount Dr. Fraser allowed himself only a small part. The rest he dispensed in charity and the promotion of enterprises directed to ameliorating the condition of his humble fellow-creatures."

THE Indian school at Carlisle Barracks, Pa., which had 84 students in 1879, now has 494 students from 38 different tribes, their ages ranging from seven to twenty-four years.

DR. TALMAGE, in his New Year's sermon, asked "Why did Paul write for his cloak at Troas? why should such a great man as Paul be anxious about a thing so insignificant as an overcoat?" It was because he knew that with pneumonia and rheumatism he would not be worth half as much as with respiration easy and foot free.

FOR failing to credit selections copied into his newspaper, a Japanese editor has been fined twenty-seven yen. "We have n't the remotest idea as to the extent of this fine," says *The Boston Transcript*, "but we have no hesitation in saying that it is none too severe."

AN English clergyman testifies from his own observation that the dying are

often more conscious of what is going on around them than we are apt to suppose. "Acting upon this conviction," he says, "I never lose an opportunity of praying by the bedside of the sick, even when the patient is himself (seemingly) unconscious. And in my form of expression, I pray not only for but with the patient."

A TON of ropes made from the hair of the women of Japan is used in building the \$3,000,000 Buddhist temple at Kioto.

DURING the years 1868 to 1878, the late Dean of Chester obtained \$500,000 for restoring the cathedral.

THE total number of suicides at the Monte Carlo gaming establishment is 1,820 for the past eight years. The greater part of the victims were French, Italian, Russian and one tenth German. English and American names are few. Many of them have pauper graves.

THE manuscript of the Rev. Dr. Phillips Brooks' Christmas sermon, it is said, contains scarcely an interpolation or an erasure, and is written in a hand which a schoolmaster might envy.

DURING the recent visit of the Rev. Mr. Haweis to Boston, a reception was given to him at a private house. One of the lions of literary Boston was among the persons introduced to him. In the conversation that ensued, the English visitor naively remarked, "I am sorry that I was not able to visit Boston before your great men were gone!"

IT is said that "*hocus-pocus*" is nothing less than a parody on the words of our Lord in the Vulgate: "*Hoc est corpus.*" They go back to Reformation times. If this is true, we should not use them.

COUNSEL—"Then I understand you to allege that your book-keeper has systematically falsified his accounts and diverted something like \$10,000 to his own use?" *Plain spoken Victim*—"Stolen \$10,000; nothing diverting about that, is there?"

WHEN Dr. H. M. Scudder recited the prayer: "Let us meditate on the excellent glory," etc., (one of the most sacred of the Vedic utterances) in the original Sanscrit before a Brahmin, the man was horror struck and mourned that he should have lived to see the day when so holy an utterance was polluted by passing the lips of an unclean person.

A RATHER curious fact may be mentioned in connection with the building of Archbishop Tait's cenotaph in Canterbury Cathedral. In the construction of the altar tomb a quantity of bricks of the sixteenth century were used, which were dug out of that portion of the crypt appropriated to the use of the French Protestants. It was suggested to the dean by a local archæologist that if ever, in after years, the tomb was to be opened, and sixteenth-century bricks were discovered in a nineteenth-century tomb, antiquaries might be puzzled to understand this. Dean Payne Smith at once recognized the force of this and agreed to write a few words explaining how the old bricks came to be used, and to see that the paper containing the explanation was placed within the tomb. Accordingly, before the tomb was finally closed, a bottle was deposited therein containing a notification to that effect.

"WHAT is the first thing you would do, Jones, if you were stung by a hornet?" asked Smith, who had been reading an article on the treatment of stings. "Howl," replied Jones, solemnly.

HINTS FOR HOUSEWIVES.

CROCHET was long known and practised in Scotland in its simplest form under the name of shepherd's knitting.

It is said canned berries retain their flavor and keep better when a buttered cloth is laid over the top of the jar before screwing down the cover.

FOR nervous headache, when the pain is over the eyes and the temples are throbbing, apply cloths wet with cold water to the head, and hot baths to the feet.

TIN vessels rust and are often worthless, in a few weeks, because, after washing, they are not set on the stove for a moment, or in the sun, to dry thoroughly before they are put away.

SQUASH PIE.—Steam a Hubbard squash, and when it is done mash it in the colander. To every quart of strained squash add 5 well beaten eggs, 2 quarts of milk, 1 tablespoonful of ground ginger and 1 of cinnamon; salt and sweeten to suit the taste.

CANDIED PISTACHIO NUTS.—One and a half pounds of nuts; blanch like almonds. Make a syrup of two and a half pounds of sugar, half a cup of water, and half the juice of a lemon. Boil until it hardens when dropped into water. Let it cool until you can hold your finger in it and count ten, then beat hard for a minute with a flat wooden ladle, add the nuts, and continue beating until hard. Put in glass jars.

MANY of the calendars given away as advertisements by the large business houses at this time of year are very beautiful works of lithographic art and would make really quite pretty ornaments were it not for disfiguring lettering upon them. This lettering may be concealed by using decalcomanie or the small paper figures that come for pasting on vases, etc.

THE following will be found an excellent way of using slices of cold beef or mutton that may remain over from a former meal: Mince some mushrooms, cook them in butter, moisten them with stock, and stew them with parsley, thyme, a bay-leaf, and some minced shalot. As soon as the mushrooms are sufficiently stewed, skim the fat off the sauce, and add capers, minced anchovies, and a few drops of vinegar. Put in the slices of cold beef or mutton, and heat the whole without letting the sauce boil; then taste the same to see if sufficiently seasoned, add pepper and salt, place the slices of meat in the form of a wreath on a round or oval dish, pour the sauce over them, and serve.

ANGEL'S CAKE.—Find a tumbler which holds exactly 2½ gills or 18 table-spoonsful (8 table-spoonsful liquid measure is an accurate enough measure of a gill) and measure out 1½ tumblers of granulated sugar sifted several times before measuring, 1 teaspoonful of cream of tartar sifted in 1 tumbler of flour, no soda, whites of 11 eggs well beaten, and 1½ teaspoonsful of vanilla. The cake must be mixed in a large flat dish. Beat the eggs very thoroughly, add easily the sugar, then as lightly as possible, the flour, and lastly, the extract. Bake in a new tin—without greasing. When done, invert the pan on two or three goblets. Let it cool, then with the assistance of a knife it is easily removed. Be sure to ice it.

A CROCHET STITCH appropriate for infants' carriage or cradle blankets, rugs, foot-muffs, cushions, and other articles where softness and warmth are requisite, is worked as follows: Make a foundation chain of the length required, and work to and fro, turning at the end of each row. 1st row—Pass one stitch, take a loop each through the next three, pull a loop through all the loops now on the needle, work off this loop; place a round ruler or bar about an inch and a half in circumference at the back of the work; wind the wool once around the bar, make one chain stitch, take a loop through the back of the loop last taken up, then a loop through that stitch through which this loop was taken, then two loops through the next two stitches, pull a loop through all the loops on the needle, and work off this loop; continue to repeat from *. 2d row—Work two slip stitches on the front horizontal loops of every pattern in the preceding row. Work as in these two rows alternately. Use thick double zephyr or Soudan wool.

The Living Church.

Chicago, Saturday, Jan. 30, 1886.

SUBSCRIPTION, - - - - - ONE DOLLAR PER YEAR.
(If not paid in advance, \$1.50.)

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

Subscribers ordering the address of their papers changed must always give their former as well as present address. Those wishing receipts must forward two cents additional. The change of address tag is a sufficient receipt.

Personal checks on country banks will only be received at a discount of ten cents.

ADVERTISING RATES PER AGATE LINE, - - - 25 CENTS.

Marriage notices, one dollar. Notices of Deaths, free; Obituary notices, complimentary resolutions, appeals, acknowledgments, and other similar matter, 3 cents a word, prepaid.

Liberal discount on continued insertions. No advertisement received for less than one dollar an insertion.

Advertisers are guaranteed the largest circulation of any Church Paper in America.

C. W. LEFFINGWELL, { Publishers & Proprietors.
ARTHUR P. SEYMOUR, {
Address THE LIVING CHURCH CO.,
162 Washington St., Chicago, Ill.

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

The *World* speaks of "Bishop Coxe, of Western New York, and Catholic Bishop Ryan, of Buffalo." What's in a name? Sometimes, the difference between truth and falsehood. Yet *The World* spoke the truth, as it appears on the surface, and it is from the surface appearance that we must expect the world to judge. If by the name that we own we seem to claim a place among the protestant "differentiations," we cannot blame the world for estimating us in that category.

Tempora mutantur et nos in illis!
A little over ten years ago the Low Church idea of Baptism made a Chicago rector leave out the word "regenerate" in the Baptismal Office, which resulted in his deposition. The following is from a recent Sunday school lesson, in a Low Church contemporary, on St John iii: "There have been, as simple matter of fact, wide differences of opinion as to what the being "born of water and the Spirit" means. Our Church, however, settles this matter for her children very distinctly in the Baptismal Office. The water is the water of Baptism. The Spirit is the Holy Ghost, whose influence either actually or hypothetically, accompanies the application of the water. The parallel passages in our Bibles are so chosen as to sustain the view that refers the new birth by water to Baptism. St. Mark xvi: 16, and Acts ii: 38."

A SUBSCRIBER complains that THE LIVING CHURCH "appears to justify the robbery of the English Church." He is mistaken as to the fact, whatever may have been the appearance. Though we do not, theoretically, defend the "establishment" of any religion, we believe that it is better for England and for the world that the present status of the English Church should be maintained, with such modification and reform as could easily and safely be secured. Many dissenters in England are of the same opinion, and we believe there are prominent Romanists who hold the same time it seems

evident that disestablishment is coming. It is folly to shut our eyes to the fact, and there is no need of being in despair over it. God will care for His Church, and provide a recompense for all her losses. But the disendowment of the English Church is a question entirely distinct from that of its disestablishment. To take the property of the Church and devote it to secular uses would be "robbery," and we have never favored it, nor seemed to favor it. The State has no more claim upon the property of the Church than it has upon that of private citizens or corporations. The wealth of the Church of England was not bestowed by the State, but by personal gifts. Nothing but the exigency of supreme peril, and the preservation of the body politic, would justify the confiscation of a penny of Church property. In such an exigency the State doubtless has the right to claim the service as well as the property of every citizen and corporation.

THE President showed good sense in what he said in his message about the Indian question. The end to be aimed at is civilization and citizenship, and this is acknowledged on all sides. But with these 260,000 wards of the nation occupying one hundred and seventy-one reservations, their various degrees of civilization, their industrious and peaceful or lazy and barbarous way of living, their clinging in most cases, probably, to tribal relations—all this makes any uniform and absolute treatment of the subject out of the question. The Indians are pretty much in the condition of a district school. Some are well advanced, while others are not advanced at all, and do not want to be. All sorts of methods must be resorted to, therefore, by which some sooner, some later, may be lifted out of their present anomalous condition and made a part of the nation. That a population scarcely large enough to make a third-rate city should live much longer on millions and millions of acres, and that as so many barbarous or semi-barbarous tribes in the islands of the sea, is out of the question. The islands of the sea have their natural and unchangeable boundaries, whatever can be done with those who occupy them. But the Indian reservations are unnatural in their boundaries and in themselves, while the tribes of Indians by whom they are occupied are out of all keeping with the age and country, and with the inevitable tendencies of our civilization. In one way or another, the reservations, Indians, and all, must become a part of the land and the people, or go the way of all else in this world that is obstructive, unnatural, and inopportune.

THE editor of THE LIVING CHURCH frequently receives letters from aggrieved parishioners, complaining of some act or omission of the rector, and enquiring if there be any law to prevent it. To such enquiries the answer is generally given that the rector is the responsible head, under the bishop, and that the parishioner should acquiesce in his decisions. It is better for a layman to suffer some departure from his ideal of worship or of method, than to hinder the rector's usefulness by obtrusive opposition. Much of the misery and failure of parochial work comes from the over-sensitive layman's interference, who sees only one side of a question, and who will not sacrifice one iota of his ideal to the judgment of his rector. The fact is, in this imperfect world the ideal is not always practicable. Do our best, we must be content to stop a long way short of it. No one is more conscious of this than the experienced pastor. He has learned to be content to do what he can, to sacrifice his ideal to present necessity, hoping that time and tact may help him more nearly to realize it. But the aggrieved parishioner admits nothing in the ecclesiastical world but the ideal. However practical and sensible he may be about the affairs of this world, he has no toleration for anything in the Church that does not square with his notions; and he will excommunicate himself or injure the parish rather than accept anything that differs from them. He is essentially a sectarian, though he may write himself a Churchman with a big "C."

SPEAKING of lay-work in the Church, the Bishop of Bedford lately said: "I have heard the Bishop of London speak of the astonishment with which, many years ago, he received the offer of an officer in the Guards to undertake some work for the Church. We are so familiar now with the volunteer work of thousands of earnest, manly, unpretending laymen, and still more, of course, with that of multitudes of self-denying, devoted women, that we can hardly realize how rapid has been the growth of such noble efforts, and how short a time ago much of what we now take as a matter of course would have been looked upon as eccentric and Quixotic. When we have Prime Ministers acting as lay readers, and Lord Chancellors as Sunday school teachers, at one end of the social scale, and working men, in their guilds and associations, enthusiastic in aiding the mission work of the Church, and in teaching and influencing their fellows, at the other end, we may surely thank God and take courage."

There is no doubt that one of the chief elements of pastoral success is the capacity to set the laity to work

The best teacher is not the one who talks the most, but the one who gets the most well-directed work out of the pupils. The rector who attempts to do everything in the parish will end by making his people listless and indifferent not only to the state of the parish but also to their own spiritual state. As the Bishop of Bedford says: "Never mind how humble or how small the services may be, the man or woman who undertakes to do something for a cause becomes at once a zealous and interested adherent." Sometimes it is more trouble for the pastor to get others to do a thing than it is to do it himself; yet it pays to get others to work. The hardest-working clergy are often those who do very little directly, themselves, while they devote all their energies to keep their people at work. They are wise.

THE MISSIONARY BISHOPS.

One of the good things the Church has done in the last few years has been to choose for the missionary episcopate men who have practical ideas, and know how to adapt the Church system to conditions which are almost without precedent in ecclesiastical history. Bishop Randall and some others thought that the first thing to be done in new fields was to plant institutions and organize parishes. The more recent missionary bishops, acting under the suggestion of Bishop Tuttle, have seen that the foremost thing to do in the great fields and scattered populations of the West is to reach men, bring them under the influence of Christianity, make a personal impression upon them, and retain their grip. The manly act of Bishop Walker who, at the risk of his life, broke up a fight and saved that of a brother-man, gave the rough citizens of the mining districts an idea of Christianity, that the most eloquent sermon could not express. The courage which Bishop Tuttle has displayed again and again where his manliness was at stake, has made him a representative religious leader in the nation, and all our missionary bishops at the present time belong to this type. Hard work, manly courage, clear, strong, consecrated common sense, are their prevailing characteristics. Wherever they go in their own jurisdictions or in their excursions eastward, to stir up the parishes, they are felt to be men of earnest spirit and genuine convictions. No one doubts their leadership. They reach men because God has given them the power to do it, and in their several spheres of duty are doing work as primitive and as important as did the Apostles when they set out from Jerusalem to conquer the world for Jesus Christ. Too strong words of confidence in these spiritual pastors cannot be spoken. On horseback, in stages,

even on foot through wilderness or prairie, they are in search of men; it is precisely their earnestness, supported by Christian common-sense, that wins upon the intelligent men and women, who are making their fortunes upon the Western edge of our civilization.

These remarks are made after extended personal interviews with several of these bishops; and the way in which one of them recently explained what he would do with \$50,000, if he were fortunate enough to have it to spend in his diocese, will both explain the strong words already used, and illustrate the practical ideas entertained by our western bishops. "If I had \$50,000," said this bishop, "the first thing I would do would be to set apart \$10,000 for an episcopal fund, which we have already begun; then I would use \$10,000 in helping support the kind of clergy that my missions need, the men I want but cannot now support; then I would use \$10,000, as occasion required for the purpose of church building; then \$10,000 more could be applied in supporting several hospitals at different points on the frontier, where the proper nursing of the sick in rough homes is impossible; and the last \$10,000 should be expended for various educational purposes, such as schools for primary and secondary education, and the assistance of candidates for Holy Orders." Here is an epitome of the ideas entertained by the best missionary bishops of to-day, who are laying foundations in a new and partially settled country where as yet the location of important towns is uncertain; and here is also an illustration of what the Church is doing among the Rockies in our own generation.

"EPISCOPAL ROBES."

"Catholic" asks: (1) When did the present vestment for bishops originate? (2) What was the vestment for bishops in the early days of the Church?

Let us take the second question first. In early days the bishop wore over his cassock, which was of purple, a frock of fine lawn which fell a little below the knee. It had tight sleeves, and was, in fact, borrowed from the High Priest's vestment. This garment is called the rochet, and is the only one mentioned by name in the Office for the Consecration of Bishops, in the Prayer Book. It was the primary and proper dress of the bishop at all times. It is mentioned by so early a writer as the Venerable Bede.

When the bishop officiated as Celebrant at the altar, he wore over the rochet a "vestment," that is, a chasuble, because that was the distinctive sacrificial dress, and in offering the Holy Eucharist bishop and priest are one. On other occa-

sions of public service, as in processions, the bishop wore a cope over the rochet. When the bishops appeared in public on secular occasions, as in parliament or at court, they threw on a mantle of purple silk, called a chimere. This is no more an ecclesiastical garment than a common priest's cloak.

According to English Church law, the dress of the bishop in sacred ministrations still remains the same as above described, namely, a "vestment or cope." Some of the English bishops conform to the law, others ignore it. The Bishop of Liverpool for instance, who is now persecuting one of his clergy for some alleged offence against the ceremonial law, has never pretended to obey that law himself, but bishops in England cannot be brought to trial.

As to the present dress of an Anglican bishop it is a case of evolution, or rather of devolution. The Puritans at the reformation objected to the purple cassock, and it was soon changed to black as "more grave." Then the vestment, whether chasuble or cope, was rejected, and the bishop officiated with his mantle or chimere (color changed also to black) thrown on over the rochet. This was essentially the same thing as if a priest should celebrate with his overcoat or cloak (a nice one, of course) thrown on over his surplice or alb. Next the tailors, (man-milliners) took matters in hand. They cut off the tight sleeves of the rochet and contrived the present balloon sleeves of lawn gathered into a dainty ruffle at the wrist. These sleeves they then sewed into the armholes of the chimere. Thus we have the present Episcopal "vestments."

Three hundred years have passed. The origin of these remarkable "vestments" has become lost in the mists of antiquity; but there is a tradition among the bishops, that a peculiar sanctity attaches to them. Assumed, without legal sanction, brought to their present shape gradually, without authority, and certainly by no consecrated hands, they have reached final perfection. No further change must be allowed, especially, *nulla vestigia retrorsum*. A bishop would hardly know himself a bishop without these "robes." Indeed, to receive Episcopal consecration and to "don the lawn sleeves," are often used as synonymous expressions, as if the sleeves were among the *Instrumenta Consecrationis*.

To state the whole case concisely: The present Episcopal attire originated, with the help of the court tailors, from the state dress of the pre-reformation bishops, and has no ecclesiastical character, except such as may attach to the rochet, which, with its sleeves cut off, and its skirt

lengthened almost to the ground, is hardly recognizable.

From an old writing we get the following account of the vestments of the bishops at the consecration of Archbishop Parker, December 16, 1559. After sermon, the archbishop and the four bishops, proceeded to the sacristy "to prepare themselves for the Holy Communion." They return vested as follows: (a) The archbishop (elect) "was dressed in a linen surplice, as they call it" (probably the rochet). (b) The Bishop of Chichester, Barlow, who was consecrator, had on a silk cope (or more probably, a chasuble), and his chaplains, archdeacons Gheast and Bullingham, who acted as deacon and sub-deacon respectively at the Celebration, also wore silk copes. (c) The Bishop of Hereford and also the Bishop of Bedford wore surplices. Lastly, Miles Coverdale, late of Exeter, a determined Puritan, alone wore nothing but a black gown.

After the Consecration and Eucharist, the new archbishop went out attended by his consecrators, and speedily returned with "archbishop's alb," "surplice," "chimere (as they call it) dyed black," "a sable collar around his neck;" "Chichester and Hereford had on in like manner each his Episcopal amice [the collar just mentioned], surplice and chimere." The stolid Coverdale alone remained as before. They were now dressed for leaving the chapel, which they did after the archbishop had delivered the wands of office to the principal persons of his household.

AMERICAN CHURCHMEN.

VI.

CHARLES REUBEN HALE, S. T. D.

On yesterday, the feast of the Conversion of St. Paul, the Rev. Dr. Hale was installed Dean of the cathedral of Davenport, Iowa. It was a perfect winter day, snow and sunshine flooding earth and sky with radiance. Besides the Bishop and clergy of Davenport there were present the Bishop of Wisconsin, the Bishop of Fond du Lac, and the rector of St. Mary's, Knoxville, Ill. The installation services were held at 11 A. M. in the cathedral. Bishop Perry advancing to the front of the choir, read the letter of appointment, and delivered to the Dean the keys of the cathedral, the rules governing a cathedral church, a copy of the Bible and Prayer Book. The devotional service was an adaptation of our Office of Institution, the special prayers being those used at the installation of the present Dean of Lincoln, which service Dean Hale attended. Bishop Brown preached a ringing sermon on the dwelling together in unity. Though he did not specially refer to the relations of bishop and dean, we venture to extend the application of the sermon to that, and to hope that nothing will mar the harmony that for many years has existed between them, while serving in separate fields. What the Bishop of Fond du Lac did set forth was the perfect adaptation of the cathedral system to the realization of unity and in Church

work. He showed that it completely corresponds in general scope with the co-operative agencies adopted by men in all great works, from the organization of the President's cabinet down to the management of a railroad. The master mind, the recognized and responsible executive, must call around him experts in every department, and make such wise division of labor as will insure to every part of the complicated work the most competent oversight.

At the Holy Communion following, the Dean was celebrant, assisted by the Rev. Claiborne Garrett, rector of the mother parish in Davenport. The services throughout were appropriate and impressive. In the evening the Dean began the daily services which are to be continued without interruption, God willing, during his residence. That this may be for many years and in the enjoyment of good health and all his varied talents, is the hope and prayer of many friends.

Dr. Hale is a native of Pennsylvania and a graduate of its university. During his college course he participated with some other undergraduates in the publication of a scholarly work on the Rosetta Stone. It was printed on lithographic plates from the drawings and MS. of the authors, mostly in the handwriting of Mr. Hale. Many of the plates are colored, all are interesting and curious. They were the work of Mr. Henry Morton, now the head of Stevens Institute of Technology, Hoboken, drawn directly upon stone by him. These plates were broken up after the issue of the first edition, then reproduced and again unfortunately destroyed. The book is now one of the rare books of the world.

This enthusiastic amateur work was the first fruit of a long devotion to oriental scholarship, in which Dr. Hale has since rendered valuable service to the Church and to the cause of Church unity. Even when a boy of twelve, he became interested in this subject, on reading a book (a translation) by the Rev. A. C. Coxe, now bishop of Western New York. Soon after his ordination by Bishop Alonzo Potter in 1860, his health requiring a change, he was entered as chaplain in the navy, and in 1865 was detailed for duty in the U. S. man-of-war, Colorado, then one of the finest specimens of naval architecture afloat. Cruising in the Mediterranean, and visiting many ports, he made the acquaintance of distinguished men of many countries. He was invited to visit Russia, and there enjoyed unusual advantages for inspecting the affairs of Church and society. Dean Hale describes with great relish the beginning of his study of Russian. He was playing with some children in the city of Nice, and they, chattering in four languages, began to amuse themselves by teaching him. At their suggestion he began to study Russian, and they enjoyed immensely the fun of teaching "a big man" his letters.

Dr. Hale does not look unlike a Russian having short black beard, full face, black eyes, and solid build. He has made several visits to Russia, and has the acquaintance and confidence of the principal ecclesiastical dignitaries there. He has also visited Norway, Sweden, Denmark, etc., and is now engaged in the effort to secure the union of the Danish Missions in India with those of the Church of England. In his last visit to the Holy Land, by invitation of His Blessedness, Nicodemus, Patriarch of Jerusalem, Dr. Hale celebrated the Holy Eucharist during Holy Week and on Easter Day, in the church of the Holy Sepulchre.

within thirty feet of the supposed site of the Holy Sepulchre. There he saw the sun rise over Olivet on Easter morning, standing with the Patriarch, with whom he afterwards breakfasted. Many signal marks of attention and respect have been bestowed upon him, not only by eastern but also by western Churchmen. Being in the House of Convocation (Canterbury) when the report on a Manual for Private Prayer was read, the Prolocutor invited him to a seat by his side, stating to the House that the committee was indebted to Dr. Hale for as many as twenty-two prayers taken from his translation of the Mozarabic Liturgy.

Since 1871 the Dean has been a member and secretary of the Russo-Greek Committee of our General Convention, and his advice and aid are sought on all matters relating to inter-communion. He is interested and active in all movements looking towards Church unity. With the Old Catholics he has enjoyed intimate and frequent intercourse, having attended the Old Catholic Congresses of 1880, and 1884. In his recent tour abroad he visited Bishop Hertzog at Berne, and Bishop Reinkens at Bonn, and spent a week with Mgr. Savarese and Count Campello, in Rome.

A visitor to Dean Hale's domicile is sure of a cordial welcome, for he is one of the most kind-hearted, open-handed of men. There is no affectation, pretense, or pomposity about him. Accustomed to meet, in social and official relations, the highest in almost every land, he knows how to make the humblest feel at home in his presence. In Lee Hall, within the cathedral close, is the pleasant abode of the scholarly Dean. Nearly two years ago his loved and lovely wife was called to the rest of Paradise. To his books and devoted work for the Church he gives his life, and being near to the charming home of the bishop he finds social recreation. The book shelves of the Dean's room, from floor to ceiling, are loaded with rare and costly volumes. There are bound volumes of correspondence in the original copies, letters from the Patriarchs of Constantinople, Alexandria, Antioch, and Jerusalem, from the Metropolitan of Russia, and the Metropolitan of Athens. A remarkable collection of liturgies is there to be found and a large number of presentation volumes from distinguished men. Among these is a set of the liturgical books in use in the Eastern Church, presented by the Patriarch of Jerusalem, about twenty volumes. Dr. Hale has also a fine collection of books and papers on contemporary Church history. Pointing to a bound volume of a missionary journal of a Russian diocese, he said to the writer, "There is some of the work they are doing, yet some men deny that they are Christians!" With all this vast and varied learning accumulated here, the Dean is at home. He reads nearly a dozen languages and converses in several. He is in constant communication by correspondence with the various branches of the Church which he has visited.

Davenport, January 26, 1886.

Be useful where thou livest, that they may Both want and wish thy living presence still.
Kindness, good parts, great places are the way
To compass this. Find out men's wants and will,
And meet them there. All worldly joys go less
To the one joy of doing kindnesses.

—George Herbert.

BISHOP OTEY.

[From a Review of Bishop Green's Memoir.]

He lived in troublous times, politically and ecclesiastically. Before his death, a civil war raged between the North and the South, and it was a sad and singular fortune that three of the four bishops who took part in his consecration, were the subjects of serious accusations, upon which the House of Bishops were compelled to act. The wars and conflicts of twenty or thirty years ago are past, and if men will not rashly thrust them upon us, we can calmly say, let the dead past bury its dead.

Two honest and homely extracts, the first from a letter and the other from Bishop Otey's journal, illustrate the nature of the first Bishop of Tennessee. (1) "I wish you, my dear wife, to keep Mercer (his son) with yourself, and teach him yourself, as much as you can. Let him read the Bible to you, and learn the multiplication table." (2) "Left home this morning, for the visitation of Mississippi. I first burned out all the chimneys; and commended my dear wife and children to God, invoking His gracious and merciful protection."

(1) He was an affectionate man; (2) very practical, not forgetting the importance of the multiplication table to a boy, and of clean chimneys to a house. (3) He was faithful in his work, and was a sincere believer in prayer, in the Bible and in God.

He was, indeed, a man of the tenderest and most sympathetic feelings. He wrote to a member of his family, after one, at least, of the great Church troubles of his day was over: "You seem to wonder, my dear child, that I should have felt so much trouble about this matter. It was not in reference to myself, or the line of my duty, that I felt concerned." "I have often wished that I possessed less sensibility and less sympathy for others; but that is wishing not to be myself." One of the prettiest scenes described in the Memoir, is that of the great tall Bishop (six feet and four inches high), walking up and down his hall, with his little daughter Fanny, who was not much higher than his knee, the two singing together. "My father," says his daughter Henrietta, "had a fine voice; and the soft, ringing, childish notes of little Fanny, mingled in unison with his own, was one of the sweetest sounds I have ever heard." Sympathetic as he was, he was not weak. He could be stern and could administer the discipline which the purity of the Church and the honor of Christ's cause demanded. In anguish of heart he wrote to one of his presbyters; "As Dr. Pise said to me the other day, 'Bishop, bad men come here to be disciplined; good men come here to die.' Such has been the history of my poor afflicted diocese."

The practical character of the Bishop was doubtless due, in good part, to the very practical training he received. His father was a blacksmith, as well as a farmer. One morning when James, who was then a boy of sixteen years, complained at the breakfast table that he had been kept awake during the night by pains in his chest, his mother gave a deep sigh and looked imploringly at his father, who said nothing at the time, but when breakfast was over he then said, "James, I must send away my 'striker' for awhile; step down to the blacksmith shop to-day, and strike till he gets back." The striker did not get back for three weeks, and by that time the future bishop was cured. The knowledge thus gained was of use to the Bishop, for at a time when he was journeying to Florida, to make a visita-

tion of that State, the main cross-tree of the stage broke, and driver and passengers were compelled to stop at the first blacksmith shop for repairs; it was the Bishop who brought his accomplishments into use and acted as the "striker" on that occasion.

He lived before the days of small dioceses. Pretty much everything from Florida to Arkansas, and from Tennessee to Louisiana, was under his charge, and he attended to it all. He went over his own diocese twice a year. Besides this, he was lecturer or teacher at a school for young women; and the extent of his income is illustrated by the fact that one year his salary was less than five hundred dollars. But his wants were provided for, and with that he was content. He asked others not to spare themselves, and he set the example by leading a laborious and a self-denying life. He was ever ready to preach, to travel, or to do any kind of work for the honor or advancement of the Church. Preaching was one of his gifts, and sometimes his sermons would be an hour and a half or even two hours long. He did not enjoy his laborious journeys, but he went through with them with determination. One night, when occupying a bed to which he had been assigned by a landlord, he was roused by the rightful owner, who had not been expected to return so soon, and who, with much vehemence of language, threatened to pitch the Bishop out of the window. The Bishop stretched out his powerful arm, and thus spoke: "Before you throw me out feel that." Peace was established. Deference and courageousness were strongly mingled in him. Bishop Coxe mentions two occasions (in England) on which Bishop Otey's humility and deference appeared to be "excessive," and "even more than was becoming," and yet, soon afterwards, at a great meeting of the S. P. G. Society, at St. Martin's Hall, Prince Albert presiding, this excessively modest man made up his mind that he had something to say, and though his name was not on the programme, he, by a delightful illustration of American "cheek," obtained from Prince Albert permission to speak, if he would be brief! And speak he did, to the pleasure of the audience. About his honesty and sincerity there can be but one opinion. An anecdote will illustrate the matter. During his first visit to Fort Smith, in the Indian Territory, as he was sitting on the porch of the hotel, he engaged in a game of chess with an army officer. Just then the Presbyterian minister was seen coming towards them, and the officer suggested that they should cover the chess-board with a newspaper, but the Bishop quickly said, "No, whatever God sees, I am willing that any man shall see."—*The Church.*

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.

THE LIVING CHURCH (in advance) and	
Harper's Monthly	4 50
Harper's Weekly	4 50
Harper's Bazar	4 50
Harper's Young People (an illustrated weekly for boys and girls from six to sixteen)	2 75
The Century	4 75
St. Nicholas (an illustrated magazine for boys and girls)	3 75
English Illustrated Magazine	2 50
Atlantic Monthly	4 30
Young Churchman	1 50
St. Louis Magazine	2 25
Church Magazine, to Laymen	4 00
Youth's Companion	2 60

Communications concerning these periodicals, after the receipt of the first number, must be made directly to their respective offices of publication.

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

PERSONAL MENTION.

The Rev. George Patterson, D. D., having accepted the rectorship of Grace church, Memphis, Tennessee, all letters and papers intended for him will be addressed accordingly after February 1st, 1886. The address of the Rev. B. F. Hutchins is changed to Calvary chapel, No. 222 E. 23rd St., New York City.

On and after January 28, 1886, the address of the Rev. F. W. Raikes, will be Rector Emmanuel church, Lock Box No. 1092, Corry, Pa. The address of the Rev. Wm. S. Sayres is New Lenox, Ill.

The Rev. B. F. Cooley has resigned the rectorship of Gethsemane church, Fargo, D. T., and accepted that of St. Peter's, Sycamore, Ill. Address accordingly.

TO CORRESPONDENTS.

ELISE.—Dr. Dix has written a commentary on the Epistle to the Romans.

W.—The serial, "Little Lives and a Great Love," was begun in No. 352—Issue of August 1st. It is concluded in this number.

APPEALS.

SOUTHERN PRESBYTER awaiting the inability of General or Diocesan Clergy Society Funds, and with the promise of the diocesan and city rectors, while grateful for the same in his needs, again appeals for relief through us, in house rental, food and fuel, for self, wife and infant.

THE SEABURY DIVINITY SCHOOL.

This School has a Faculty of six resident professors, and provides a course of instruction not excelled by any Theological Seminary in the American Church. It offers special advantages to all candidates who purpose to give themselves to the work of the Church in the great North-West. Its property has been faithfully administered, and at present there is no debt. That it may continue to do its work larger endowments are needed, and also prompt and generous offerings. Address the REV. F. D. HOSKINS, Warden, Faribault, Minn., or the Treasurer, STEPHEN JEWETT, Esq.

NASHOTAH MISSION.

It has not pleased the Lord to endow Nashotah. The great and good work entrusted to her requires as in times past, the offerings of His people. Offerings are solicited: 1st. Because Nashotah is the oldest Theological Seminary North and West of the State of Ohio. 2d. Because the instruction is second to none in the land. 3d. Because it is the most healthfully situated Seminary. 4th. Because it is the best located for study. 5th. Because everything given is applied directly to the work of preparing Candidates for ordination. Address, the Rev. WILLIAM ADAMS, D. D., Acting President of Nashotah House, Nashotah, Wis.

THE BOARD OF MISSIONS

Is the Organization of the Church for the support of Missions, Domestic and Foreign. This is the great work of the Church. \$400,000 are required for the fiscal year to September 1st, 1886. Contributions are earnestly solicited. For particulars see *The Spirit of Missions*, the missionary organ of the Church, published monthly, at \$1 a year. Remit to JAMES M. BROWN, Treas., 22 Bible House, New York. THE REV. WM. S. LANGFORD, D. D., General Secretary.

MISCELLANEOUS.

WANTED.—A priest, married, seeks a curacy or school work. Large experience. Address B. A., care of LIVING CHURCH COMPANY, Chicago, Ill.

A PRIEST ("High") unmarried and rector of a growing and prosperous city parish, desires a parish in the South; Kentucky, Georgia or Louisiana preferred. Best recommendation from Bishop, clergy and laity. Address "RECTOR," office of THE LIVING CHURCH, Chicago.

WANTED.—A missionary for Pierce county, Wis., including the towns of River Falls, Prescott, Elsworth and Maiden Rock, and to buy an excellent farm of twenty-eight acres, with good house and barns, owned by the late missionary, and one mile from the city of Prescott. Terms easy. Address the REV. HENRY LANGLOIS, Prescott, Wis., or BISHOP WELLES, Milwaukee, Wis.

LINEN CHASUBLES, Albs, Stoles, Surplices, Cottes, and Altar Linen, made at reasonable rates, by the guild of St. Mary Magdalene, Fayetteville, Tenn. Set of Silk Stoles, \$12. Address warden, REV. WM. G. THOMPSON.

WANTED.—Correspondence with a gentleman who is capable of playing the organ, and organizing and training a boy choir. Address the REV. J. N. RIPPEY, rector of St. Paul's, Muskegon, Mich.

OBITUARY.

AYRES.—Entered into rest in the Paradise of God on Thursday evening, January 8th, at Fort Plain, N. Y., Mrs. Harriet C. Ayres, wife of Dr. Alexander Ayres.

CAPRON.—Entered into life eternal, on the Feast of St. John the Evangelist, December 27, 1885, at Ascension rectory, West Park, N. Y., Charles Allyn Capron, beloved son of the Rev. Alexander and Mary Capron, in the fifteenth year of his age.

JOHNSON.—Entered into life eternal at Burlington, Iowa, on the evening of January 22nd, William Gordon Mitchell, eldest son of the Rev. M. A. and Frances A. M. Johnson, age twenty years. "Grant him, O Lord, eternal rest, and may light perpetual shine upon him."

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

SONNETS.

BY N. F.

I broke my lute, and said that I no more
Would sing; hopes wrecked, joys past and
present pain;
And life not worth the living; all was vain,
But to sit still and wait upon the shore.
Whence every moment sadly launches
o'er
The vast, unfathomable, trackless main,
And never back returns, the ghostly train
Of those I love, and shall for aye deplore.
My food was bitter, and the world a jest;
And yet anon a voice spake in my ear;
"O son of man"—and broke my slothful
rest—
"O son of man," it said, "What dost thou
here?
To labor, though no fruit appear, were best,
Nor idle to be found when, lo! thy judge
is near."

BOOK NOTICES.

[The ordinary Title-page summary of a book is considered, in most cases, an equivalent to the publishers for its value. More extended notices will be given of books of general interest, as time and space permit.]

THE CELESTIAL COUNTRY. From the Rhythm of St. Bernard of Cluny. Translated by the Rev. John Mason Neale, D. D., With Four Illustrations, by J. H. Gratacap. New York: Anson D. F. Randolph & Co.; Chicago: F. H. Revell. Price, \$2.25.

This unique setting of the grand mediæval hymn is admirably done, giving to the press-work almost the rich effect of illuminated parchment copy. The designs are genuine photographs from the drawings of the artist.

ROSE RAYMOND'S WARD. By Margaret Vandergrift. Philadelphia: Porter & Coates; Chicago: S. A. Maxwell & Co. Pp. 395. Price \$1.50.

Miss Vandergrift is another whole-hearted woman telling the story of another brave woman's life. Left an orphan at nineteen, Rose Raymond, though not the eldest, takes upon herself the support of her younger sister and brother. They rent their country home and with an elderly friend take an apartment in Boston. Rose supports the family by teaching; an artist friend adds zest to the story. It is written in a bright entertaining style, suggesting both Mrs. Whitney and Miss Alcott, yet free from any imitation of either. We shall hope for more from the same pen.

BONNYBOROUGH. By Mrs. A. D. F. Whitney. Boston and New York: Houghton, Mifflin & Co. Pp. 380. Price \$1.50.

It is long since Mrs. Whitney has published a new book, and this will be warmly welcomed by her many friends. Bonnyborough possesses all that has made her books so deservedly popular and more. Strong and healthful they have always been, but the author has found that which she has been seeking, and weaves the added grace the Church gives into her latest story. Bonnyborough is the town, and Peace Polly the heroine. From her Baptism when the sprightly rector predicts the nickname "Pease-porridge," which did cling to the maiden, to her confirmation and marriage, Mrs. Whitney tells the story of the bright young life with its hopes and aspirations. It is altogether a charming, healthful book.

NUTTIE'S FATHER. By Charlotte M. Yonge. New York: Macmillan & Co.; Chicago: S. A. Maxwell & Co. Pp. 427. Price \$1.50.

Miss Yonge has lost none of her versatility, and this, her latest novel, is very entertaining. "Nuttie," or Ursula Egremont, the heroine of the tale, is the daughter of a gentlewoman whose husband is supposed to have been lost at sea, and Nuttie is fond of weaving romances about her unknown father, who, she thinks may be alive. In one respect her romance proves truth, and the father long thought to be dead, appears and dissipates all other romance, for he has proved himself no hero, but a common-place selfish man of the world who

from worldly reasons has made no effort to find his wife and child until circumstances brought them together. The change from the simple village life where Mrs. Egremont had supported herself and child by teaching, to the fashionable round of society, and the trials which came to Nuttie thereby, with the pleasant threads of love running through the story, make this as bright and readable as Miss Yonge's tales usually are.

TIRESIAS AND OTHER POEMS. By Alfred, Lord Tennyson. New York: Macmillan & Co; Chicago: Jansen, McClurg & Co. 1885. Pp. 204. Price, \$1.50.

The importance of a book is not to be estimated by its size nor always by its contents. Some books are great in size, some are great by reason of their contents, and some are great on account of the name of their author. A book from the pen of the poet-laureate, in the seventy-seventh year of his life, is an object of no small interest to all who have any sympathy with letters. If this work does not add anything to Lord Tennyson's fame, which needs no increment, it will prove sufficient to retain for him the admiration and respect of mankind. Thoughtful, pathetic, humorous, these poems cover a wide range of human philosophy and experience. If they sometimes verge upon the tedious they never fall into puerility. The old poet has yet a sound heart and a clear head, though his fancy flies on slower wing than when we were all young. The poem "Tiresias" which gives name to the collection, is founded on the story of the Seven against Thebes. It is lofty in diction and contains many fine rhythmical effects. One passage may serve as a specimen of its high thought and noble diction:

No sound is breathed so potent to coerce,
And to conciliate, as their names who dare
For that sweet mother land which gave them birth

Nobly to do, nobly to die. Their names,
Graven on memorial columns, are a song
Heard in the future; few, but more than
wall

And rampart, their examples reach a hand
Far thro' all years, and everywhere they
meet,
And kindle generous purpose, and the
strength

To mould it into action pure as theirs.

The poem "To-morrow," in the Irish dialect, is a fine specimen of the Celtic ballad, and will take its place by the side of "The Northern Farmer." We quote a few lines:

"Och, Molly Magee, wid the red o' the rose
an' the white o' the May,
An' yer hair as black as the night, an' yer
eyes as bright as the day!

Achera, yer laste little whisper was sweet
as the lilt of a bird!
Acushala, ye set me heart batin' to music
wid every word!

An' sorro the Queen, wid her scepter in sich
an illigant han'.

An' the fall of yer foot in the dance was as
light as snow on the lan'.

An' the sun kem out of a cloud whiniver ye
walkt in the shreet,

An' Shamus O'Shea was yer shadda, an'
laid himself undher yer feet,

An' I loved ye myself wid a heart and a
half, me darlin', and he

'Ud 'a shot his own sowl dead for a kiss of
ye, Molly Magee!"

An undertone of faith and a sense of the infinitude of life, pervades these last songs of England's great bard, finding expression in such words as these:

"And tho', in this lean age forlorn,
Too many a voice may cry
That man can have no after-morn,
Not yet of these am I.

The man remains, and whatsoe'er
He wrought of good or brave
Will mould him thro' the cycle year
That dawns behind the grave."

SHAKESPEARE'S Tragedy of Hamlet, Prince of Denmark, edited, with notes,

by Homer B. Sprague, A. M., Ph. D.; with critical comments, suggestions and plans for study, specimens of examination papers, and topics for essays. [Chicago: S. R. Winchell & Co. Price 45 cents, paper covers.]

THE February number of *The Atlantic Monthly* contains a charming poem by Mr. Whittier. Its three serials are all by noted authors, Henry James, Chas. Egbert Craddock (Miss Murfree), and Mrs Oliphant.

Harper's Magazine for February has three suggestive articles on popular topics, viz: The British Navy, by Sir Edw. Reed; Education as a Factor in Prison Reform, by Chas. Dudley Warner; and Manual Training, by Chas. H. Ham.

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

OUR NEW YORK LETTER.

After a day of weary tramping through slush and mud, visiting rectors and missionaries in search of fresh news for THE LIVING CHURCH, and finding none, I naturally wended my way to the Church book publishers and booksellers, and there are three of such headquarters in New York, where clergy and laity resort and relate their joys and ills, (most frequently the latter) and there pant for sympathy, or exult in some success which to other minds would not seem of great account. If news seems barren at these places, then it is useless to search other fields, for what escapes the notice of the ever active, genial Whittaker, or the more quiet but watchful Potts, or the reserved Young, is not of sufficient moment to send to the press. I often wonder how these industrious men can bear every kind of interviewing with such complacency and good nature.

For instance, to-day I went into Mr. Whittaker's, and while looking over his recent excellent publication of Dr. Fuller of Middletown, Conn., on the Apocalypse, and the Memorial Sermon of Bishop Bedell on Dr. Tyng, which had that day been published by the same house, I saw Bishop Littlejohn, who was hastily, but carefully looking over old and musty volumes, as well as the fresher and more ornate volumes for the library at Garden City, the cathedral town of this region. The Bishop has almost entirely recovered from his severe illness of a year ago, and which at that time gave much alarm to his friends, so that he is now daily engaged in the many emergencies of his active and rapidly growing diocese. It does not seem a great while since this Bishop was consecrated, and yet the seventeenth anniversary of his consecration will be celebrated at the cathedral of the Incarnation at Garden City, on Wednesday, the 27th, with imposing services, conducted by a large number of bishops and eminent clergy.

While speaking of bishops it may be of interest to know that on February 9th, Bishop Horatio Potter will reach his 84th year. Although an invalid in having but little use of his lower limbs, still he is helped every day from his bed to his chair, and passes many hours in reading, and reading without the use of glasses. His general health is excellent. Of course the entire responsibility and work of the episcopate rests with the Assistant-Bishop, Henry C. Potter.

Bishop Coxe has been in town for a day or two, but as his presence has been of a particularly quiet character,

I presume his visit was of a personal nature.

The London *Truth* prints an extract from the Primer of Edward VI., consisting of a special form of prayer for landlords. It is so applicable to the grievances of which Ireland complains, and which at the present is stirring the hearts of the friends of Parnell, that they are almost willing that it should be said in the Roman churches at daily mass. It reads as follows:

"We heartily pray Thee to send Thy Holy Spirit into the hearts of them that possess the grounds, pastures and dwelling places of the earth, that they, remembering themselves to be Thy tenants, may not rack and stretch out the rents of their houses and lands, nor yet take unreasonable fines and income after the manner of covetous worldlings, but so let them out to others that the inhabitants thereof may both be able to pay the rents, and also honestly to live, to nourish their families and to relieve the poor."

One of the most praiseworthy benevolent works, that has been organized in this or any other large city, is now under careful but I may say enthusiastic consideration, by many of the wealthiest and best citizens of New York, and it is one which admits of hearty co-operation from every religious body. It is a Home for Unfortunate Girls, and if carried out according to the plan now under consideration, it will be of extensive and most comfortable character. It is true, homes have been provided for this unfortunate class on Blackwell's Island, city prisons, or small mission homes, and to these many have been forced, and a lesser number have entered voluntarily and have been saved. Yet there are to-day nearly eight thousand of such unfortunates in this city, who are practically unprovided and uncared for. Their redemption is peculiarly woman's work, and although there are comparatively few women who have entered this kind of missionary duty, yet at this time there are several true and faithful women, who are willing to devote their lives to this most excellent charity. Such a work requires peculiar natural fitness, and the sincerest devotion. It has been clearly and frequently demonstrated that the work cannot be accomplished effectually in any other way, and with this view these Christian people of whom I have spoken have determined to put such a work into operation. There have been two meetings held, the first, to discuss the needs of such a work, and the second to consider a different plan. As nothing definite has been thus far decided, it is well not to mention names or further particulars.

A "Parochial Mission Society" has been organized in this diocese, with the Assistant-Bishop as the president, the Rev. George B. Van De Water, secretary, and Mr. Samuel A. Blatchford, treasurer. This society proposes to impart information through literature or personal experience. It will assist rectors in obtaining persons to conduct missions. And it proposes to form a staff of permanent mission preachers. The first list of missionaries from this society has been already announced; it consists of the Rev. Messrs. W. S. Rainsford, and Lindsay Parker of St. George's church; Dr. Satterlee of Calvary church; the Rev. Messrs. R. H. McKim, D.D., of Harlem; George R. Van De Water, of Brooklyn; Frederick Courtney, D.D., of Boston; H. Carmichael, and F. H. Du Vernet of Canada. Of the American missionaries in this list, I know of but two who have had experience in such

responsible ministry—and these are Dr. Courtney and Mr. Rainsford. Doubtless the others are qualified, but it is one thing to speak, and another thing to hold the people.

During the week the Rev. Dr. Van Bokkelen of Buffalo, has been in the city, and no person ever came here with a more cheerful heart, and on a more blessed errand. The doctor who has done so much good, and who is so dearly loved by all who know him, came to perform one of his last acts of a long and prosperous ministry. It was to select memorials and furniture for the magnificent church building, which through his long personal efforts is near completion. The temple will be opened for public worship for the first time on Easter, and on that day this faithful parish priest resigns his work. He says the great object of his life has been attained, and he is ready to yield his work to younger hands.

After a long delay the report of the Church Congress will be out next week. It is not the fault of the publisher but of those who "spoke and read" in New Haven, and who are now very particular as to the words uttered.

LETTERS TO THE EDITOR.

DOWER AND DOWRY.

To the Editor of *The Living Church*:

It is not Mrs. Partington only and her great prototype, Mrs. Malaprop, in Sheridan's *Rivals*, who may amuse us with their comical substitutions of one word for another resembling it in sound or appearance; for we find a late correspondent of your excellent paper gravely telling us that the old custom of "dower" ought to be restored—evidently meaning dowry, a very different thing. Dower is a widow's life interest in one-third of her late husband's real estate ("with all my worldly goods";—in the limited sense of real estate only, apparently,—"I thee endow,") whereas dowry is money brought by a bride at her marriage. The mistake reminds me of the incorrigible habit many persons have of calling a rule a "receipt" instead of a recipe;—a receipt being evidence, or the act of receiving; recipe, the Latin imperative meaning "take thou" which stands at the head of prescriptions, in the mystic form of the crossed R, that is, take so much of this ingredient, so much of that, etc., hence the whole prescription gets the name recipe from its first word.

HILLS.

FROM ALGOMA.

To the Editor of *The Living Church*:

If your Ontario correspondent is as reliable in all his communications as he is in that portion of his last letter which refers to the diocese of Algoma, I am heartily sorry for your readers. The number of misstatements crowded into that brief paragraph is marvellous. 1st. Mr. Crompton was absent four months in England. 2nd. It was not "on his return" that he received notice that his salary had been stopped. He knew it would be stopped before he went, and this because he neither made nor ever proposed to make any proper clerical provision for his duty during his absence, in harmony with the rule observed in every diocese. 3rd. There was therefore no "appeal to the Bishop," and no "arbitrary confirmation," and no "outrageous act of injustice," except in the estimation of partisans, whose sympathies the "heroic," venerable missionary has endeavored to enlist by most false and slanderous charges of partisanship against his bishop.

4th. The "S. P. G." did not make the missionary a special grant of nearly \$100—the money they sent being simply the amount of expense incurred by him, while making appeals for them in England. This is their invariable rule.

Suggesting to your Ontario correspondent, whoever he may be, a more careful attention to the Ninth Commandment, and to your readers a more careful scrutiny of any personal allusions he may make. E. SULLIVAN.
Bishop of Algoma.

P. S. I may add that on the suggestion of the Metropolitan I have waived the question of "proper clerical provision," and forwarded Mr. Crompton the amount of his salary during his absence.

A TRIBUTE TO THE DEPARTED.

To the Editor of *The Living Church*:

In simple justice to one who has been taken from us under most sad and painful circumstances, I trust you will allow a few words expressing the estimation in which he was held by many of your readers.

I have known Father Jardine from seminary days intimately, and believe him to be entirely innocent of every charge made against him, with the single exception of the use of chloroform. He used it as a remedy for sleeplessness, and sometimes a headache or something of that kind. It was not used by him, I am sure, under the conviction that there was any danger. The supposition that he committed suicide is entirely contrary to everything I know about the man, and what any one knows of him. I do not think that that is the general opinion, even of those who have not been altogether friendly to him. Complaints were made first with regard to the forms of service, then about the administration of parish affairs, and, finally, when he had antagonized certain persons by denouncing immoralities, it embittered the opposition to him. He brought a suit for libel against the *Kansas City Times* for \$50,000, and the newspaper was stronger than the man, innocent though he was. What chance has a priest against a newspaper if the paper chooses to use all its power against him? Apart from this case, let a man be innocent or guilty, if a newspaper wants to make out a case against him, where the newspaper has been defied, what chance has he—a poor man? He had been sanguine of a rehearing, hoping to the last, and, when he found all hope gone, I believe it left him in such a condition that a dose which might otherwise have been harmless, proved too much for him. But I can say I am as confident as to him as of any man I know that there was no intention to end his life. His whole life gives the lie to any such supposition.

As one who knew him intimately, I say that I have never known a priest more earnest and more devoted to his work. I never heard from his lips a word that might not have been uttered before a woman. He deliberately sought out hard work, and undertook that in St. Louis, when he left the seminary, because he felt that in St. Louis there was more work to be done than in any city in the country and less Church strength to do it with. He went to a poor district, and lived on a mere pittance at the cost of such self-denial as few priests know anything about, and that simply in devotion to the poor. He was a man of brilliant attainments. He had written for *The Galaxy*, and could have commanded a good position in New York, either in secular or ministerial life. He declined on the princi-

ple upon which he certainly acted all through his ministry—that of following the life of a mission priest or the rector of a poor parish, in preference to comfort and ease. I knew his manner of living, for I spent days with him in his work. His life was an austere one; his bed was the hardest—sometimes simply a board on the floor. His meals were such as the poor are accustomed to. He was always ready to hear and obey the call of any who sought help. He took the lead in St. Louis in work among the poor.

Among his own congregation, and among others outside of it, the feeling is that he was persecuted, but the people who sympathize with him are afraid to come out and declare what they feel. The way in which the press has been used in some instances was such as to terrorize any one who dared show sympathy. Notwithstanding, his congregation have stood manfully by him, and he has more friends in Kansas City, if the truth could be known, in my opinion, than even his congregation is aware of. The moral of the whole thing is the necessity for a revision of the whole judicial procedure of the American Church. There is at present no redress for a priest—no appellate court. If a priest is wronged at the hands of his bishop, he must bear the wrong in silence, and submit to the worst penalty that the Church imposes—deposition. In Father Jardine's case, it seemed a providential interference. Before the sentence of deposition could be pronounced, God vindicated his cause by taking him away from this earth an undeposed priest, for he is not deposed.

EDWARD A. LARRABEE.

EPIPHANY CARDS.

To the Editor of *The Living Church*:

In the very good paper on Christmas, in December *Harper's Monthly*, the author laments the want of true art among the designers of Christmas cards, that is, that none of them have grasped the real idea of Christmas, the Nativity. It is sadly true; Easter flowers, peacock-winged angels, fireplaces with stockings hanging by them, holly-berries, swallows, and snow scenes, for Christmas cards; may be very pretty, but they seem too poor and meagre for the best and true idea.

Suppose, ye artists and poets, that ye leave the Christmas cards for awhile and turn to the much-neglected festival of the Epiphany. Its exquisitely beautiful lessons, grand hymns, such as the 36th and 43d, and romantic imagery of the three Kings of Orient, certainly furnish material enough for many charming designs. These things might help in their turn to lift up our minds to the grander, higher ideal of the Nativity, and also bring to Americans the long-ago festivities of twelfth-night, and to brighten Epiphany canôles, which in this country have burned rather dimly. "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee."

MARIE REYNOLDS.

LAY READERS.

To the Editor of *The Living Church*:

Permit me, through your columns, to say that I shall be glad to hear from any persons in the United States who desire the promotion of a more efficient system of "Lay Reading" than we at present have. The Church in England and in the colonies, particularly in some parts of Canada, is greatly helped and strengthened by this means. Weak missions are kept alive until they can stand alone; the dignity of the service, in par-

ish churches, is enhanced, and a more general interest in the spread of the faith is developed. The American Church has never yet understood the value of this agency; although, in many parts of the country, where the field is large, and the clergy are few, the alternative is either systematic lay-reading or extinction. Great mischief has been done by the canon which professes to regulate the dress of lay-readers, and which some bishops interpret as allowing them to wear, at most, that relic of decay, the black gown—a thing which I for one would scarcely touch with a pair of tongs. That very silly canon ought to be repealed. I shall be pleased to hear from every diocese and missionary jurisdiction, in order that some united action may be taken on this whole question.

RICHARD H. THORNTON.

Portland, Oregon.

To the Editor of *The Living Church*:

May I solicit the opinions of your readers on the subject of lay-readers? Has the reader had personal knowledge of any? Are they acceptable to congregations? Do they maintain the decorum of the worship? Do they average correct readers? Do they appear to prepare carefully for public ministration? Do they, in the main, make choice of fit sermons? Do they pronounce these intelligently? Do they read as if "ashamed of what they are doing?" Are they resorted to as a "cheap mode" of clerical supply? Should they be encouraged as a branch of the voluntary work of the Church? May their usefulness be increased? How? Outside of consecrated churches, do they require Episcopal license? May, or may not, any rector designate any competent and godly communicant, to aid him in his parish, whether as Sunday school teacher, Sunday school superintendent, lay-visitor, or lay-reader? R.

WHAT SHALL WE DO WITH IT?

To the Editor of *The Living Church*:

The remarks of the writer of the "New York Letter" in your paper of the 26th ult., with regard to Mr. Vanderbilt's legacy to the Board of Missions, lead one interested, to ask why should not the appeals of the Missionary Bishops be responded to, and the whole sum be divided into their dioceses, to be appropriated as they, being on the spot, must best know the need? Why should not Bishop Morris have his \$500 to enlarge his school building, for the most important work of educating the rising generation of the West? Why should not Bishop Wingfield have "the means at his disposal wherewithal he can send a clergyman into a populous region to build up the Church?"

Why should Bishop Brewer have to give up the "mining camps, because means are scarce and workmen are few?"

And so on through the whole list of Missionary Bishops, whose appeals make, as an earnest Church worker said, not long since, in *The Spirit of Missions*, a "very discouraging book to read."

In *The Churchman* of a few weeks ago it was suggested that Mr. Vanderbilt's legacy should be used to build a mansion for the Board of Missions to do their work in! Is this as necessary as that the Missionary Bishops should for once feel that they had a little extra money for their work?

I don't believe it would cause people to cut down their offerings, if they knew that bequest had gone to do the Church's work at the West, our great "foreign and domestic" field combined. It might lessen them for a time, but the

spirit would revive, and we should all thank God and take courage.

Of course the Board of Missions is a wise body, influenced by the best of motives, and the writer is only a voice speaking for many members of a great Missionary Church. Vox.

"DEPOSED" BUT NOT DISGRACED.

To the Editor of *The Living Church*:

I am glad your correspondent "L" has ventilated the matter of Deposition from Orders. By all means, let the subject be discussed till our canons can be so worded that a gentleman may resign his ministry as he may anything else, without being branded and published so by every bishop and in every convention journal of the Church. J. J.

THE AMERICAN CHURCH.

Articles intended for insertion under this head should be brief and to the point; they should have more than a mere local interest; should contain no abbreviations, should be written on only one side of the paper, and should be sent separate from any other communication, and headed "Church News."

CHICAGO.

GALENA.—On the second Sunday after Epiphany, after the morning service, the rector of Grace church, the Rev. W. H. Knowlton, discovered among the offerings, an envelope addressed to himself, containing \$120 as a special gift from his parishioners, in token of appreciation and good-will.

Four years ago this old parish, so noted in former days for its many good works, was in the depths of despair. To the losses by death and removal, and the incident reduction of income, there seemed no end. Already the question was beginning to be asked, Is it the end of the parish? But just then by a series of providential orderings, the present rector assumed the helm. By his advice the "pew system" was displaced by the "voluntary," and with such immediate good effect that the people took new courage for a fresh start. Old organizations for work were revived and new ones formed. Also a Church paper (generally THE LIVING CHURCH,) was placed in every Church family. The result of all; that in four years despite a continuing heavy loss of communicants by removal and death, the number has still been more than kept up, the parish income has been nearly doubled, twenty-three hundred dollars has been expended for church improvements, and one hundred more raised as the nucleus of a fund for a new rectory. May not this parish be pardoned as it boasts itself, "Not dead yet?" and especially, since to the above it may be added, that mindful of its missionary obligations, it contributes every year for "outside objects" from 15 to 18 per cent of its gross income.

PULLMAN.—About twenty-five deaf-mutes are employed at this place. At their request for the Church's services, the Rev. Mr. Mann held a service at All Saints' Mission on Sunday morning, January 24th. He expects to make the place one of his mission stations hereafter.

CENTRAL NEW YORK.

WATERTOWN.—Convocation.—The convocation of the first missionary district met in Trinity church on January 12th and 13th. On Tuesday evening, the Bishop being absent, the Rev. Dr. Danker preached the sermon, taking for his text Numb. xiv: 12, his subject being "The Hopeful Spirit in Church Work." On Tuesday A. M., the sermon was preached by the Rev. Geo. E. Gardner of Lowville, from 2. Tim. i: 6. "Stir up the gift which is in thee. The Holy Communion was celebrated by the Rev. Russell A. Olin, rector of the parish, and president of the convocation, assisted by the Rev. R. A. Carey, rural dean of Frontenac, and rector of St. Paul's church, Kingston, Can., and by the Rev. E. Moyses. At 2 P. M. Mrs. Brewer met the Woman's Auxiliary and made a touching statement of the needs of the Church in Montana. Liberal offerings were taken for the Church

Hospital. At 3:30, the subject of discussion, "Are Free Churches Expedient?" was introduced by a paper by the Rev. Mr. Perrine; all the brethren, and a lay delegate from Adams, took part in the debate. In the evening Mr. W. H. Stevens, a member of Trinity parish, read a very able paper on the Temperance Question; good addresses were made by the Rev. Charles H. Gardner on "How Laywomen may help the Aggressive Work of the Church," and by the Rev. Dr. Muir on "How the Sunday School may be made to promote the Growth of the Church."

Aside from disappointment in not meeting the Bishop, whom duty called to Albany, the convocation was pleasant and profitable.

NEW JERSEY.

CAMDEN.—St. John's Parish.—The convocation of Burlington met in this parish on Tuesday, January 12th, at 10:45. Bishop Scarborough celebrated the Holy Eucharist, the Rev. G. M. Murray of Hudsonfield preaching the sermon. At the afternoon session, the Rev. E. M. Reilly read an essay on "The Tree of Life," and the clergy present made reports of missionary and parochial work. The evening session was held in St. Barnabas's new chapel, and addresses were made by the Bishop, and the Rev. Messrs. Huff and Thompson. Five persons were confirmed.

The Sunday school workers of this parish have been very active during the past few months in establishing branch Sunday schools; and a Workingmen's Club and Institute now numbering 430 members has been recently formed. The diocesan convention is to meet in this parish next May.

CONNECTICUT.

BISHOP BREWER'S APPOINTMENTS.—The Missionary Bishop of Montana has made appointments to present the cause of domestic missions in Connecticut, as follows:

JANUARY.
30. Bristol.
31. Hartford, A. M., Trinity; P. M., Good Shepherd, evening, Christ church.

FEBRUARY.
1. Wallingford.
2. Meriden.
3. Stamford.
4. Middletown.
5. New Britain.
6. Milford.
7. Bridgeport.
8. Newtown.
9. P. M., Brookfield; evening, Danbury.
10. Bethel.
11. Guilford.
12. Branford.
13. Fair Haven.
14. New Haven.
15. Winsted.
16. Torrington.
17. Thomaston.
18. Birmingham.

NEW HAVEN.—Christ Church.—The consecration of this church on January 6th was a most happy event. The church was begun as a mission chapel more than thirty years ago. Afterwards it was moved to its present beautiful location, and was very much enlarged. And now, free from debt, it has been consecrated.

The attendance was large, the services very impressive, and the sermon by the Rev. Dr. Smith, president of Trinity College, one of deep and earnest thought.

After the services, refreshments were spread in the newly purchased rectory adjoining the church, and quite a number of both clergy and laity sat down to a most sumptuous repast.

In the evening service was held at 8 o'clock, and a sermon preached by the Rev. B. W. Maturin, of St. Clement's church, Philadelphia.

On Thursday, Friday, and Saturday services were also held, consisting of early Celebration at 8 A. M., Bible reading and explanations at 4 P. M., and Evening Prayer and sermon at 8 P. M., followed by special instructions each evening, which kept the large congregation until nearly 10 o'clock.

But Sunday was the great day for this parish. There was an early Celebration at 8 A. M., Morning Prayer and sermon at 10:30, Sunday school at 2 P. M., Service and instruction for men at 3, and for women at 4:15, and Evening Prayer and a sermon on the "Resurrection" at 7:30, followed by instruction on the real Presence in the Holy Eucharist. All the sermons and instructions were by Father Maturin.

All these services were well attended and of deep interest. And one cannot but hope that many of the faithful were strengthened, many careless aroused, and many indifferent led to think seriously.

PENNSYLVANIA.

PHILADELPHIA.—General Church News.—For several weeks discussions on the merits and demerits of the Book Annexed have been held at the meetings of the Clerical Brotherhood, in which a number have taken part.

On Tuesday, January 5th, the thirty-fourth annual meeting of the contributors of the Church Hospital was held, when many interesting facts concerning this noble work were presented. It is fully abreast with all the appliances of medical science, and could those who placed it where they did so many years ago have the selection of a site at this day, they could not possibly choose a location where its good would be farther reaching. From the report it was learned that during the year 739 patients were admitted, which with the 160 in the hospital made 1,899. Of these, 1,726 have been discharged, 1,007 cured, 488 improved, and 84 unimproved, while 147 have died, leaving 173 under treatment. The number of days under treatment of patients admitted was 42,784, and of those who remained from 1884, 16,750; a total of 59,534. The average duration of treatment of all patients was 31½ days. The number of visits made by old and new patients to the dispensary was 52,298. The daily average of new and old patients treated and given medicine gratuitously at the dispensary was 125. The receipts from all sources during the year, as shown by the report of Mr. W. W. Frazer, Jr., was \$146,987.85, and the expenditures \$122,585.75, leaving a balance on hand of \$24,402.10.

The following managers were elected to serve for three years: The Rev. Henry J. Morton, D. D., the Rev. Daniel S. Miller, D. D., Messrs. George Blight, Wm. R. Lejee, and H. Miller, Charles Spencer, John Ashurst, Jr., M. D., and C. Stuart Patterson, Esq.

Thursday, January 7th, was observed as a Quiet Day for women in St. James's church. The services were conducted by the Rev. Randolph H. McKim, D. D., of Trinity church, Harlem, N. Y. It was begun by a celebration of the Holy Communion at 9 o'clock by the Missionary Bishop of Northern Texas. Dr. McKim interspersed his remarks with periods of quiet for meditation upon what he had said. His discourse was upon: 1. Jesus in the midst of the Divine Presence. 2. The Vision of Isaiah, a revelation of divine holiness, human sin, atoning mercy, and duty. 3. Characteristics of Acceptable Service: being humility, reverence, and swift obedience. In the afternoon he spoke on humility, and dwelt upon the necessity of possessing this virtue, the manner of obtaining it, and the method of retaining it when secured. At night, the Rev. G. R. Van de Water, of St. Luke's church, Brooklyn, preached upon the importance of true Christian work, and explained what such work really was.

On the following day, there was a conference of Churchwomen held in the parish building of the church of the Holy Trinity, when Miss Meredith presided after prayers by Bishop Garrett. A large number of the leading workers of the diocese took part in the discussion of the paper read. Among the topics presented were, The Needs of Amusements for Working People; Young Girls and Their Temptations; Charity Organizations in relation to the Church; The Religious Work in Hospitals; Church Work in Rural Districts; and Church Work in Large Cities. In the evening a sermon was preached by Bishop Garrett. This Quiet Day and the conference of the Church workers among our women has, we may say, become an institution in this diocese. It is participated in with vigor by a very large number of leading and influential ladies, and is productive of great good, not only in this, but also in other cities.

At the annual meeting of the contributors of St. James's Industrial School and mission, held Monday, January 10, officers and directors were elected, and physician, teacher, matron and committees were appointed. There are now 65 girls in attendance, who are taught the rudiments of education as well as to do housework. The principles of religion are instilled. Those over 12 are put in a paid sewing class by which they are enabled to earn from 50 cents to one dollar a week. The school is in a flourishing condition.

The sixteenth annual meeting of the Sunday School Association of this diocese

was held on Monday, January 10, in the guild room of the church of the Epiphany. The Rev. Charles Logan was elected chairman. The annual report gave an outline of the work done during the year; mentioning especially the Sunday school Convocation of January, 1885; the series of Bible Readings by Miss Smiley, during Lent; the Day of Intercession for Sunday schools, October 19; the meetings for the study of the Sunday School Lessons on Saturday afternoons, and the meeting of the American Church Sunday School Institute. The Advent offerings of the schools were appropriated to Diocesan Missions. The constitution was so amended that the Bishop of the diocese shall be *ex officio* president of the association. The receipts were \$132.30, expenditures \$127.69, balance on hand \$4.61.

PHILADELPHIA.—The Churchmen's Missionary Association for Seamen.—This society is doing a good work for the 60,000 seamen who annually visit that port. Among other means of reaching and helping this class, agents of the society visit the ships that come in and give such information as sailors and immigrants need for their protection and well-being on shore. They need books, papers, pictures, a globe, charts and maps, money, and anything that can be used to make a home-like place for the sailors. Articles may be sent to the Rev. J. J. Sleeper, at the parish building, Front and Queen streets, or to Mr. Isaac Welsh, treasurer, 528 Marshall street. Is there not some reader of THE LIVING CHURCH who would like to subscribe for a copy of this paper, to be sent as above?

COLORADO.

ITINERANT MISSIONARY WORK.—The Bishop writes: Much has been said of late in advocacy of the plan of itinerant missionary work. Several of the Church papers have recently urged it. An able committee of the late convention of the diocese of New York gave it their warm endorsement. It is far more necessary for the effective doing of the work to be done in a missionary jurisdiction than in an old and settled diocese. Colorado has 400 or 500 towns, in 40 or more counties, some of these counties being as large as an Eastern State or an European Kingdom. In not much more than one-half of these counties, have we been able as yet to establish the Church. The county towns should, whenever possible, be occupied as centres. More than half of these are not yet "possessed" by us. Many of our towns are as yet but small hamlets, many but post office centres, whence the mail is distributed to the scattered inhabitants for many miles around. But in nearly all, services might be occasionally held. How is it to be done? The Bishop spends nearly all his time as an itinerant missionary. But he can reach but a small portion of these places. Many of them are prospectively centres of population, and he can do almost nothing alone, to plant the seed of Church life for future growth. These considerations have led him to secure and employ an assistant in itinerant work. He was so fortunate as to secure for such help, the Rev. Henry Forrester, for many years a missionary, for most of the time doing just such work as this in New Mexico, where he gained invaluable experience. Mr. Forrester is the publisher of *The Western Churchman* in Denver, and able on this account to obtain favors of the railroads, which would not be granted otherwise; and he is free to go for his Sundays, wherever the Bishop may send him. The paper pays for itself, and cannot be expected to do much more. There must be provided for Mr. Forrester, to enable him to continue this itinerant work, a salary of at least \$1200. About one-half of this amount is provided for in Denver, and from a small stipend from the Board. The Bishop must secure besides at least \$50 a month, or the work must cease. He ought to secure \$800 or \$1,000, in addition to what is otherwise pledged, for so valuable a helper and for a work so important and necessary.

Among the multiplied objects for which money must be had, or the work must languish—such as for scholarships for daughters of our clergy; for aid towards building churches and rectories; for the Church Hospital; for missionaries for whom the Board cannot afford stipends; for postulants for the minis-

try, etc.—this special need for itinerant missionary work, and for Mr. Forrester as the man selected to do it, is now troubling me. With bank account much over-drawn, with pledges for Church building already to be redeemed, and more yet to be redeemed—for we must build at least four churches this year as we did last year—the way is not clear. Who will help to relieve me from this pressing anxiety, and lift the burden that is weighing me down? Will the reader send all he or she can spare, for itinerant missionary, or for any other work, to the Bishop direct, or for him, to 22 Bible House, New York?

JOHN F. SPALDING,
Missionary Bishop of Colorado and of Wyoming.

SOUTH CAROLINA.
EPISCOPAL APPOINTMENTS, 1886.
FEBRUARY.

1. Ellenton.
2. Brunson.
7. Grahamville.
8. Ochtic.
10. Bluffton.
13. Hardenville.
14. Yemassee.
21. Walterboro.
28. Holy Communion, Charleston; Calvary church, Charleston.

MARCH.

7. Trinity, Columbia; Good Shepherd, Columbia.
9. Mission in Lexington Co.
10. (Ash Wednesday), St. Luke's, Columbia.
11. Mission in Fairfield Co.
14. Mission in Aiken.
20. Redeemer chapel in St. Stephen's parish.
21. St. Stephen's parish.
28. Georgetown.
31. Waccamaw.

APRIL.

4. Peedee.
 7. North Santee.
 11. St. Paul's, Radcliffboro; St. Luke's, Charleston.
 13. Sumter.
 18. (Palm Sunday), Stateburg.
 20. (Holy Week), Clarendon.
 23. (Good Friday), Magwood chapel, St. Andrew's.
 24. Magnolia chapel, St. Andrew's.
 25. (Easter Sunday), St. Mark's, Charleston; Christ church, Shepherdsboro.
- MAY.
2. Grace church, Charleston; St. John's chapel, Hampstead.
 9. St. Philip's, Charleston; St. Michael's church, Charleston.
 12. Diocesan Convention.
- Holy Communion at morning services, and the offerings to be devoted to Diocesan Missions.

WESTERN MICHIGAN.

KALAMAZOO.—The new church building for St. Luke's parish, was used for the first time on Sunday, January 10. In the services the rector, the Rev. R. E. Jones, was assisted by the Rev. J. Rice Taylor, of Saugatuck, Mich., and the Rev. Charles T. Stout, of Toledo, Ohio, and late rector of St. John's church, Kalamazoo.

At 8:30 A. M., a large number of persons attended the Celebration of the Holy Communion. At 10:30, after Morning Prayer, the sermon was preached by the rector from Eph. 1: 10. In the evening the Rev. Mr. Stout preached.

The new church consists of tower, vestibule with porches, nave, transepts, chancel, organ chamber, chapel, choir-room and vestry. The style is free English Gothic. The effect of the interior generally is one of singular spaciousness with entire equality of advantage in seeing and hearing—the extreme distance of any seat being only 60 feet from the speaker. The whole is designed in entire keeping and presents an appearance of solidity and permanence. The aim throughout has been to combine sobriety and simplicity of general treatment with no more of decoration than was absolutely demanded, and the result is an unusually picturesque effect of light and shade.

COLDWATER.—The debt on St. Mark's church has just been paid and the beautiful building will soon be consecrated. The vestry has extended a call to the Rev. Mr. Peabody, of Pittsburg.

IOWA.

DES MOINES—St. Paul's Church.—On Wednesday, January 13th, a choral service was held in this church, with the Rev. A. V. Colston of Le Mars as precentor, and Prof. Tom Ward, leader of the chorus choir. The Rev. A. C. Stilson, of Ottumwa, read the lessons, and the Bishop pronounced the absolution. The Rev. Messrs. W. H. Van Antwerp and W. C. Law were also present.

Bishop Perry preached to a large congregation made up of persons from all denominations on the "Use of Music in Public Worship." All were well pleased with this, the first, choral service ever held at the capital city.

A reception was tendered the Bishop, his wife and niece, at the rectory on Thursday evening.

On Sunday evening the Bishop preached from the text "God setteth the solitary in families."

The committee appointed by the last

convention to consider the advisability of dividing the diocese, met at the rectory, Wednesday afternoon, Bishop Perry, the Rev. Messrs. A. C. Stilson, and W. H. Van Antwerp, and Mr. F. E. Engle being present. It was deemed inexpedient to divide the diocese until \$50,000 be raised towards the endowment of a new diocese.

DES MOINES—Church of the Good Shepherd.—Sunday, January 17th, was a red letter day in the history of this young parish. Bishop Perry, assisted in the services by the rector, the Rev. W. P. Law, set apart to holy uses the building erected a little over a year ago.

The instrument of donation was presented to the Bishop by the senior warden, H. C. Senteny. The property, valued at \$3,000, was transferred to the trustees of funds and donations by the congregation, free of all incumbrance.

The Bishop's discourse was listened to by an interested congregation. The singing and responses were very hearty and attendance good.

At the afternoon service six children were baptized and two adults confirmed by the Bishop. Fourteen have been confirmed since September 1, 1884, and the rector hopes to present a class for Confirmation in the spring.

More than thirty have been baptized in less than two years, and the Sunday school now numbers nearly one hundred. The mission has now ceased to be an experiment, and the most sceptical are satisfied.

MISSISSIPPI.

BISHOP THOMPSON'S APPOINTMENTS.

JANUARY.

31. (Fourth Sunday after Epiphany), Canton.

FEBRUARY.

2. Carrollton.
4. Greenwood.
7. (Fifth Sunday after Epiphany), Lexington.
9. Kosciusko.
11. Wesson.
14. (Sixth Sunday after Epiphany), Pass Christian.
23. Rolling Fork.
- 24—25. Convocation at Greenville.
28. (Sexagesima), Greenville.

MARCH.

3. Rosendale.
- The Bishop will in every case administer Holy Communion, and the offerings will be for Diocesan Missions.

NEW HAMPSHIRE.

NASHUA.—The octave of the Epiphany was celebrated in the church of the Good Shepherd, the Rev. W. H. Moreland, rector, by a choir recital. The surpliced choir of the church of the Advent, Boston, furnished the music, which consisted of canticles, anthems, and solo parts, by Calkin, Gounod, Handel, Mendelssohn and others. The choir was under the direction of its own experienced choir-master, Mr. S. B. Whitney. Bishop Harris and the rector were in the sanctuary. The Rev. C. L. Hutchins intoned the service. The church was filled to its utmost capacity. This parish is soon to have a vested choir of men and boys. Twenty boys and eight men are at present under the training of Mr. S. B. Whitney of Boston. The Bishop warmly commended the proposed measure, and spoke of the great good a similar choir had accomplished in his own parish at Concord.

MICHIGAN.

DETROIT.—The Bishop opened the new St. Andrew's chapel on Sunday evening, January 17th. It is a beautiful little frame structure, corner 4th and Putnam Aves., in a rapidly growing district. It is heated with steam and lighted with electricity. The cost of building and furniture was about \$20,000, and it is a monument to the energy and industry of Messrs. Geo. N. Brady and Hervey C. Parke, of the city mission committee.

TENNESSEE.

FRANKLIN AND SPRING HILL.—Under date of January 2d a correspondent writes: We have had our beloved Bishop with us a whole week. Time enough for the rector to take him the rounds among all his people; sometimes on foot, sometimes in a buggy, again in a herd, and a whole day on horseback, in the country around Spring Hill; he sat his horse like an old soldier. We never enjoyed him so much before, for lack of time, and during his stay he infused new life into us. Twelve candidates were confirmed at both places and quite an impetus given to the Church.

A very enjoyable occasion was that of a reception given the Bishop at Beecher's, our very flourishing school for girls, at Spring Hill, by the principal, Mrs. H. B. Estes, who, in order to

accommodate more pupils, must add to her buildings.

The good people of Grace church, Spring Hill, have subscribed funds to repaint and repair the church, and also increased their rector's salary, thereby encouraging him, together with his wife, to celebrate their tin wedding, on January 26th, and receive the congratulations of their friends far and near.

A beautiful stained glass chancel window has just been received for Grace church, the gift of Mrs. Turner, the sister of Maj. Campbell Brown.

FOND DU LAC.

BISHOP'S APPOINTMENTS.

FEBRUARY.

14. Sixth Sunday after Epiphany, Plymouth.
21. Septuagesima Sunday, Appleton.
28. Sexagesima Sunday, Omro.

MARCH.

14. First Sunday in Lent, Waupun.
21. Second Sunday in Lent, Ordination, Fond du Lac.
28. Third Sunday in Lent, Manitowoc.

APRIL.

2. Friday, Neenah.
4. Fourth Sunday in Lent, Waupaca.
11. Fifth Sunday in Lent, (special), Ann Arbor, Michigan.
18. Sixth Sunday in Lent, Sheboygan Falls.
25. Easter, Fond du lac.
29. Thursday, Marinette.
30. Friday, Menasha.

MAY.

2. First Sunday after Easter, Green Bay.
9. Second Sunday after Easter, Oshkosh.
16. Third Sunday after Easter, Sheboygan.
23. Fourth Sunday after Easter, Ripon.
28. Friday, Stevens Point.
30. Fifth Sunday after Easter, Wausau.

ALBANY.

ALBANY.—*Church Building.*—Progress has been made upon All Saints' cathedral of which Mr. R. W. Gibson is architect. Twenty-two thousand cubic feet of stone, and 450,000 brick have been added to the 74,000 feet of foundation stone work laid in 1884, making over 10,000 tons of material in all. From the portions now standing some conception can be formed of the magnitude of the complete building. The walls are covered in with wood to protect them from the weather, and work is suspended for the winter, except that some stone is being cut for the nave pillars. About \$100,000 has now been expended, of which about \$50,000 was for the foundation and the remaining \$50,000 for the choir. The improvements at St. Peter's church, under the direction of Mr. Gibson, also form an important feature in the year's work. These comprise a new choir room and organ chamber, with new altar and reredos, mosaic floor and new altar railings. There will also be stained glass windows in the chancel, seats and stalls for choir and clergy, new stone pulpit, carved dome doorway and gifts of members as memorials. The chief work, however, has been the decoration of the interior, which is notable for a purity of style too often lacking in Gothic work, and for effective use of Christian symbolism in decorative designs.

GEORGIA.

GENERAL CHURCH NEWS.—On the 24th day of Sept. 1885, the Rev. Thomas Boone, dean of convocation, laid the corner stone of All Saint's church at Sylvania. This church, built almost entirely by the efforts of Mrs. Geo. R. Black, is of ancient Norman style, after a plan of Mr. Norrman's of Atlanta. It will seat one hundred persons and cost one thousand dollars all of which is provided for. It is hoped that it will be ready for occupancy by the 15th of February.

On the fifth day of November the Rev. H. B. Stuart Martin laid the corner stone of the new St. John's church (40 x 25) at Bainbridge. This church which replaces the one destroyed some years since will be completed by the first of March at a cost of \$800.

At Valdosta, the Rev. H. B. Stuart Martin assisted by the Rev. D. Watson Winn laid the corner stone of Christ church on the 10th day of Nov. The funds, some \$1,200 needed for the completion of the building, were furnished by members of Christ church, Savannah. The church will seat one hundred and on its completion (about Jan. 20th) will have cost \$1,200. The design is similar to that of All Saint's, Sylvania.

On the Festival of the Epiphany, Jan. 6th, 1886, the Bishop of Georgia consecrated the new church at Frederica which takes the place of the old Christ church built in 1820 and ruined during the war.

Excursion steamers brought from Brunswick and Darien many whose ancestors had worshiped in the parish and rest under the shade of the beautiful grove of live oaks which surround the church. This parish dates from

1735 when the first settlers inaugurated the Church's services. John and Charles Wesley both served the parish and were succeeded by some twelve priests in charge. At the service on the 6th inst. were present several who had witnessed the consecration of the old church by Bishop Elliot on Jan. 15th, 1843. There were assisting in the services besides the preacher, the Rev. Thomas Boone of Savannah, and the rector, the Rev. A. G. P. Dodge, Jr., the Rev. Byron Holley of Darien, the Rev. Messrs. H. E. Lucas and W. A. W. Maybin of Brunswick, the Rev. H. B. Stuart Martin of Valdosta and the Rev. D. Watson Winn of Waycross.

The chancel windows are a memorial to the Rev. Edward Matthews, D. D. formerly rector.

Can Bright's Disease be Cured?—Mr. Geo. W. Edwards is a well-known Philadelphian, now in middle life. His father was one of the most public-spirited men of the Quaker City, and did much to improve the place by the erection of a number of hotels and other costly edifices. Mr. Edwards, Sr., died about twenty years ago of Bright's Disease, and so did his wife. The present Mr. Edwards thus inherited the disease and at an early period in his life became a confirmed invalid with but little hope of recovery.

A gentleman connected with the press, who was threatened with the same disease and had heard of Mr. Edwards' recovery, recently called upon him and gives the following account of his interview: To the question if he had really been as great a sufferer as represented, Mr. Edwards replied:

"Yes, I had Bright's Disease. My father and mother died with it. So did two of my brothers. It came on me slowly. I passed much albumen and many epithelial casts which are the sure indications of the disease. For three years I was so prostrated as to be unable to attend to business. I was utterly exhausted. Not only was I not able to walk with comfort, but actually could hardly walk at all. I hardly averaged an hour's sleep in the twenty-four. Nearly all the while I suffered with severe neuralgic pain in my head and rheumatic pains in my joints. My digestion was miserable. I was nervous and continually disturbed. At the St. George hotel, where I lived, I found it impossible to take my meals at the table, for my nerves were in such a state that the rattling of the knives and forks distressed me and compelled me to leave the dining-room. The little I was able to eat was brought to my room.

"I was in this exhausted condition when my friend, Mr. Arthur Hagan, of Front St., who had been made a new man by the use of Compound Oxygen, said to me that he believed there would be some chance for me if I were to try that treatment. A drowning man will catch at a straw and I caught at this in my desperation, regarding it as little more than a straw. In about ten days after I began using it the severe pains in my head were greatly relieved, and before many days they were gone. Then I began to gain strength. Gradually the rheumatic pains went away. My appetite improved. I soon became able to enjoy refreshing sleep. For two months I took the Oxygen Treatment, daily gaining. When I first began to take it I was so weak that I could not inhale for more than ten or fifteen seconds. I began in March, 1882, and finished in May. By this time I was so well that I needed no more Oxygen.

Now I am able to attend to my business regularly and cheerfully. I live in the country and come to town every day. I sleep soundly, take a good deal of active exercise, eat everything I want, and my digestion is good.

A "Treatise on Compound Oxygen," containing a history of the discovery and mode of action of this remarkable curative agent, and a large record of surprising cures in Consumption, Catarrh, Neuralgia, Bronchitis, Asthma, etc., and a wide range of diseases, will be sent free. Address DRs. STARKEY & PALEN, 1529 Arch St. Philadelphia.

Catarrh Cured

Catarrh is a very prevalent disease, with distressing and offensive symptoms. Hood's Sarsaparilla gives ready relief and speedy cure, from the fact it acts through the blood, and thus reaches every part of the system.

"I suffered with catarrh fifteen years. Took Hood's Sarsaparilla and I am not troubled any with catarrh, and my general health is much better." I. W. LILLIS, Postal Clerk Chicago & St. Louis Railroad.

"I suffered with catarrh 6 or 8 years; tried many wonderful cures, inhalers, etc., spending nearly one hundred dollars without benefit. I tried Hood's Sarsaparilla, and was greatly improved." M. A. ABBEY, Worcester, Mass.

Hood's Sarsaparilla is characterized by three peculiarities: 1st, the combination of remedial agents; 2d, the proportion; 3d, the process of securing the active medicinal qualities. The result is a medicine of unusual strength, effecting cures hitherto unknown. Send for book containing additional evidence.

"Hood's Sarsaparilla tones up my system, purifies my blood, sharpens my appetite, and seems to make me over." J. P. THOMPSON, Register of Deeds, Lowell, Mass.

"Hood's Sarsaparilla beats all others, and is worth its weight in gold." I. BARRINGTON, 130 Bank Street, New York City.

Hood's Sarsaparilla

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

100 Doses One Dollar.

It is with flowers as with moral qualities; the bright are sometimes poisonous, but I believe never the sweet.— J. C. Hare.

THERE are some men so exquisitely selfish that they go through life not only without ever being loved, but without wishing to be.—Richter.

"That dire disease, whose ruthless power Withers Beauty's translated flower," is often found lurking around the citadel of Life, in the disguise of a cold, like an unsuspected enemy in camp.

THE pain and misery suffered by those who are afflicted with dyspepsia are indescribable. The relief that is given by Hood's Sarsaparilla has caused thousands to be thankful for this great medicine.

A COLD may be a dangerous thing or not depending upon the means at hand to combat it. It is a wise precaution to provide against emergencies that are liable to arise in every family.

A Specific for Throat Diseases. "Brown's Bronchial Troches" have been long and favorably known as an admirable remedy for Coughs, Hoarseness and all Throat troubles.

Scott's Emulsion of Pure Cod Liver Oil, with Hypophosphites, Its use in Lung Troubles.

Dr. Hiram Cadoretto, of Jacksonville, Fla., says: "I have for the last ten months prescribed your Emulsion, to patients suffering from lung troubles, and they seem to be greatly benefited by its use."

RHEUMATISM and the Gout, cease their twinges, if the affected part is daily washed with Glenn's Sulphur Soap, which banishes pain and renders the joints and muscles supple and elastic.

We take pleasure in calling the attention of our readers to the advertisement of the Knickerbocker Brace Co., in this issue of our paper. We can recommend this Company to do as they agree, and orders entrusted to their care will receive prompt attention.—St. Louis Presbyterian, June 19, 1885.

Glenn's Sulphur Soap heals and beautifies, 25c. German Corn Remover kills Corns, Bunions, 25c. Hill's Hair and Whisker Dye—Black & Brown, 50c. Pike's Toothache Drops cure in 1 Minute, 25c.

FISHER'S MOUTH-BREATHING INHIBITOR is a new invention costing only \$2.00. Never wears out, prevents a life-time of disease and sickness, prevents and cures many disgusting habits, and is endorsed and recommended by leading physicians.

A LARGE percentage of all throat troubles are caused by breathing through the mouth instead of through the nostrils. Fisher's mouth-breathing Inhibitor prevents it. See advt.

THE ASSOCIATED CHARITIES OF THE 1342 Churches of London after investigating the value of

MURDOCK'S LIQUID FOOD have adopted it as the one thing most needed in restoring the sick to health, and it is given by their visiting committees.

IN GENERAL USE of all Governments, Hospitals and Physicians that have tried it and in 52 of the leading Hospitals of London. Murdock Liquid Food Co., Boston.

I CURE FITS! When I say cure I do not mean merely to stop them for a time and then have them return again. I mean a radical cure.

VIOLIN-OUTFITS.

WE have made arrangements with one of the largest Importers of VIOLINS in the United States, who have an immense stock they must turn into cash.

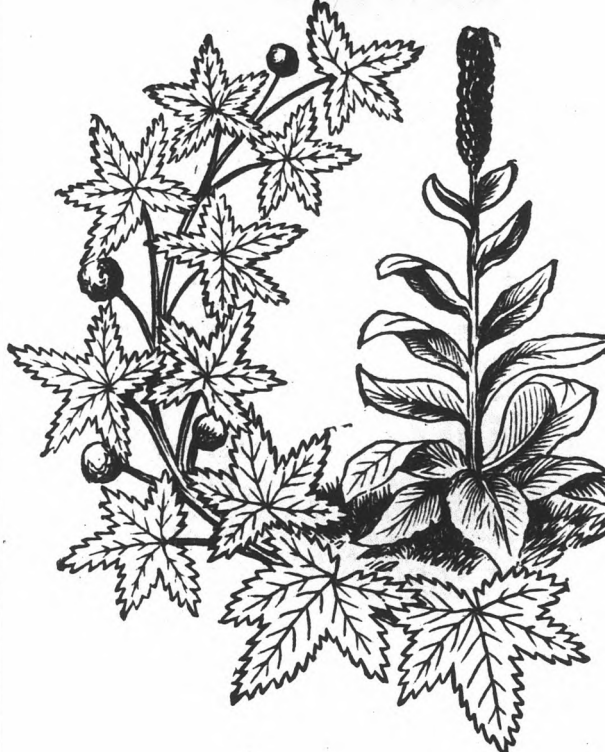
Complete Outfit, consisting of one Italian Violin in Box, Bow & Teacher,

(such as usually sells for \$12.00) to any person sending us \$3.00. This includes crating for shipping and delivering to express office.

THE WONDERFUL LUBURG CHAIR. Library, Smoking, Reclining, and Invalid Chair Combined. 50 CHANCES. Price, \$7 and up. Send Stamp for Catalogue.

BABY'S BIRTHDAY. A Beautiful Imported Birthday Card sent to any baby whose mother will send us the names of two or more other babies, and their parents' addresses.

FOR COUGHS, CROUP AND CONSUMPTION USE TAYLOR'S CHEROKEE REMEDY



SWEET GUM AND MULLEIN.

The sweet gum, as gathered from a tree of the same name, growing along the small streams in the Southern States, contains a stimulating expectorant principle that loosens the phlegm producing the early morning cough, and stimulates the child to throw off the false membrane in croup and whooping-cough.

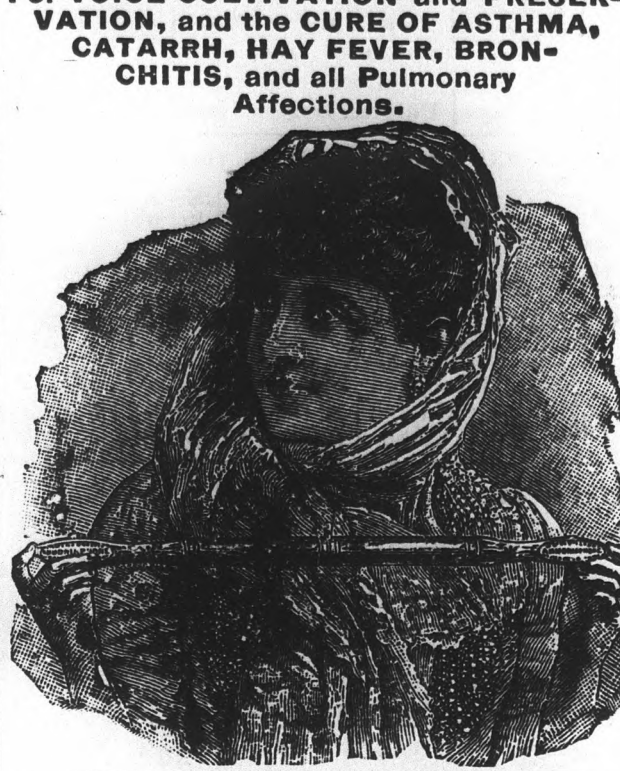
RUPTURE Absolutely Cured in 30 to 90 Days by Dr. Pierce's Pat. Electric Elastic Truss.

CONTRA COSTA "CALIFORNIA COMPANY," 130 La Salle St., Chicago.

HAVE YOU SEEN A GLASS PEN? SEND 25 CENT and we will send one with a bottle of Livingston's Indelible Ink.

NORMAN HORSES (Formerly of firm of E. Dillon & Co.) NEW IMPORTATION Arrived in fine condition June 15, 1884.

PRICE \$8, EXPRESS PAID. Ammoniaphone For VOICE CULTIVATION and PRESERVATION, and the CURE OF ASTHMA, CATARRH, HAY FEVER, BRONCHITIS, and all Pulmonary Affections.



Madame ADELINA PATTI writes: "I have used the AMMONIAPHONE and found the effects most beneficial." "It enables me to get through my work with much less trouble and fatigue."

The AMMONIAPHONE is invaluable in all PULMONARY AFFECTIONS, and may be regarded as a specific in all cases of ASTHMA, CATARRH and BRONCHITIS.

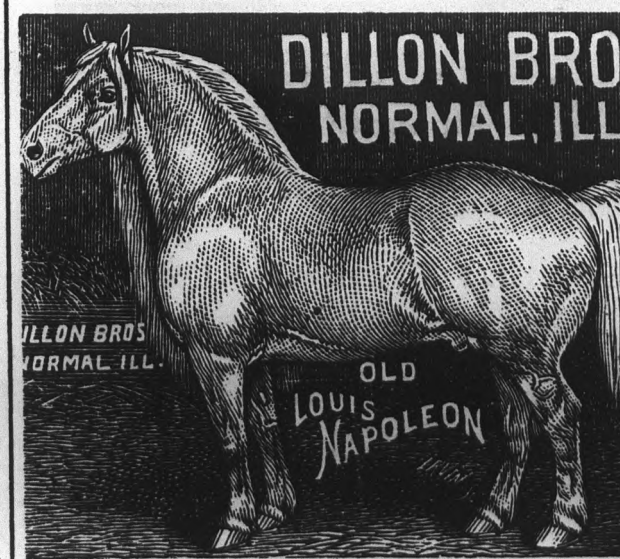
The AMMONIAPHONE will be sent, express paid, to any part of the United States or Canada, on receipt of M. O. or New York check for \$8.00, payable to E. V. VERMONT, 226 5th Ave., N. Y.

Write for the HISTORY OF THE AMMONIAPHONE, mailed free.

THE OLDEST Medicine IN THE World

Is probably Dr. Isaac Thompson's Celebrated Eye Water. This article is a carefully prepared physician's prescription, and has been in use for nearly a century.

ISAIAH DILLON AND SONS. LEVI DILLON AND SONS.



IMPORTERS AND BREEDERS OF NORMAN HORSES (Formerly of firm of E. Dillon & Co.)

Arrived in fine condition June 15, 1884. Have now a large collection of choice animals. TABLES AND HEADQUARTERS LOCATED AT NORMAL.

CONSUMPTION.

I have a positive remedy for the above disease; by its use thousands of cases of the worst kind and of long standing have been cured.

Gunn's Newest. (REVISED) HOME BOOK OF HEALTH OR NEWEST FAMILY PHYSICIAN; 213TH EDITION NOW READY.

Gives ninety fresh items; shows how to put in best sanitary condition house, prevents or cures cholera and all infectious diseases and presents modern treatment in ordinary ailments.

- Reasons Why Every Family Should Have It. 1st. It is an APPROVED MEDICAL GUIDE for the family, giving the symptoms and treatment of the diseases of men, women and children.

This NEWEST Revised edition has been carefully amended and improved throughout, and furnishes one-fourth increase of reading matter over prior issues.

DANIEL AMBROSE, Pub'r, 69 Dearborn St., Chicago, Ill.

TO PRESERVE THE HEALTH USE THE MAGNETIC



PROTECTOR, FOR LADIES, GENTLEMEN AND CHILDREN.

PRICE, ONLY \$5.00

The LUNG AND CHEST PROTECTOR herewith illustrated is one of the most useful garments, and one which every man, woman and child in this climate should wear.

A Few Maladies Successfully Fought by the Magnetic Lung Protector. Cure of a sufferer for fourteen years from neuralgia of the heart.

Lungs almost gone, but I am getting cured. S. B. Babcock, Mauston, Wis. No longer takes cold at the least exposure. Wm. Tripp, Ingersoll, Ont.

MAGNETIC PROTECTOR CO., 69 Dearborn St., Chicago, Ill.

To be healthy and complete, we must live alternately, now with our fellows and the world, and now with ourselves and the universe.

Horsford's Acid Phosphate
Very Satisfactory in Prostration.
Dr. P. P. Gilmartin, Detroit, Mich., says: "I have found it very satisfactory in its effects, notably in the prostration attendant upon alcoholism."

JAMES PYLE'S



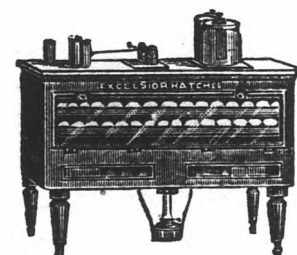
PEARLINE

THE BEST THING KNOWN FOR

Washing and Bleaching

In Hard or Soft, Hot or Cold Water. SAVES LABOR, TIME and SOAP AMAZINGLY, and gives universal satisfaction. No family, rich or poor, should be without it.

Sold by all Grocers. BEWARE of imitations well designed to mislead. PEARLINE is the ONLY SAFE labor-saving compound, and always bears the above symbol, and name of JAMES PYLE, NEW YORK.



"The Excelsior Hatcher"
Best incubator on earth; will hatch out every fertile egg; the only perfect self-regulating Hatcher in the world; reliable and self-regulating. The price is placed so low that anybody can afford to have one. Illustrated Catalogues sent free upon application.

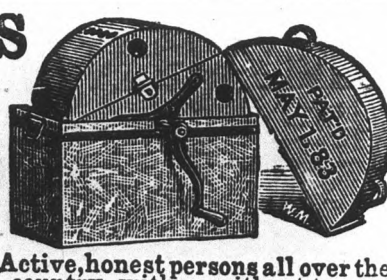
S. STAHL & SON, Manufacturers, Quincy, Ills.

Steel JOSEPH GILLOTT'S Pens

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

WANTED An active Man or Woman in every county to sell our goods. Salary \$75. per month and Expenses. Canvassing outfit and Particulars FREE. STANDARD SILVERWARE CO., Boston, Mass.

AGENTS WANTED for the MISSOURI STEAM Washer



Active, honest persons all over the country, with or without team.
John R. Dodge, Jr., jeweler, Normal, Ill., writes: "You ask what I think of the Washer I bought last summer. 1st. It is the best machine ever invented by man. 2d. We have just as good dinners on Monday as on any other day. 3d. If you run short, you can not buy ours for \$1000." Mrs. Hatch, of St. Joseph, Ill., writes: "I would not take \$60 for mine. My washing was on the line at 8 o'clock this morning." Mr. G. Jacques, St. Ignace, Mich., writes: "Formerly it took the washer-woman from 7 a. m. to 5 p. m.; now from 7 a. m. to 10:30 a. m." Mrs. A. W. Morrison, of Longview, Tex., writes: "It is a treasure. It makes the white lady independent of the colored washer-woman." I will ship a sample to those desiring an agency on a week's trial on liberal terms. A thousand per cent the best washer in the world for saving labor, clothes and soap, and pays capable agents big money. Write for particulars. J. WORTH, Box 5013, St. Louis, Mo.

GOLD MEDAL, PARIS, 1878. BAKER'S Breakfast Cocoa.

Warranted absolutely pure Cocoa, from which the excess of Oil has been removed. It has three times the strength of Cocoa mixed with Starch, Arrowroot or Sugar, and is therefore far more economical, costing less than one cent a cup. It is delicious, nourishing, strengthening, easily digested, and admirably adapted for invalids as well as for persons in health.

Sold by Grocers everywhere.
W. BAKER & CO., Dorchester, Mass.

64 Photographs 64—for \$1.

A photograph (small size) on four Cabinet Card Mounts of all the living Episcopal bishops in U. S. for \$1; cabinet size 25c. each. The whole 64 cabinets in Fine Plush Album \$16.
WM. W. WHEELER & CO Box 1116, Meriden, Ct.

"We Three Are One." A good book sent free. Address PROF. W. PAINE, 250 S. 9th St., Philadelphia, Pa.

40 GOOD Pictures, 8 Charming Stories for 6c. GEO. OTIS, Yarmouthport, Mass.

J. & R. LAMB,

59 Carline Street New York. Sixth Avenue Cars Pass the door.



ADVENT
PURPLE CLOTH, 70 in. wide, \$5.00
PURPLE DIAGONAL, 70 in. wide, \$4.50
PURPLE FELT, 70 in. wide, \$1.25
Suitable for Altar Cloths Lecturns, Pulpits, Dossals, etc.

PURPLE CORDED SILK STOKES, very heavy silk, \$7.50.
PURPLE ALL SILK DAMASK STOKES, \$7.50.
PURPLE ALL SILK DAMASK, 30 in. wide, \$5.00 per yard.
DESIGNS OF XP. CROWN OF THORNS, CROSS, ETC., Embroidered in Silk for Transfer.

CANTERBURY CAP—Mohair, \$1.65; Silk, \$2.65; Velvet, \$3.25

Sent by Mail Post-paid. Illustrated Catalogue of FURNITURE | STAINED | METAL | EMBROIDERIES | GLASS | WORK | AND BANNERS.

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.

Cox, Sons, Buckley & Co

LATE COX & SONS. 343 Fifth Avenue, New York.

Sarum Biretta or Canterbury Cap Special Stock, Silk and Russell Cord. Stained Glass,

Brass Altar Crosses, Vases, Candlesticks, Desks, etc. Set of 4 Italian Cloth Stoles, \$8.50. Silk Damasks and

Green Silk Stoles for Trinity Seasons, Plain and Embroidered, from \$6.50, upwards. Memorial Windows and Brasses. Art of Garnishing Churches, \$1.50. Designs.

Churchman Building 47 Lafayette Place, New York.

CHAS. BOUTH Glass Stainer MEMORIAL WINDOWS. DOMESTIC STAINED GLASS, & DECORATIVE PANELS FOR WALL SURFACES.
CHAS. F. HOGEMAN, METAL WORKER. COMMUNION PLATE, MEMORIAL TABLES, VASES, CROSSES, LECTERNS, ALMS, BASONS, Church Lights, &c.
OTTO GAERTNER, Decorator PLAIN & DECORATIVE PAINTING, EMBROIDERIES, BANNERS, & Texts. Wood-Work for Church Purposes.
ESTIMATES & DESIGNS ON APPLICATION.

W. H. WELLS & BROTHER, COMPANY.

Stained Glass Works, 48 & 50 Franklin St., Chicago.

CINCINNATI BELL FOUNDRY CO
SUCCESSORS IN BELLS TO THE BLYMYER MANUFACTURING CO
CATALOGUE WITH 1500 TESTIMONIALS
BELLS, CHURCH, SCHOOL, FIRE ALARM

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

MENEELY BELL COMPANY.
The Finest Grades of Church Bells. Greatest Experience. Largest Trade. Illustrated catalogue mailed free.
Clinton H. Meneely Bell Co., Troy, N. Y.

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

Stained Glass. FOR CHURCHES, Manufactured by George A Misch, 217 East Washington Chicago, Illinois.

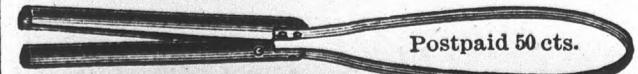
BAILEY'S Compound Light-Silver-Plated CORRUGATED GLASS REFLECTORS!
(For Gas or Oil.) A wonderful invention for lighting Churches, Opera Houses, Halls and Store-rooms. Handsome designs. Satisfaction guaranteed. Illustrated catalogue and price list mailed free. BAILEY REFLECTOR CO., 113 Wood St., Pittsburgh, Pa.

BUY SALZER'S (In Cross, Wis.) SEEDS. Cata. Free.

JUST PUBLISHED 12 Articles on PRACTICAL Poultry Raising.



By FANNY FIELD,
The greatest of all American writers on Poultry for Market and Poultry for Profit. Tells how she cleared \$449 on 100 Light Brahmas in one year; about a mechanic's wife who clears \$300 annually on a village lot; refers to her 60 acre poultry farm on which she clears \$1,500 annually. How to put up buildings, raise green food, etc. Tells about incubators, brooders, spring chickens, capons, and how to feed to get the most eggs. Price 25 cts. Stamps taken. Address DANIEL AMBROSE, Pub., 69 Dearborn Street, Chicago, Ill.



NEWPORT Hair Crimper
Ladies say it is the best. Nickel plated. Will be sent post-paid on receipt of the price, 50 cts. PRAIRIE CITY NOVELTY CO., 69 Dearborn St., Chicago, Ill.

FACTS!

The Crop and Market Reports alone are worth ten times the subscription price to any farmer; all other departments equally valuable. Only \$1.25 a year. Sample copies free; write for one. FARMERS' REVIEW, Chicago, Ill. State where you saw this adv.

MAHOCANY AND OTHER HARDWOOD MANTELS AT REDUCED PRICES. GRATES, TILES, ETC. BEST WORK. LOWEST PRICES.

CHAS. L. PAGE, 337 WABASH AVENUE, CHICAGO, ILL. SEND FOR CATALOGUE.

LE PAGE'S LIQUID GLUE

UNEQUALLED FOR CEMENTING WOOD, GLASS, CHINA, PAPER, LEATHER, &c. Awarded GOLD MEDAL, LONDON, 1883. Used by Mason & Hamlin Organ and Piano Co., Pullman Palace Car Co., &c. Mfd only by the RUSSIA CEMENT CO., GLOUCESTER, MASS. SOLD EVERYWHERE. Sample Tin Can by Mail, 25c.

Is Good Health

A desirable possession for wives and mothers? Then remember that Willcox & Gibbs Automatic Sewing Machine is the only one that can be used without serious risk to health.

Willcox & Gibbs S. M. Co., 658 Broadway, N. Y. Chicago: 242 Wabash Avenue.



Will be mailed FREE to all applicants, and to customers of last year without ordering it. It contains about 180 pages, 600 illustrations, prices, accurate descriptions and valuable directions for planting all varieties of VEGETABLE and FLOWER SEEDS, BULBS, etc. Invaluable to all, especially to Market Gardeners. Send for it. D. M. FERRY & CO., Detroit, Michigan.

MAULE'S GARDEN SEEDS

Cannot be Surpassed. New Seed Catalogue for 1886. Free to all. Best published. Over 225,000 copies already mailed. You ought to have it. Send your address at once on a postal card for a copy to Wm. Henry Maule, 1660 Filbert Street, Philadelphia, Pa.

ROYAL



BAKING POWDER

Absolutely Pure. This power 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. Sold only in cans. ROYAL BAKING POWDER CO., 106 Wall St., New York.

Mason & Hamlin

ORGANS: Highest Honors at all Great World's Exhibitions for eighteen years. One hundred styles, \$22. to \$500. For Cash, Easy Payments or Rent. Catalogues free.
PIANOS: New mode of Stringing. Do not require one-quarter as much tuning as Pianos on the prevailing wrest-pin system. Remarkable for purity of tone and durability.

ORGAN AND PIANO CO.

154 Tremont St., Boston. 46 E. 14th St. (Union Sq.), N. Y. 149 Wabash Ave., Chicago.

JAPANESE FAIRS

In order to advertise our GOODS DEPARTMENT we will furnish Church Fairs and an assortment of good, reasonable-priced Japanese Wares, allowing the privilege of returning to us the unsold goods. Bill paid after Fair is over. Write for Circulars.

FORMOSA TEA IMPORTING CO., 88 State Street, CHICAGO.

OPIMUM Morphine Habit Cured in 10 to 20 days. No pay till cured. DR. J. STEPHENS, Lebanon, Ohio.

KNABE

PIANOFORTES. UNEQUALLED IN Tone, Touch, Workmanship and Durability. WILLIAM KNABE & CO., Nos. 204 and 206 West Baltimore Street, Baltimore. No. 112 Fifth Avenue, N. Y. A. REED & SONS, Sole Agents, 136 State St., Chicago.

HALF A MILLION GARDENS

ARE ANNUALLY SUPPLIED WITH Peter Henderson's SEEDS AND PLANTS. Our Seed Warehouses, the largest in New York, are fitted up with every appliance for the prompt and careful filling of orders. Our Green-house Establishment at Jersey City is the most extensive in America. Annual Sales, 2 1/2 Million Plants. Our Catalogue for 1886, of 140 pages, containing colored plates, descriptions and illustrations of the NEWEST, BEST and RAREST SEEDS and PLANTS, will be mailed on receipt of 6 cts. (in stamps) to cover postage. PETER HENDERSON & CO., 35 & 37 Cortlandt St., NEW YORK.

BURPEE'S FARM ANNUAL FOR 1886

Will be sent FREE to all who write for it. It is a Handsome Book of 128 Pages, with hundreds of illustrations, two Colored Plates, and tells all about the Best Garden, Farm and Flower Seeds, Bulbs, Plants, Thoroughbred Stock and Fancy describes RARE NOVELTIES in VEGETABLES and of real value, which can not be obtained elsewhere. Send postal for the most complete catalogue published to W. ATLEE BURPEE & CO., PHILADELPHIA, PA.