

HAVE YOU CATARRH? ARE YOU GOING INTO CONSUMPTION? Do You Have Asthma?

By means of the PILLOW-INHALER, sufferers in every part of the land have been cured of the above diseases, and many who were for years afflicted are now strong and well. The PILLOW-INHALER is apparently only a pillow, but from liquid medicines that are harmless (tar, carbolic acid, iodine, etc.) it gives off an atmosphere which you breathe all night (or about eight hours), whilst taking ordinary rest in sleep. There are no pipes or tubes, as the medicine is contained in concealed reservoirs, and the healing atmosphere arising from it envelops the head. It is perfectly simple in its workings, and can be used by a child with absolute safety. Medicine for the reservoirs goes with each INHALER, ready for use. The wonderful and simple power of the PILLOW-INHALER is in the long-continued application. You breathe the healing vapor continuously and at a time when ordinarily the cavities of the nose and bronchial tubes become engorged with mucus, and catarrh, throat and lung diseases make greatest progress. From the very first night the passages are clearer and the inflammation is less. The cure is sure and reasonably rapid.

Mr. ELBERT INGALLS, 17 Wabash Ave., Chicago, says: "My son had Chronic Asthma, and after trying every remedy I could hear of and doctoring with some of the best physicians in the city, without any benefit, I bought a PILLOW-INHALER. It gave him relief at once, and cured him in a few months."

Wm. C. CARTER, M. D., Richmond, Va., a physician in regular practice, says: "I believe the PILLOW-INHALER to be the best thing for the relief and cure of Lung Troubles that I have ever seen or heard of."

Mr. R. D. McMANGAL, of the firm of McManigal & Morley, Miners and Shippers, Logan, Ohio, writes: "I suffered fifteen years with Catarrh of the throat. I bought a PILLOW-INHALER, and after four months' use of it my throat is entirely cured."

Mr. H. G. TERRELL, 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."

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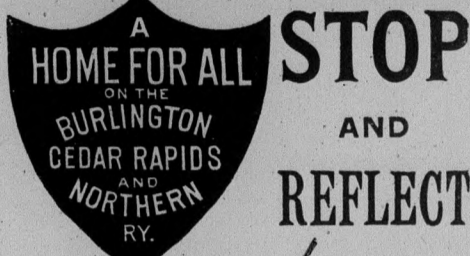
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Chronic Catarrh

Chronic Catarrh destroys the sense of smell and taste, consumes the cartilages of the nose, and, unless properly treated, hastens its victim into Consumption. It usually indicates a serofulous condition of the system, and should be treated, like chronic ulcers and eruptions, through the blood. The most obstinate and dangerous forms of this disagreeable disease

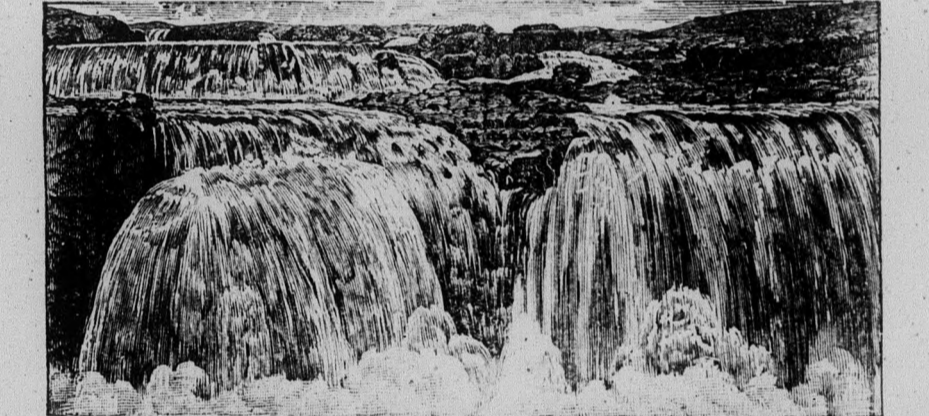
Can be Cured

by the use of Ayer's Sarsaparilla. **I have always been more or less troubled with Scrofula, but never seriously until the spring of 1882. At that time I took a severe cold in my head, which, notwithstanding all efforts to cure grew worse, and finally became a chronic Catarrh. It was accompanied with terrible headaches, deafness, a continual coughing, and with great soreness of the lungs. My throat and stomach were so polluted with the mass of corruption from my head that Loss of Appetite, Dyspepsia, and Emaciation totally unfitted me for business. I tried many of the so-called specifics for this disease, but obtained no relief until I commenced taking Ayer's Sarsaparilla. After using two bottles of this medicine, I noticed an improvement in my condition. When I had taken six bottles all traces of Catarrh disappeared, and my health was completely restored. - A. B. Cornell, Fairfield, Iowa.

For thoroughly eradicating the poisons of Catarrh from the blood, take

Ayer's Sarsaparilla. It will restore health and vigor to decaying and diseased tissues, when everything else fails. Prepared by Dr. J. C. Ayer & Co., Lowell, Mass.

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A COMPLETE OUTFIT (such as is usually sold for \$12.00) FOR \$3. The outfit consists of one Italian VIOLIN (in box), BOW & TEACHER.

This TEACHER is a jewel in itself, containing many beautiful pieces of Violin Music and teaches one to play with great ease and rapidity. This is a bona fide bargain, and we mean business. Prices given here include crating and shipping and delivery to express office.

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The Living Church.

SATURDAY, JAN. 1, 1887.

WASTED.

BY FLORA L. STANFIELD.

Dear little hour! if I could call you back,
I would not chase a vagrant butterfly
And let your blessings slip so idly by.
Oh, come again adown the year's swift
track!
No care of mine shall your sweet moments
lack
If you will but come back!

Calm little day! why did you fade so soon?
A day is long, I thought, and so I dreamed
Away the golden hours; it only seemed
A moment till the bells rang in the noon;
A moment more, and God hung out the
moon;
Why did you fade so soon?

Glad little year! Where has your bright-
ness fled?
I prized you, but I said, "So many days
Make up the year that I will tread the
ways
The world has marked;" but when, with
heart that bled,
I sought my little year—my year was
dead!
Where had its brightness fled?

So now I hasten up and down the street
And call to each and all: "Oh! can you
say
If any year of mine has strayed this
way?
Or if a wandering day or hour you meet,
I pray you tell me, and I'll run to greet
Its joys with flying feet."

And thus I look for hour and day and year
That I have missed so long; perchance to
some
Unlooked-for place each waiting one
will come
To greet me; so I will be patient here
And pray that your lost glory may be near,
Dear hour, calm day, glad year!

NEWS AND NOTES.

FANATICS on the subject of prohibi-
tion are to be found in England as
well as here. A "friendly" society
there recently refused to pay the fune-
ral allowance of a member who had
taken port wine as medicine in his last
illness, in obedience to his doctor's
orders.

In a letter to his clergy the Bishop of
Rochester expressed his anxiety re-
garding the growing disuse of the State
prayers. If the Church ceases to pray
for the State, and thus to aid her with
spiritual offices and intercessions, the
State may some day retaliate, on the
ground that she is thought past praying
for, and relieve the Church of her func-
tions as the representative of the na-
tion's faith.

CANON LIDDON brought home with
him a fragment of the Temple of Jeru-
salem, which he has had placed in the
north corner of the choir at St. Paul's,
mounted in granite, with the following
inscription from his own pen: "Lapi-
dem qui templo Hierosolymitano olim
inhaerebat e terra sancta redux huc
usque adportavit.—H. P. Liddon, S. T. P.,
Hujus Eccl. Cath. Canonicus A. S.
1886."

At a recent meeting of the Church of
England Temperance Society, held at
Manchester, the bishop of the diocese,
Dr. Moorhouse, explained why he was
not a total abstainer. Some years ago
he signed a conditional pledge. All
went well enough until towards the
close of the second year, when he broke
down utterly. The doctor told him he
must either give up half his work or

take some light stimulants with his
principal meals. It was ridiculous to
talk of giving up half of his work. He
had recourse to the stimulants at his
meals.

THE Indiana *Christian Advocate*
(Methodist) says: "No observing man
can fail to have noticed the social and
ecclesiastical power of the present
bishop of the Episcopal Church in In-
diana. He has fifty-three pastoral
charges, which he visits twice every
year, and his visits are occasions of
great interest and profit to the church-
es and the communities visited, and he
goes not only where there are churches,
but where he wants to plant churches.
It is no exaggeration to say that to-day
Bishop Knickerbacker is exerting an
official influence in Indiana that no
Methodist bishop ever did."

"THE Rev. Mr. Aitken, whose Mission
services in this country last fall have
made his name familiar here," says the
New York Herald, "has been giving
his opinions regarding the condition of
the Protestant Episcopal Church in this
country. According to him, everything
in and about the Church is tending to
ritualism. The old fashioned Low
Church or Evangelical party is very
near as extinct as the dodo. Mr. Aitken
says he only met one clergyman who
wore the black gown in the pulpit, and
that was Phillips Brooks."

CANON SCOTT ROBINSON publishes a
carefully compiled summary of British
contributions to foreign mission work
during the year 1885-6. The total
shows an increase of over £8,000 over
the total of the previous year:

Church of England Societies.....	£497,476.
Joint Societies of Churchmen and Non-con- formists.....	184,152
English and Welsh Nonconformist Societies.....	354,547
Scottish and Irish Presbyterian Societies.....	186,838
Roman Catholic Societies.....	6,688
Total British Contributions.....	£1,228,951

This total excludes all receipts from in-
vested capital, all foreign contributions,
and all balances in hand at the begin-
ning of the year.

In an article in *The Church Review* on
the name of the Church, the Hon. L.
Bradford Prince says: "The Rev. Dr.
Miel of Philadelphia, who has received
over four hundred Roman Catholic con-
verts, including six priests, into the
American Church, says 'everyone of
them at first stumbled at the word Pro-
testant, and did not wish to be so
called.' Give us our proper name, and
with God's help we shall soon have
thousands on thousands of souls, and
multitudes of churches, now subservi-
ent to alien domination, within the
bosom of the true Catholic Church of
America."

THE Rev. Dr. Dix, of Trinity church,
conducted a memorial service in St.
Ambrose's church, New York, in mem-
ory of its recently deceased pastor, the
Rev. J. B. Wetherell. In the course of
his address Dr. Dix stated that Mr.
Wetherell, who was a man of some
means, bore almost the entire parish
upon his shoulders, and God only knew
what was going to become of it now.
Other parishes were in a like condition
of helplessness, and how to take care of
them was occupying the attention of
many minds. It was possible, he said,
that the decline of the parochial sys-
tem in such places would be succeeded
by something better fitted to promote
their interests. He referred briefly to

the objections which some members of
the congregation had shown to the in-
troduction of ritual into the Church by
the deceased, and remarked that some
people would not take the ministra-
tions of an angel from heaven if he
came to them clad in what they con-
sidered an objectionable vestment, or
conducted the service with a reverence
which was beyond their appreciation.

BISHOP HANNINGTON, besides being
a saintly man, was a great humourist.
"Nothing shall induce me," he wrote
with reference to employing women in
the mission field, "to give my consent
that ladies should attempt to cross the
deserts. . . . With regard to laymen, I
have no legal jurisdiction; but I refuse in
any way to correspond or work with
such, deeply as I should regret it, if
he is permitted to take a young wife
beyond Mpwapwa." At the same time
he did not entirely bar female help:
"While I shudder at the thought of
young married women coming out," he
said, "I should gladly welcome a few
strapping old maids. Send out a dozen
to try." We sincerely trust this large
order was never complied with.

A WORD to the wise is given by *The
Pacific Churchman* on this wise:

"The lay readers of England have just
been holding an annual sojourn at
Keble College, Oxford, for the purpose
of study and devotion, and hearing
lectures from some of the clergy of the
highest standing for learning and piety.
The course undergone was short, thor-
ough and practical, including the theory
and practice of meditation, exegesis,
hints on Bible study, how best to meet
the difficulties of the day, and how best
to reach every class in society. Instruc-
tion is also received in the composition
of sermons, in extempore speaking, and
in reading the Bible and the liturgy
properly. Think of this, oh, ye few and
scattered and timid lay readers here in
America! No wonder the Church of
England is making such grand progress
in gathering in all classes and winning
them to herself and her Lord and Sav-
iour. Truly we are far behind the En-
glish Church in the finding and using of
all manner of means for doing the work
of evangelization and Church exten-
sion."

THE *New York Tribune*, December
20th, made the following statement in
respect to Miss Catherine Wolfe, one
of the most gracious and bountiful of
the Lord's stewards:

Miss Catharine Lorillard Wolfe, who
is dying from Bright's disease at her
home, No. 13 Madison Avenue, was in
about the same precarious condition
yesterday that she has been in for sev-
eral weeks. Miss Wolfe is noted for
her extensive charities and as being
probably the richest unmarried woman
in the United States. Her benefac-
tions have been widespread, and amount
to far more than \$1,000,000. In one
year she has been known to give away
over \$250,000. In the long list of her
gifts are these: The site, the building,
and the endowment for the bishop's
house at No. 26 Lafayette Place, \$170,-
000; Union College, \$100,000; Virginia
Seminary, \$25,000; the American School
at Athens, \$20,000; Griswold College,
Iowa, \$20,000; the reredos and chantry,
organ and stained-glass window in
Grace church; Grace House; St. Johns-
land School, Long Island, \$95,000; News-
boys' Lodging House, East Broadway,
\$45,000; Home for Incurables, Fordham,
\$30,000; St. Luke's Hospital, \$30,000;
and the Italian Mission in Mulberry
Street, \$50,000. To schools and hos-

pitals, and mission work generally, she
has also contributed generously, besides
making large gifts to Church institu-
tions in the West. It is said that her
collection of paintings, which is valued
at more than \$500,000, may be kept in-
tact and left to the city or some art
society.

ENGLAND.

A very successful mission has been
conducted at Nottingham by the Rev.
W. Hay M. H. Aitken. The mission
was for ten days, carried on at St.
Mary's church, and at the conclusion
of that period the Bishop of Southwell
expressed an opinion, at a meeting of
the clergy and missionaries, that the work
was only just beginning to tell, and that
it might be profitably continued. Mr.
Aitken consequently consented to
continue his effort, making Trinity
church his scene of labor, and also
preaching in the evenings at the Me-
chanics' Institute.

The testimonial which is to be pre-
sented to Dr. Gott, Dean of Worcester,
by his late parishioners at Leeds, is to
consist of eighteen silver soup plates
and thirty-six silver dinner plates of
the reign of George III., a purse of
gold, and a silver half-fluted bowl, suit-
ably inscribed.

Canon Haigh, vicar of Newport, Isle
of Wight, has been appointed Arch-
deacon of the Isle of Wight, vice Bish-
op Macdougall, deceased.

MISSIONS.

By the East African mail just arriv-
ed, the Church Missionary Society has
received information that in August
Mr. Ashe and Mr. Mackay sent a large
present to King Mwangi to induce him
to allow them to leave; not that they
wished to abandon the mission or to
consult their own safety, but because
they were convinced that their depart-
ure for a while would be the best step
to secure the future maintenance of the
work. The King positively refused to
let Mr. Mackay leave, but "dismissed"
Mr. Ashe, who accordingly crossed the
Lake to Msalala, whence he came on to
Uyui. From Uyui he despatched the
messengers who brought to Zanzibar
the message telegraphed to England on
October 23rd.

CANADA.

Dean Grisdale of Winnipeg is con-
fidently spoken of in many quarters as
the successor of the late Bishop of Sas-
katchewan. The appointment to this
see, as was pointed out in a late issue
of THE LIVING CHURCH, is vested in
the Archbishop of Canterbury. It is
expected that next year the territory
of Alberta will be separated from the
diocese of Saskatchewan, and erected
into an independent diocese. In con-
nection with this latter-named diocese,
the appointment of Archdeacon Pink-
ham seems to be universally regarded
as a certainty. Both the above named
gentlemen are old residents in the
North-west, and have for some time
taken a very prominent part in Church
matters. Archdeacon Pinkham was
for many years provincial superintend-
ent of the Protestant schools of Mani-
toba. It is understood that the matter
is very largely in the hands of the Met-
ropolitan (the Bishop of Rupert's Land)
who will be called upon by the Arch-
bishop to recommend to both dioceses.
The Society of the Treasury of God,
whose object is to induce people to give
a tithe of their income to the Church,

seems to be slowly but surely coming into favor.

The Bishop of Qu' Appelle recently consecrated two churches. His lordship alone of all the 20 Canadian bishops, and as far as known, of all the 80 odd colonial bishops, signs himself by his Christian name with his title following, viz., "Adelbert, Bishop of Qu' Appelle," a practice that may be respectfully recommended to all our colonial bishops.

The projected cathedral of St. Alban the Martyr, Toronto, promises within a measurable period to become an accomplished fact. Services have for some months been held in the crypt, and a large and flourishing Sunday school has been organized. The Bishop is now occupying the see-house.

The centenary celebration of the founding of the Canadian, and indeed the whole, colonial Church, which was decided upon at the late meeting of the Provincial Synod in Montreal, is taking definite shape and promises to be an impressive affair. What its tangible outcome may be has not yet been decided upon, but will probably result in the erection of a cathedral for the first British colonial diocese of Nova Scotia. It is also proposed to celebrate the event by constituting the Metropolitan an archbishop, and effecting the corporate union of the three divisions of the Canadian Church.

The division of the diocese of Huron which comprises the 13 western counties of Ontario with a population of 800,000, is beginning to be mooted in various quarters. The clergy now number about 150, and the work is getting beyond the power of one man to efficiently perform. The travelling alone occupies by far the larger part of the Bishop's time, leaving a miserably insufficient margin for the discharge of administrative duties. The present self-denying and tirelessly energetic incumbent of the see is said to be not averse to the proposal, and if there is any man living who is able and willing to do justice to his work it is Bishop Baldwin.

The triennial report of the Bishop of Algoma to the Metropolitan, contains some very interesting items of information which indicate a very gratifying general progress on the part of the diocese. The Episcopal Endowment Fund which less than three years ago amounted to a conditional \$5,000 from each of the two societies of S. P. C. K., and the council of the Colonial Bishops Fund, now reaches \$25,000 securely invested at 4½ per cent. Further conditional grants have been made towards the other \$25,000 which expire in 1891. The prospects for this most important fund therefore are very bright, and we may hope that before the next triennial report is issued the Bishop of Algoma will no longer be eking out a precarious support upon the uncertain and stinted contributions of the older dioceses. The Bishop speaks very gratefully of the help accorded by the great societies of England to other departments of Church work within the diocese.

A new mission is to be formed in the diocese of Athabasca, N. W. T., to be called the "Christ Church Mission, Shaftesbury." It will be situated on the Peace River; amongst other buildings to be erected is a flour-mill for the benefit of the Indians. This practical feature of the work is worthy of high commendation and might be imitated with advantage in other missions.

An eminently successful ten days' Mission has been recently brought to a close in the city of Ottawa. There were four missionaries engaged, the Rev. Fathers Osborne, Du Vernet, E. P. Craw-

ford and O. P. Ford. The congregations at the four churches were very large, and in some cases overflowing. There were daily early Celebrations, at one of which over 300 communicated. The men's meeting was attended by an assemblage of 1500. Three and four services were held in each church daily. The evidences of a profound impression have been most marked.

NEW MEXICO.

ALBUQUERQUE.—On Sunday, the 12th inst., a pipe organ of two manuals with 23 stops, was opened in St. John's church, the Rev. W. L. Githens, rector, and in the evening a surpliced choir was introduced. The following were the chief musical portions rendered: Organ voluntary, "Sancta Maria," "March Religieuse," Allegro animato, Meyerbeer; *Te Deum, Jubilate*, in C., Dudley Buck; Anthem "Sing Alleluia forth," Dudley Buck; concluding voluntary, War March in Athalie, Mendelssohn; "Hallelujah," Messiah, Handel.

The services under the conductorship of the organist, Mr. G. Davis James were efficiently rendered by the choir, and the organ pieces showed the varied capabilities of the instrument. Mr. James left the same evening for Colorado Springs, Colo., where he will locate.

CHICAGO.

CITY.—St. Andrew's is to be added to the list of churches which have surpliced choirs. The new choir sang for the first time on the Sunday after Christmas.

Christmas was celebrated at Calvary church by large congregations, an unusually large number of communicants receiving at both Celebrations. The service was finely rendered by the excellent, vested choir, and the rector preached. A generous purse was given to the rector as a Christmas present. The Sunday school festival was held on the evening of Holy Innocents, and was thoroughly enjoyed by the 200 children present and a large congregation of adults.

BATAVIA—The night school established by the Rev. Mr. Steel a year or two ago is now holding sessions in the upper room of the West Side school building. This school is for the benefit of men from the age of 16 and upwards who have had few educational privileges, and who desire to make whatever improvement they can.

It is attended largely by Swedes who are anxious to know more of American institutions. Mr. Steel feels greatly encouraged over the success of the school from the fact that some of his pupils have made rapid progress and are now occupying positions far above anything they could possibly attain to without help. One young man in particular who had been but a common laborer here now occupies a position of considerable responsibility in an office. Mr. Steel has one or two assistant teachers who give their time during the sessions. A large and interesting meeting in the interest of the White Cross Army was held in the Methodist church on the 15th, and was addressed by the Methodist minister and the Rev. W. W. Steel, the rector of the parish.

NEW YORK.

CITY.—Through the favor of a lady who died in New York not long ago, the Theological Seminary at Alexandria, Va., has received a goodly sum of money. The lady made Mr. Thomas Whittaker the trustee of the property, and through his careful management of it, the institution has received above \$60,000, a much larger sum than was at first anticipated. Mr. Whittaker is now relieved

of his responsibility in the matter, the entire sum having been handed over to the treasurer of the institution.

Great preparations have been made for the Hospital Saturday and Sunday collections, which days fall on the last Saturday and Sunday of the year. The custom has long prevailed in London, and with very great results. When started in New York in 1879, the amount collected was nearly \$26,500. Last year it was something above \$46,000. It is hoped to have the amount this year reach \$50,000. Twenty-four institutions receive help from the collections, among which are several connected with the Church. Collections are not only taken in all the churches but contributions are made by the several trades, the dry-goods trade having already given over \$4,000. Boxes are placed in all parts of the city in which to deposit gifts.

Property adjoining the House of Rest for Consumptives, at Tremont, in the upper part of the city, has been bought, thus increasing the area held by the incorporation to two and one-half acres. This provides for the future growth of the institution and settles the question that it is not to be removed. The expenditures last year were over \$10,500, while the receipts from patients were less than \$100, thus showing that the institution is essentially free. Owing to the falling in of legacies, the permanent fund which amounted last year to some \$17,000 is now over \$30,500. The patients received are of all denominations, 50 of the 74 last year, however, having been Church people. Connected with the House is a Ladies' Association whose gifts and collections last year were \$734. The president of the institution is the Rev. Dr. T. M. Peters.

Christmas Day in New York was almost as largely observed as Sundays. Business was generally suspended, and the day given over to festivities. Happily the weather which for some days had been dismal and dispiriting, was well in keeping with this great festival of the Christian Year. The churches as usual, were handsomely and sometimes elaborately decorated, while special musical programmes had been arranged for the services. The congregations, though not as large as on Sundays, perhaps, were good and the discourses appropriate and edifying. Festivities and gifts were almost universal in charitable institutions, and nothing was wanting to make the day as cheerful as possible.

On Sunday, Dec. 19th, the Rev. Alexander Mackay Smith, preached his closing service at St. Thomas' church. The rector, the Rev. Dr. Morgan, expressed his regret that Mr. Smith's connection with the church was about to close. Mr. and Mrs. Smith are intending to make a trip to Europe.

The church for the Italians, San Salvatore, was crowded on Christmas day, the services being rendered by the Rev. Mr. Stauder. Later on the poor and friendless were well cared for with gifts, a few friends, including the Astors', having made up a purse of above \$200. for that purpose. About 300 children and more than half that number of grown people were provided with especial means of making the day enjoyable.

About 200 destitute men and women and women were provided with a dinner, at St. Barnabas' House, Mulberry street, while some 300 children attending the Sunday school, the sewing school and the day nursery received presents, in each case, it is thought, valued at about \$3.00. At the instance of one

liberal giver, each child received a pocket book containing half a dollar.

LONG ISLAND.

BROOKLYN.—Abundant festivities and church-going were the order of Christmas Day in the city of churches. Abundant decorations and specially arranged music were common in nearly all the churches, while the services were always followed by celebrations of the Holy Communion. In the new chapel of St. Luke's church there were services at 7:30 and 10 A. M., for the first time, everything giving promise of prosperity in the future. The chapel is Gothic in point of architecture, the interior being done in antique oak, with an open timbered roof. The material of the structure is of brick and stone, and the work without and within is highly satisfactory. The total cost was \$25,000 and it is hoped to have the remaining debt of \$8,000 paid off by Easter.

The formal opening of St. Luke's chapel before spoken of, took place on St. Stephen's Day, the next Sunday after Christmas. There was an early Celebration at 8 A. M., as there had been two Celebrations the day before. The principal service on Sunday, Dec. 26th, was at 10:30, when the chapel holding some 500 people was completely filled.

Dr. Van De Water made an address in which he gave some account of the mission from the beginning. For the present the Rev. Mr. Oliver will be the minister-in-charge. The Mission will be in connection with St. Luke's church and under the authority of its rector, but it was intended from the first to have it become an independent parish, and that with the approval of the authorities it would be, as soon as it became self-supporting.

Dr. Van De Water was followed by Mr. Oliver, who preached a sermon from Ecclesiastes, xi: 6, "In the morning sow thy seed," etc. The preacher took for his subject, "Practical Christian Work," setting forth that in the spiritual, as in the material, world, nothing was lost, and also speaking of work as a matter of obligation and responsibility. The Celebration of the Holy Communion followed. Dr. Van De Water was the preacher at the afternoon services, while at the full choral Evensong, the preacher was the Rev. Mr. Oliver.

There was a special service on Christmas Day in the chapel of the Church Charity Foundation. Many of the old people at the Home for the Aged were present, and all were afterwards served to an excellent dinner. The children of the Orphan Asylum, too, had the satisfaction of well-filled stockings. The anniversary of the institution was to be held on St. John's Day, Monday, Dec. 27th, when the Rev. Dr. Bancroft, rector of Christ church, was to deliver the address.

All Saints' church, the Rev. Melville Boyd, rector, is rejoicing in not only being clear of all indebtedness, but in having a goodly sum in the treasury. The congregations are excellent.

GARDEN CITY.—At the cathedral, there was a celebration of the Holy Communion at 7:30 A. M., matins at 9 and choral celebration of the Holy Communion at 10. There was also evening service at 5. The preacher was the Rev. Dr. F. L. Humphreys. The music was rendered by the choir under Prof. Woodcock.

MINNESOTA.

ST. PAUL.—The following is an extract from the tenth Advent report of the Rev. E. S. Thomas, rector of St. Paul's church:

The present rector was called to the

parish on the 1st of July, 1876. The parish then numbered 134 communicants and 500 souls. Its offerings for the year (76 77) aggregated \$7,527.67. On the first of July, 1886, the parish numbered 556 communicants and 1500 souls. Its offerings for all purposes amounted to \$21,150, of which amount \$6,150 was devoted to current expenses, \$1,500 to repairs and improvements and \$13,500 to charities. It has always been one of the marked and most praiseworthy features of this parish that its charities have far exceeded its current expenses, as the following summary of offerings for the last ten years will show. The parish has contributed during this decade \$142,011; for current expenses \$62,507; for charities \$80,504.

Another feature of the parish not so pleasant but very marked, is the large number of communicants which have been lost as well as gained in ten years. During this time the parish register shows an enrollment of 1150 communicants of which number 70 have been lost by death and 524 by removal. In ten years the Baptisms have been 403, Confirmations 268, Marriages 137, burials 181.

MARYLAND.

BALTIMORE.—The Bishop began his official visitations on the morning of the second Sunday in Advent, December 5th, at St. Bartholomew's church, the Rev. E. H. Ingle, rector, where he preached and confirmed a class of nine persons. This church has recently undergone extensive repairs.

In the evening of the same day, the Bishop preached and confirmed a class of nine at All Saints' church, the Rev. T. G. Jackson, priest in charge.

On the following Sunday, December 12th, the Bishop preached and confirmed a class of thirteen, at the church of the Holy Comforter; the Rev. F. S. Hipkins, rector. There was quite a large and earnest congregation present, and the music at this service was Churchly and well rendered.

The Bishop is much gratified with the increased contributions for diocesan missions. Heretofore the several parishes have been accustomed to contribute as much as they could, but this year a different plan was pursued, the committee calling for \$10,000 and apportioning the amount according to the ability of the different congregations. The sum thus far received amounts to \$10,200 or \$200 in excess of the amount called for, all the parishes, with few exceptions, having faithfully complied with this plan. This is all the more gratifying, as the contributions for the previous five years have gradually decreased from \$9,500 to \$7,200. The Confirmations have also increased from 1600 in 1885 to 2200 in 1886.

St. Paul's Guild, a body of young men connected with St. Paul's parish, the Rev. J. S. B. Hodges, rector, is doing a good work. The guild having undertaken to arrange a course of lectures to be given during the winter season, the first lecture was delivered on Wednesday evening, December 8th, by the rector, upon the life and work of St. Wilfred. On December 15th, Prof. E. K. Buttles, of Hobart College, N. Y., lectured upon "Reminiscences of Mining Life in China." The Rev. Alfred Harding has supervision of the work of the guild, and the officers are as follows: President, Frederick W. Story; Vice-President, James Fugle; Secretary, J. Allnut Smith; Treasurer, Samuel P. Tanner. The guild numbers about 30 members.

WASHINGTON.—Choir stalls are to be erected in St. Paul's church, of which the Rev. W. M. Barker is rector, and a memorial known as the "Children's Birthday Window" is to be placed in the church and the cost met by each child of the Sunday-school contributing, on the Sunday following its birthday, as many cents as it has attained years of age.

PENNSYLVANIA.

ARDMORE.—Ground was broken recently for the new chapel of the church of the Redeemer. But the severe weather that has set in has caused a suspension of the work, and the corner-stone laying accordingly was postponed. In response to the request of those immediately interested, the vestry of the parish has decided that the name of the new building shall be "St. Mary's, Ardmore." The name is peculiarly appropriate, from the fact that the success of the mission at Ardmore has been largely due to the untiring devotion of a number of ladies who have carried on the Sunday School there ever since the mission was first started, many years ago, by the late Rev. Edward L. Lycett, then rector of the church of the Redeemer.

MICHIGAN.

HOUGHTON.—Trinity parish of this place has had new life infused into it since the Rev. C. M. Pullen, formerly of Janesville, Wis., became its rector in May last. During the past summer a new rectory has been built, costing, with the lot, about \$4,700. The church building has been re-painted and decorated on the inside, and three new and handsome windows put in, one erected by the vestry, the others being memorial windows, one for the late rector, the Rev. J. L. Boxer; the other for the deceased wife of a former warden of the church. Other improvements and embellishments of the inside of the church building are contemplated in the near future. It is also understood that the rector is thinking of holding a mission during the coming Lent.

VIRGINIA.

Geo. W. Warren, Esq., of Richmond, is treasurer of the brotherhood, Mr. Stokes having resigned. \$35,000 has been disbursed by this organization to the orphans and widows of Virginia clergy. A fine church has been erected at Tazewell C. H. Va., and cost \$3,600. At Pocohontas, 30 miles off, there has been put up another at a cost of \$2,400. Seven persons have been recently confirmed. The property at this town is now worth \$10,000, and only a debt of \$600 on it all.

PETERSBURG.—The Rev. Dr. Saul has given means for the purchase of a lot, and the necessary buildings for the Bishop Payne Divinity School, and Bishop Whittle has purchased the property selected. There are 300 day pupils in the Normal School here, and St. Stephen's church is still doing a good work.

MECKLINBERG.—Here the diocesan has recently confirmed a class of 35 colored persons; at St. Matthias', another of 45; at St. Mark's, 20; at Grace chapel, 17; St. Paul's chapel, 49; St. Jame's, Brunswick, one; Trinity chapel, Lunenburg, nine; St. Paul's, six; St. Thomas', 20; Diamond Grove church, a class of 15; in all, 207, all colored. These various and interesting points are all in charge of four deacons, colored men who were educated, mainly at the expense of the Church, at the Bishop Payne Divinity school, and who are now paying, and more, too,

all that the diocese and the general Church expended in their behalf.

EASTON.

During the vacancy in the rectorship and diocese, the parish authorities have thought it well to repair and repaint the clergy house, and liquidate the debt, so that the new bishop may come, in at least, these respects, unembarrassed. A memorial alms basin of brass, and a silver chalice have been presented the parish. The rectory, church, chapel, and an invested fund of \$300 aggregate the sum of \$6,400. It is held by a Board of Trustees.

COVENTRY PARISH.—St. Stephen's church, Upper Fairmount, Md., the Rev. Oliver H. Murphy, rector, has recently received a useful present in the shape of a beautiful marble font given by Mr. James Woodside, wife, and sisters, in memory of their mother.

St. Mark's church, Kingston, has been thoroughly renovated, painted (inside and out) and carpeted. Extensive improvements are contemplated for St. Paul's church, Annessex. It is hoped to begin the work early in the spring.

NEBRASKA.

PERU.—On December 13th Bishop Worthington paid this place his first visit and held an evening service in St. Mary's church, being assisted by the Rev. Thos. Stafford of Brownville. The Bishop delivered a short address, which was listened to by the congregation with close attention. He then preached a powerful and stirring sermon on the text, Rom. xiii:14, delivered in his usually earnest and impressive manner, and with marked effect upon his hearers. The congregation was large, the church being crowded and was composed of citizens of the place and a large number of students from the State Normal School, which is located at this town. In early days a brick church was built, and regular services held, but the old members are now all dead or have moved away to other points, so that at present there is but one communicant residing in Peru, Mrs. Sarah J. Jewett. For many years past only monthly services could be given by the ministers stationed at other points. The church building is at present in a bad state of repair, the plastering having fallen off in considerable quantities, the lamps broken, and other dilapidations to a considerable extent, having resulted from want of attention and means to keep things as they ought to be. It will require a considerable sum to put the church in a good and comfortable state of repair.

Peru is a very important point for the expenditure of Church work. For want of means to keep up regular services here in years past the Church has lost a great opportunity of exercising an influence which she certainly ought to exercise on the students of the Normal School. The attendance at present is about 300, and when we consider that these spread themselves over the entire State, and take charge of the education of the children, it is all important that the Church should make a strenuous effort to influence the education of these children through the teachers, and this can only be done by exerting that influence first upon the teachers before they go forth from this centre of separation. Everything is favorable to the Church, but being crippled financially she cannot take advantage of these favorable circumstances as she ought.

WEST VIRGINIA.

WHEELING.—The Wheeling Convocation held its anniversary meeting in

St. Luke's church, the Rev. J. Gilson Gantt, rector, on Dec. 14th and 16th. There were in attendance, the Rev. Messrs. R. R. Swope, President; K. J. Hammond, Secretary; W. W. Walker, Washington, Penn.; T. H. MacQueary and H. T. Wirgman. The attendance was good and the attention paid the discussions of the appended subjects by the several speakers was marked. Nearness to God—How to attain it, the Rev. Mr. MacQueary; Its effects, the Rev. Mr. Walker. Woman's Mission—What she has done, the Rev. Mr. Swope. What she may do, the Rev. Mr. Walker. Reading of essay on Church Unity by the Rev. Mr. Wirgman, discussion by the Rev. Messrs. Walker and Gantt. Working for Christ—In the Church, the Rev. Mr. MacQueary; In the home, the Rev. Mr. Swope; Among the people, the Rev. Mr. Wirgman. Address by the Rev. Mr. Hammond on the blessings of worthily partaking of the Holy Communion. Footsteps of Christ—In joy the Rev. Mr. MacQueary; In sickness, the Rev. Mr. Hammond; In death, the Rev. Mr. Walker. Faith—Nature of Faith, the Rev. Mr. MacQueary; Relation of faith to works, the Rev. Mr. Hammond. In St. Luke's church, the rector has at present four societies doing active work, viz—Ladies' Guild, Bishop Peterkin's Aid Society, Rector's Willing Workers and a Church association. The Church is out of debt, and much aggressive work is being undertaken.

NORTH DAKOTA.

DICKINSON.—This is one of the most promising points on the Northern Pacific Railroad, west of Fargo. Two years ago last July, the Bishop of the jurisdiction paid a visit here, his service being the first service of the Church ever held in the place. At that time, or shortly after, at his suggestion, an Aid Society was organized for the purpose of raising a fund for the partial support of a clergyman. The effort was feeble, but served to hold together the few who were engaged in it, by the mere feeling of common interest. When the Rev. C. E. Dobson visited the place about the first of last April, Church matters looked dark enough. Still, he found among three or four devout and earnest people a desire for the services of the Church, and though feeble in health, determined to administer to them as far as possible. He made arrangements to hold service every two weeks during his stay. From the first the services have been well attended. Mr. Dobson baptized ten persons, and at the Bishop's visit on the first of August five were confirmed. There is no place for worship; sometimes services are held in the skating rink, sometimes in the Baptist meeting house. There is the greatest need of workers. There are no services held for a hundred miles east or west of this place.

There is a great future for the church in this northern land, which only one who is in the field can appreciate. There are many difficulties but they are not so great as are pictured, and an earnest man will win the respect and gain the attention of the roughest. Mr. Dobson has found them a simple, loving-hearted lot of men, among whom there are not a few refined and cultivated gentlemen. The young clergyman who will undertake this work in earnest, will find the road much pleasanter and smoother than appears on the surface. It is hoped that God will raise up one willing and strong, to take up the work in this place.

PITTSBURGH.

Arrangements have been made whereby parties interested in the mining works at Gomersal, Butler county, present to the diocese a building erected for a band house and a sufficient amount of land for church purposes, and agree to contribute \$100. to put the building in proper shape for a chapel and assist in the support of a missionary, the diocese in return agreeing to furnish fortnightly services. The work will commence at once and a clergyman will take charge in January.

At Union City, where there is a lot and a foundation for a church, interesting services were held during the second week in Advent, by the Rev. F. W. Raikes and the general missionary and arrangements made for a more thorough organization. At Spartansburg, a mission recently started by Mr. Raikes, there is a very promising work. A good congregation has been gathered and regular services maintained.

At Clarendon, in Warren county, a chapel which was formerly used for union services has been secured for the mission and the building placed entirely under its control. Here the Rev. Henry Mitchell holds service on alternate Sundays and every Thursday evening. The ladies of the mission have secured the necessary funds and the chapel is to be put in a Churchly shape with chancel rail and robing room. It is to be carpeted throughout, papered, wainscoting put in, and the windows curtained. At Youngsville, the other of Mr. Mitchell's missions, the new chapel is under cover and rapidly approaching completion. These two missions with that at McClintockville under the Rev. J. H. B. Brooks, of Oil City, are the most successful in the northern portion of the diocese.

On Friday, Dec. 10, the Rev. Dr. Ryan, of Warren, and the general missionary held a service, with a crowded house, at Kinzua, Warren Co. The next morning the Holy Communion was celebrated. Regular services will be commenced here after Christmas. There is much interest manifested, all the services have been largely attended and the interest is increasing.

SPRINGFIELD.

DANVILLE.—Dean Whitmarsh has entered on his work under favorable auspices, the parish, though poor, is earnest and united, zealous and self-denying. The congregations are exceedingly encouraging and the new rector appears to have already won a good position in the city as well as in the affection and confidence of the parish. The building on the church lot, heretofore used by the cathedral grammar school and the Danville kindergarten, has been remodeled and enlarged and now forms a handsome and commodious rectory of 10 rooms, with cellar, etc.

Under Dean Whitmarsh it may well be hoped that there will be an abundant reaping from the seed sown by the earnest and self-denying labors of his predecessor, the Rev. F. W. Taylor, of Springfield, whose lengthened rectorate made the parish what it is and rendered it capable of future growth.

CONNECTICUT.

NEW HAVEN.—At the meeting of the vestry of Trinity church held Dec. 8, a communication from Andrew L. Kidston, Esq., was read, in which he offered a chime of ten bells weighing about 12000 lbs., the largest one weighing over 3000 pounds, manufactured by the Clinton H. Meneely company of Troy, New York, costing between \$5,000 and \$6,000, the chimes to be com-

pleted some time in the month of January. The vestry accepted this generous gift, tendering a vote of thanks and appointed a committee to confer with the donor to arrange the details of their reception. This generous gift will be appreciated by not only Trinity parish in particular, but the New Haven public in general. The chime will be most heartily welcomed by all.

NEW HAMPSHIRE.

From the summary of parochial reports in the *Journal* of the 86th convention, we gather the following items:

The aggregate amount of the free contributions for the Church's work in this diocese is \$56 638.31, from its 21 parishes and 8 missionary stations, during the year ending Sept. 28, 1886. It appears there are 2417 communicants in the diocese, the aggregate of whose annual contributions shows the average ratio of \$23.44 for each communicant. It should be added here, that their additional contributions, within a few years past, have constituted a fund for the support of the Episcopate, amounting to about \$43,000, which is secured by its investment in "first mortgages, drawing 8, 9 and 10 per cent interest on improved farms, valued at, at least, three times the amount loaned." Thus it has resulted from the liberal contributions, that all but seven of the parishes and missions in this diocese have a credit with the trustees, the interest of which at 8 per cent per annum, equals at least the annual assessments laid by the convention towards defraying the bishop's salary and other incidental diocesan expenses.

The reports from other diocesan institutions represent them as being in a thriving condition. The Boys' School, Holderness, has, through the liberal donations and bequests of several devoted Churchmen, been enabled to retrieve its loss by the destruction of its buildings by fire in 1882, and is now in successful operation. The Rev. Mr. Coolbaugh, of the diocese of Western Mich., succeeds, in its rectorship, the Rev. F. M. Gray, in mention of whom, in their report, the trustees gladly bear witness to the extreme value of his services, in organizing, starting and maintaining the school in its early years. His term of service has been seven years.

St. Mary's school for girls, located at Concord, having received from Mrs. Tilton a gift of \$10,000, and from citizens of Concord \$3,915, after an outlay of some \$20,000 for land, buildings and improvement in them, is now in operation, under encouraging prospects. The Orphans' Home, at Concord, is engaged (on a restricted scale) in doing its invaluable work, as an educational and provident home for dependent boys and girls under twelve years of age.

TENNESSEE.

On the first Sunday in Advent the Bishop visited the parishes in Knoxville. In the morning he preached and confirmed a class of 15 candidates, and delivered an address, in the church of the Epiphany. This parish is now in charge of the Rev. Anselan Buchanan. Mr. Buchanan has taken hold of the work here very vigorously, and has organized a guild for Church work among the men of his parish, and a free dispensary. In the evening, the Bishop preached in St. John's church, and confirmed two candidates. On Friday, Dec. 3d, he visited the mission at South Pittsburgh, where he preached at night, and confirmed seven persons.

On the second Sunday in Advent, he visited St. Augustine's chapel, Univer-

sity of the South, Sewanee, Tenn., where he preached, confirmed 15 students of the university, and celebrated the Blessed Eucharist. Monday, Dec. 6th, he visited the mission of the Holy Comforter, Mont Eagle, where he consecrated the very beautiful church, preached, confirmed four of the pupils of Fairmount School, and celebrated the Eucharist. On Friday, Dec. 10th, he celebrated the Holy Communion in St. Mary's cathedral, Memphis. In the afternoon he baptized two children, and left same night for Nashville.

On the third Sunday in Advent he officiated at the early Eucharistic service in the church of the Advent. At 11 o'clock he read Morning Prayer, and preached and confirmed six candidates. At 4 p. m. he read Evening Prayer, and confirmed two additional candidates. The rector of the parish was obliged to be absent during the bishop's visitation, having been called to Bolivar, Tenn., to officiate at the funeral of the venerable E. P. McNeal, one of the most substantial men and devoted Churchmen in the diocese of Tennessee. At night the bishop visited St. Peter's parish, Nashville, where he preached, and confirmed eleven candidates, presented by the Rev. Cabell Martin.

Monday, Dec. 13th, the bishop visited St. Paul's-on-the-Mountain, where in the evening he delivered an address, and confirmed four candidates presented by the Rev. Dr. Shoup, rector of the parish. Wednesday, the 15th, he celebrated the Holy Communion in St. Mary's cathedral, Memphis.

The missions at Collierville, Somerville, and La Grange, after the 1st of January, will be under the care of the Rev. Mr. McGlohon, a most active and enterprising missionary. The waste places of West Tennessee will thus be occupied, and we confidently hope, with God's blessing, that much good will be accomplished.

WISCONSIN.

The Cady Memorial chapel at Watertown was consecrated on Dec. 21st. The chapel which adjoins the parish church, was built by Miss Cady, as a memorial to her father and mother. It is connected with the church by a robing room, used by clergy and choir. The structure is of cream brick, elegantly furnished inside in cherry. The altar is of marble. At the service, there were present in the chancel, the Bishop, the Rev. J. B. Finn, rector, the Rev. Dr. Ashley, the Rev. Pres. Carter, the Rev. C. T. Susan, and the Rev. Edw. S. Welles. At the door the clergy were met by Messrs. Jones, Bennett, and Salliday, in behalf of the wardens and vestry. Mr. Bennett read the request to consecrate, and the rector, the sentence of consecration. The Bishop preached on the "Unity of the Church," making special reference to the memorial, and remarking how much fitter was this than a monument of stone. After the service, the clergy were hospitably entertained at the rectory. A tablet in the chapel stands in memory of Susan and Linus Cady, and a private oratory, dedicated to St. Augustine of Hippo, at the Episcopal residence and cathedral clergy house, was blessed on the evening of Dec. 18th, by the Bishop. It is plainly fitted up, but is Churchly in arrangement. The Milwaukee Clericus, consisting of those clergy who are conveniently near to the see city, meets monthly. Upon Dec. 13th, a very valuable paper was read by the Rev. J. M. Clarke, D.D., on the Interpretation of Holy Scriptures. These meetings are well attended, and are much appreciated by the clergy.

The Associate Mission at La Crosse, whose organization was recently perfected, is performing active work in that vicinity. The church at Onalaska will soon be ready for consecration. Services are held at Platteville during the Christmas vacation by Mr. J. Oliver Ferris, of Nashotah. Mr. C. R. D. Crittenton, class of '87 is with Pere Vilatte at the Old Catholic Mission in the diocese of Fond du Lac.

LOUISIANA.

This diocese has much to be thankful for during the past year. The health of her beloved Bishop has been very much improved, and he has been able to make many successful visitations as well as to hold several Missions in different parishes in the diocese. His missionary, the Rev. E. W. Hunter, has also been able to accomplish much work in the poor parishes and mission stations under his charge.

During the year two very handsome brick churches have been erected in New Orleans, "Christ" and "Grace," the former superintended by the vestry and building committee, and the latter by the rector, the Rev. W. C. McCracken. In two missions under the charge of the Bishop's missionary two churches have been built, "Holy Trinity" at Pattersonville, and "Good Shepherd" at Lake Charles, both buildings are very handsome and very Churchly, and both indebted to kind and loving friends in the North for invaluable aid, pecuniary and otherwise. An episcopal residence has also been purchased, a large magnificent brick building and worthy of its use. Several parishes have been supplied with rectors from the North who are working up their respective parishes with much vim and earnestness.

The Bishop's missionary trusts that during Christmas-tide and the New Year his work will be remembered by some liberal donations. At Rayne on the 5th December he held the first Church service ever held in the town to a mixed congregation in the parlor of a country home. The service produced a most favorable impression. There are many towns in Louisiana in which the services of the Church have never been held, the Bishop's missionary is introducing them. At Rayne and at Lafayette he needs money to help erect a church.

WESTERN NEW YORK.

The Right Rev. A. Cleveland Coxe, D. D., visited Trinity parish, Canaseraga, on St. Thomas' Day, December 21, and preached to a large congregation, showing the relation of St. Thomas' Day to Christmas, and telling why the festival came in such close connection with the Nativity of our Blessed Lord rather than with the festival of Easter, near which we might have looked for it.

After the sermon a class of 25 persons was confirmed, and the next day one person in private. The members of the class received their first Communion on Christmas Day.

KANSAS.

ATCHISON.—The rector of Trinity church was very much gratified to receive a communication from the vestry, notifying him that, beginning with November 1, 1886, his salary would be increased 25 per cent. The action was gratifying because it came spontaneously, and gives evidence of affection and appreciation, which are far more acceptable than the added income, important as that is in view of the calls which are made upon him for help, which are unknown to all but himself.

MOTTO FOR THE NEW YEAR.

"Serve God and be cheerful!" The motto Shall be mine, as the Bishop's of old; On my soul's coat-of-arms I will write it In letters of azure and gold.

"Serve God and be cheerful!" self-balanced, Whether fortune smile sweetly or frown. Christ stood King before Pilate. Within me I carry the sceptre and crown.

"Serve God and be cheerful!" Make brighter The brightness that falls on your lot, And the rare or the daily-sent blessing Profane not with gloom and with doubt.

"Serve God and be cheerful!" Each sorrow Is—with your will in God's—for the best. O'er the cloud hangs the rainbow. To-morrow Will see the blue sky in the west.

"Serve God and be cheerful!" The darkness Only masks the surprises of dawn; And the deeper and grimmer the midnight The brighter and sweeter the morn.

"Serve God and be cheerful!" The winter Rolls round to the beautiful spring, And o'er the green grave of the snow-drift, The nest-building robins will sing.

"Serve God and be cheerful!" Look upward! God's countenance scatters the gloom, And the soft summer light of His heaven Shines over the cross and the tomb.

"Serve God and be cheerful!" The wrinkles Of age we may take with a smile, But the wrinkles of faithless foreboding Are the crows-feet of Satan's own guile.

"Serve God and be cheerful!" Religion Looks all the more lovely in white, And God loves to be served by His servant, When smiling he serves in the light,— And lives out the glad tidings of Jesus In the sunshine He came to impart; For the fruit of His word and His Spirit Is "Love, Joy and Peace" in the heart.

"Serve God and be cheerful!" Live nobly, Do right and do good, Make the best Of the gifts and the work set before you, And to God without fear leave the rest —Selected.

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 YOUNG WRECKER OF THE FLORIDA REEF; or The Trials and Adventures of Fred Ransom. By Richard Meade Baché, Sixth Edition. Boston: Lee & Shepard; New York: Charles T. Dillingham; Chicago: A. C. McClurg & Co., Pp. 381. Price \$1.

This is one of the books that delight all boys. The sixth edition is now offered, and the price is very low. It is attractive and well bound.

HOMESPUN YARNS. By Mrs. A. D. T. Whitney. Boston and New York: Houghton, Mifflin & Co. 1887. Pp. 394. Price, \$1.50.

This is a collection of short and interesting stories from the pen of Mrs. Whitney, the popular author of "Faith Gartney's Girlhood," "A Summer in Leslie Goldthwaite's Life," "We Girls," and many other favorite works. Such a book is always useful to have on the parlor table for short readings.

YOUTH IN TWELVE CENTURIES. By M. E. B. Illustrated by F. H. Lunkren. Boston: D. Lothrop & Co. Price, \$2.00.

A pretty and unique volume, containing a series of twenty-four poems by Mrs. Mary E. Blake, each one illustrated by an ideal head. These portraits illustrate youthful types of the great races of the world in every epoch, clad in national costume. The drawing and engraving are done in excellent spirit, and the work is, in every respect, of a high order.

THE SENTIMENTAL CALENDAR, Being Twelve Funny Stories by J. S. of Dale. New York: Charles Scribner's Sons; Chicago: S. A. Maxwell & Co., 1886. Pp. 280. Price \$2.00.

The sketches are very entertaining.

The author's happy faculty of clothing sense with humor and of seasoning humor with sense, is a perpetual surprise and delight all the way through the book. Many of the sketches have appeared in the magazines, and many appreciative readers are doubtless eager to secure them in a handsome book such as the publishers now offer.

PRACTICAL AMERICAN COOKERY AND HOUSEHOLD MANAGEMENT. An everyday book for American housekeepers, giving the most acceptable etiquette of American hospitality, and comprehensive and minute directions for marketing, carving and general table-service; together with suggestions for the diet of children and the sick. By Miss Juliet Corson. New York: Dodd, Mead & Co.; Chicago: A. C. McClurg & Co. Pp. 591. Price \$1.50.

Miss Corson's reputation as a teacher of cookery, and writer on the subject, is so well established, that this new book from her pen needs no recommendation. We venture to say, without trying the dishes, that housekeepers can safely follow all the advice here given.

MEDITATIONS UPON THE LITURGICAL GOSPELS FOR THE MINOR FESTIVALS OF CHRIST. The Two First Week Days of the Easter and Whitsun Festivals, and the Red Letter Saints' Days. By Edward Meyrick Goulburn, D. D., Dean of Norwich. New York: E. & J. B. Young & Co., 1887. Pp. 407.

This volume completes an almost incomparable series of meditations upon the Eucharistic scriptures and collects. Two volumes upon the gospels for the Sundays, appeared some years ago and have been widely read.

In addition to the contents noted above, we have here some account of the origin of Saints' Days, Eves and Vigils, of the pruning of the calendar at the Reformation, and some notes on the Black Letter Festivals.

HAPPY HUNTING GROUNDS. A Tribute to the Woods and Fields. By William Hamilton Gibson. Illustrated by the author. New York: Harper and Brothers; Chicago: A. C. McClurg & Co. Price \$7.50. (In a box.)

All who remember Mr. Gibson's "Highways and Byways" will be eager to see this latest work of his written and illustrated in the same spirit. "Happy Hunting Grounds" is not a description of wild sports, pursuit and slaughter of game; but a charming monologue upon the woods and fields, set off by dainty sketches and enlivened by sprightly anecdotes. The "hunter's" search is for trees and shrubs, birds and flowers, and he moves among them as one who loves even the insects which flit and hum around him. The publishers have made of it a superb volume which holds a high place among the favorite gift books of the season.

THE STORY OF THE SARACENS FROM THE EARLIEST TIMES TO THE FALL OF BAGDAD, by Arthur Gilmore. New York: G. P. Putnam's Sons; Chicago: S. A. Maxwell & Co. 1886. Pp. 493. Price, \$1.50.

This volume is one of the series: "The Story of the Nations." As in the others the story form is used to indicate distinctly the current of each national life, and to enable the reader to enter into the real life of the peoples, their labors and struggles, their studies and amusements. The term, Saracens, is used in this volume as meaning the followers of Mohammed. The story is told only up to the time of the Crusades, and yet as the author tells us, his difficulty has been to select from the quantity of materials, and the amplitude of his theme. His "embarrassment of riches" has not, however, deprived his story of interest, and he has happily set forth the rise of Mohammedanism, and the marvellous career of its founder, without the dryness which comes from the necessity of consideration.

To the student of history the whole series now publishing will prove very valuable. The names of the authors who contribute to these historical studies are a warrant of the excellence and accuracy of the "Story of Nations," and

G. P. Putnam's Sons are presenting the volumes in a most readable and attractive form, and at a low price.

HAM-MISHKAN, The Wonderful Tent. An account of the structure, signification and spiritual lessons of the Mosaic tabernacle erected in the wilderness of Sinai. By the Rev. D. A. Randall, D.D., with a portrait and sketch of the author. Cincinnati: Robert Clarke & Co. 1886. Pp. 464. Price \$2.00.

This book answers fairly the title. The author was a man of unusually varied talents, powers and opportunities. Student, pastor, printer, editor, business man, banker, leader of "brother clergy," he was never inferior. Ham-Mishkan is the production of a careful observer and patient student. In it Dr. Randall avoids extravagance in interpretation of symbols, though the temptation is strong. One may trust his conception of meanings which the Hebrews of old saw in it, and of types and fore-reflections in it of our Lord, the atonement and the Church. His language is often elegant, and never dry. The clergy and critical scholar may append this book to deeper treatises. The lay teacher and ordinary reader will not cast it aside.

THE LABOR MOVEMENT IN AMERICA. By Richard T. Ely, Ph.D. New York: Thos. Y. Crowell & Co., 13 Astor Place. Pp. 373.

A PLAIN MAN'S TALK ON THE LABOR QUESTION. By Simon Newcomb, LL. D. New York: Harper & Brothers; Chicago: A. C. McClurg & Co. Pp. 195. Price 60 cts.

THE PROBLEM OF DISTRESSED LABOR. By Leitch Irvine. Chicago: C. S. Burch Publishing Co. 1886. Pp. 92. Price 50 cents.

There is no denying the fact that the "labor question" is just now one of the burning questions, and it is moreover one of the favorable signs of the times that thoughtful men, and men recognized as authorities on economic subjects, are trying to grapple with the matter and to suggest solutions of the complex and difficult problem. It is to be hoped that the workingmen will read such books as these under notice; but we very much fear that they will never buy them or look at them. Still, thoughtful and influential men should read them; and as they are helped to see more clearly how to remedy the evil and discontent that exist, they may be able somehow to bring the results of their study to the notice and consideration of the working classes.

Prof. Ely's book is a store-house of information on the subject of labor organizations from the days of early American communists to revolutionary socialism in 1886. He treats of the growth and present condition of these organizations, their economic and educational value and other aspects of the movement. He discusses co-operation and its results, the beginning of modern American socialism; the principles, etc., of the Internationalists, the Socialistic Labor Party, the strength and the significance of revolutionary socialism, and finally suggests some remedies through which we must work for the amelioration of the working class, as well as of all classes of society. These means are the labor organizations, the school, the State, the Church. The student of this burning question cannot afford to neglect the study of this valuable work of Prof. Ely.

Mr. Newcomb discusses society and its wants, capital and its uses, the laborer and his wages. He brings into prominence the improved condition of the laboring classes, and finds the source of this improvement not in organization (which he doubts has been of great benefit to the laborer) but in improved machinery. He shows also the great benefit that capital has been to labor, and thinks the public is in greater danger from labor organizations than from capital. In his remarks on the "Knights of Labor" he begs the workingmen to observe that the power of this order

has been directed toward the promotion of strikes, the introduction of the boycott, the fomentation of the disturbances that threaten the institutions of the country, and consequently of the attendant distress. If our workingmen would read Mr. Newcomb's book they would be aided to see more clearly the fallacies that inhere in most of the arguments that are put forth by those who inveigh against capital. We wish they would read it, we don't believe they will.

Mr. Irvine has tried to compress the discussion of the problem of distressed labor into the nut-shell of seventy-one 16mo. pages, XII chapters, beside an introduction and an appendix! Stock gambling and railroad monopolies, in his view, are the chief causes of industrial depression, and co-operation between employer and employe is the true way of adjusting trade relations while the remedy for these depressions, is to be sought not in force or violence but in the ballot and wise and vigorous legislation.

If the contents of the January *Atlantic* are a fair sample of the qualities which will distinguish this magazine for 1887, its subscribers may congratulate themselves. The number opens with the first chapters of a delightful novel of English country life, written by Mrs. Oliphant and Thomas Bailey Aldrich in collaboration, and Mr. Marion Crawford begins a serial entitled "Paul Patoff." Two papers of real value are written by Agnes Repplier and George Frederic Parsons, on "What Children Read To-day," and "The Saloon in Society."

THE January number of *Harper's Magazine* ushers before us a generous portion of the attractions announced for the coming year, and assures us of a brilliant prospect for the following issues. The leading article is the first half of Sir Edward J. Reed's important paper on European navies of the continent. The series of Southern articles which promises to be one of the chief features of the magazine for 1887 is begun by Charles Dudley Warner's interesting paper on New Orleans, with twenty-one illustrations by W. H. Gibson and other artists.

THE January number of *Lippincott's Magazine* is a gala number, with such names as Julian Hawthorne, Rose Elizabeth Cleveland, Walt Whitman, Edgar Fawcett, Austin Dobson, and Sidney Lusk among its contributors. Julian Hawthorne contributes the complete novel, "Sinfire" and Miss Cleveland has a long satirical poem on the Woman Question, entitled "The Dilemma of the Nineteenth Century."

Cassell's Family Magazine is deservedly popular. It begins a new volume with the January issue. There is no monthly which comes nearer to the ideal of a home journal than *Cassell's*. A unique feature, and a very valuable one, is "The Gatherer," a department in which each month are given drawings and descriptions of invention and discovery. Even the children read it with interest and profit.

THE second edition of "Sufficiently Instructed," by the Rev. Campbell Fair, D.D., is announced, containing lessons on the Bible and Prayer Book, with Canticles and Hymns of the Church. Baltimore: Geo. Lycett, 44 Lexington St. Price 20 to 40 cents, in paper or cloth binding.

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REV. C. W. LEFFINGWELL, D. D.,
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Mr. Davenport's speech on Appellate Courts is now on sale at this office, price 25 cents for 10 copies. The publication of speeches upon other subjects will follow if encouragement is given by the sale of it.

With grateful hearts the past we own;
The future, all to us unknown,
We to Thy guardian care commit,
And peaceful leave before Thy feet.

A Happy New Year, and many returns, to all our readers!

A VALUED correspondent draws attention to a mistake in the enumeration of important changes in the Prayer Book contained in our article on revision, of December 18. Among the changes cited was, "the omission of Selections of Psalms and insertion of Tables." This was an error. The committee did, it is true, make this recommendation in "Schedule A." but it was not acted upon by the Convention. We make this correction all the more cheerfully because it serves to strengthen our main point, in the connection in which it occurs, which was to show how few alterations of real importance had been legalized.

FROM an economic point of view, in the way of revival of business and enterprise in nearly all industrial, literary, and artistic pursuits, the custom of making gifts at Christmas time is a great boon to the world. It may be conceded that much of it is merely a matter of custom, and comes from the good-will of merely human relationship, rather than the good-will of which the angels sang; but all the same, it loosens the purse-strings of the whole world and puts money and merchandise into circulation. It puts a large amount of the surplus and accumulation of the year to work for the healthy enjoyment of the people, and what better use could be made of it, than to delight

the children, to decorate the church, to strengthen ties of family and friendship?

The Church News (St. Louis), makes a good point in reference to those who are borrowing trouble about the change of the name of the Church. It would not in the least interfere with the large liberty of private opinion which now prevails, in Boston, for instance. If clergymen may now hold and proclaim their disbelief in the Apostolic Succession while the Church is called "Episcopal," they certainly would be quite as free to do so if it were called "American," or "Catholic," or any other name.

The Episcopal Recorder grows lugubrious because some of the deputies laughed at the mention of the Reformed Episcopal Church. After more than two months he still feels bad. Really, there is no occasion for "taking on." It was a very little laugh, quite good-natured, and not in the least ironical. It was not a party laugh, either high, low, or broad. It was not an official laugh. The House of Deputies, as such, cannot laugh; it is supposed by some that the president cannot laugh; but those who know him intimately say that he does laugh heartily. But he never laughs at R. E's. The deputies who did laugh on the occasion referred to, should be rebuked. They were out of order, and showed bad taste, even if they meant no disrespect. We second the vote of censure proposed by our grieved contemporary, though we cannot concur in all of his amiable remarks.

NO MORE THAT WAY.

Ye shall henceforth return no more by the way of this year now nearing its close. Another year may bring similar opportunities, trials, and temptations; to the superficial observer it may seem almost the same, in its outward circumstance, but to one who notes the interior life the experiences of the coming year will be almost as those of another world. As the past year has been to each separate soul a unique experience, affecting no two exactly in the same way, so another year will be to each soul a new experience. History often repeats itself: individual experience, seldom. Though the years may not greatly change, the soul changes. If all events could happen to us next year as they happened last year, they would not affect us in the same way. In our outward life we may follow the same path; we may do substantially the same things, teach in the same room, study at the same desk, eat at the same table, work with the same tools; but the interior life of which all these are but the external conditions, has changed. It is an

impressive truth that man continueth not in one stay. The cosmos may remain unchanged from year to year, but the microcosm, man, is ever moving to a higher or lower plane. Experience is ever new. The past comes not again. Each year differs from the preceding year, and is better or worse, not on account of external advantage or misfortune, but on account of the interior life to which the outer conditions are submitted. The thoughts, feelings, and experiences of the past year can never be ours again.

The question which confronts us at such time as this, is not: Have these thoughts, feelings, and experiences been what we might have under the same circumstances again, now that we are older in years and judgment? but: Are they what they should have been at the time? We need not judge our youth by the standard of maturity. We need not altogether condemn the past in the light of present attainments. We see not the full outline of the mountain while we are toiling up its side. The valley is not so beautiful to him who walks its narrow ways as to him who rests upon the summit of the overhanging cliff, and takes in at one view the full beauty of the peaceful scene below.

Once, in the grey dawn of a summer morning, the writer passed through the quiet streets of an Alpine village, and began the ascent of the Simplon Pass. The skies were "ashen and sober"; from the stone walls and dark windows of the houses an oppressive silence seemed to fall, and as we passed out and up the mountain by the great road of the first Napoleon, the shadows of the everlasting hills seemed about to overwhelm us. The light increased, but the mists of the valley rolled up and closed around us. We were among the clouds. There seemed nothing in the world but clouds, save the firm rock beneath our feet. We gained a higher point, and the sun rose, rejoicing as a giant to run his course. The transformation was magical. The snow-capped peaks across the valley were resplendent in joyous colors; the pines and ferns at our feet glistened as with the diamonds of a magnificent bridal; and as the quivering lances of the sunlight pierced the cloud battalions below us, the serried ranks of surging mist were scattered, till all the valley beneath gleamed with tints of emerald and gold.

It may be that some of us, during the past year, have been walking in darkness with an unknown God. We have been among the clouds. Well for us, indeed, if we have felt beneath our feet the Rock of Ages. Perhaps we are still toiling up the rugged way of faith and duty. We may not yet have passed the cloud-line. We may not yet have come

to the full radiance of the rising sun. To some, indeed, it may not be until this mortal shall have put on immortality. But surely it shall be at last. Blessed truth, indeed, to such, they shall return by that dark way no more. Nearer and nearer, each year, they are coming to the rising of the Sun of righteousness with healing in his wings.

While we may thus cheer our hearts and strengthen our hopes by the reflection that the experience of the past is not to be estimated from the advantage of our present standpoint and acquirements, there will be enough of failure evident to every candid retrospect, to give us pause. That way which we have come during the past year, was God's way,—the way marked out by Him for us to walk in. And how have we walked in it? With closed eyes, sometimes; with selfish purposes, with hard hearts, with fretful temper, with feeble faith, faint hopes, and failing charity. Fools of fancy, slaves of passion, how have we stumbled along this highway of God's providence, missing so many of its gifts and glories, so much of its uses and opportunities which can never come to us again!

UNTIMELY WAILS.

The general verdict among discerning and well-balanced men has been that the recent General Convention showed the Church to be in good condition. Statistics show great growth. Never have our various societies for charity and missions been in better shape, nor the great body of the clergy and laity felt more hopeful for the future. A few seem to have gone to their homes in various stages of nervous agitation. The Rev. P. Brooks, of Boston, one of these, has had sufficient notice in our columns. We will add that, differing as we do with his theory of Church unity, we should have to differ still more with his practice, for we notice that lately he attended the anniversary meeting of a Unitarian society in Boston. Something akin to this happened a few months ago in Philadelphia, and this leads us to remark that the Rev. W. N. McVickar, of that city, appears to have suffered quite a prostrating nervous attack, in the paroxysms of which he is reported to have said that he was humiliated to find that "in the neighborhood of Chicago the church that went out from the P. E. Church with but nine congregations was already the stronger and more active of the two." If Dr. McV. means that this "church that went out" made its exodus with nine congregations in the neighborhood of Chicago, he ought to read up his history. Not one single congregation ever went out. A presbyter was deposed and from the debris of that wreck a new

congregation was formed. If he means that it has nine congregations now, we deny the statement. To say that it is stronger than the Church is simply ridiculous. What the Church lost by the events of 1870-71 was her real gain, for she had henceforth peace, unity, and a chance to grow. How she has grown is a fact easy to ascertain. Dr. McV. should inform himself. We have no unkind feelings towards our "Reformed" friends, and we think them too honest to wish to be misrepresented. The same rector, from the City of Brotherly Love, in a bitter speech against men who presume to hold other opinions than those which he entertains, utters this pleasant remark: "These Western fledglings have soothed us with lullaby voices, telling of approaching Church unity, until they could gather sufficient strength almost to bring about a disruption of our own Church itself." This is very amusing, though not altogether intelligible. "Fledglings" with "lullaby voices" is good! But why "Western?" Are not owls and other croakers found in an infantile state in other parts of the world than in the West?

Another note of woe reaches us from Connecticut. Dr. Harwood did not like the Convention. He says: "It seemed as if an old order of things were passing away. It was strange to behold the new birth of an ecclesiastical mediævalism in the newest metropolis of the new world." There are men who dote on the latest thing out in theology, and what could be fresher than a new birth in the newest metropolis of the new world? We should think an ecclesiastical mediævalism that could live through such an accouchement as that would be a religion pretty well adapted to the demands of the age and the land!

To neutralize the dismal monotony of these untimely wails we might mention that in an Eastern study, sits a venerable clergyman who has no bee in his bonnet. He writes sermons full of Christ and His Church. He used to indulge in what they call "broad" theology, but he says he is done with that, for he feels that his preaching days will soon be over.

PRAYER BOOK REVISION.

A REVIEW.—III.

It is by no means the purpose of THE LIVING CHURCH to indulge in carping and useless criticism. We design to make a candid and straightforward examination of the revision of the Prayer Book as it now stands and to test it by principles which everybody can understand. The language of the Church's devotion to God is too important a matter not only for the present time but for coming generations, to allow hasty

and ill-considered treatment. We believe that, while some changes had to be conceded to a general demand, and possibly to real needs, in point of accuracy, both of form and substance, the result confirms a conviction often expressed hitherto that the present age is peculiarly unsuited to such work. After a candid consideration of what has been so far done, a devout Churchman can hardly view with equanimity the bringing in of a mass of additional material such as would seem to be contemplated in certain quarters. When we glance at the pages of the "Order for Morning and Evening Prayer, and the Litany" lately issued by the secretary of the House of Deputies, and mark the inconsistencies and crudities which appear in it, and reflect that this is the outcome of six years' work, and that as we have it here, it is now the law of the Church, have we not argument enough for stopping where we are?

Take for instance, the paragraphs which follow the *Venite*. We have first the rubric referring to the use of the Psalter, closing as follows: "And at the end of every Psalm, etc., MAY be said or sung the Gloria Patri; and at the end of the whole Portion or Selection of Psalms for the day, SHALL be said or sung the Gloria Patri or else the Gloria in Excelsis as followeth:" and then in fact "followeth," not the Gloria in Excelsis, but the Gloria Patri! And as if that were not enough, next comes the following rubric:

"At the end of the whole Portion of the Psalms or Selection from the Psalter, the Gloria in Excelsis may be sung or said, instead of the Gloria Patri."

In the Evening Prayer we are, as outsiders, astonished to find that after the *Magnificat*, the psalm *Quemadmodum* retains its place as a third alternative. Likewise after the *Nunc Dimittis*, in addition to the former canticles still retained, we have also the *Judica me Deus*.

We are speaking of the revision as we have it now. These things are legally a part of the Prayer Book at this moment. They must continue so for at least three years more, and it will then depend upon the good pleasure of so uncertain a body as the General Convention whether any correction is made. It is true that the new resolutions which are now to be notified to the Church contain amendments of these most conspicuous blemishes. It is hardly possible that the glaring blots connected with the directions for the *Gloria Patri* and *Gloria in Excelsis* can escape correction. But there is no little danger that the new canticles just referred to, may, through the fondness for novelty now so prevalent (and which has been no small factor in the whole revision movement), be taken up by

the less informed clergy and gain a currency which will make it difficult to secure their elision.

In the common practice of printing the evening service in full upon leaflets, for each Sunday or season, it is very probable that we may see these canticles made use of in various quarters. We shall have letters in the Church papers setting forth the beautiful effect of the service so arranged. It is dangerous to allow such mistaken work as this to gain a foothold, and it is much to be wished that bishops and others who have an intelligent knowledge of the bearings of this matter will do all they can to discourage the unfortunate license which the new Evening Prayer affords. What resemblance remains to the ancient Evening-song of the Church when the priest has liberty in this part of the service to use any two out of eight canticles?

On the other hand, suppose, as is to be devoutly hoped, these corrections are made in 1889. What is to be thought of a work which is no sooner done, than it has to be undone? How long will the Church tolerate such a mode of liturgical revision?

We have little doubt that, in the end, the wisdom will be acknowledged, of those who would have had this great work referred to a commission of competent men, to report not necessarily in three years, but after their work was done—done thoroughly—submitted to public criticism, revised and corrected and revised again, in the light of all the aid which could be had from the best authorities both at home and abroad. Then finally coming into General Convention it might be expected to make its way upon its real merits, and the Church obtaining a perfected work, would have been spared this long process of legislative tinkering.

"But," said our more ardent revisionists, "there is a delay that kills." It is very true that such a delay was likely to kill private fancies, hobbies and pet projects; but we do not believe it would have killed anything that deserved to live. As it is, some of our friends have occasion, at present, to reflect upon another very threadbare proverb: "The more haste, the less speed."

BRIEF MENTION.

In arranging childrens' festivals for Christmas-tide, the rector need have a care lest the zeal of some good people out-run their wisdom, and unseemly performances be introduced into the house of God. We lately read of a Methodist Episcopal church in which, among the trees loaded with presents, on a raised platform, was a huge plum-pudding, which was cut and served there by attendants "wearing

starched caps and long white aprons.

—We do not know whether flowers are yet allowed to adorn our altars in Virginia, but we learn that in a Methodist Episcopal church in that region, two immense floral crosses have been set up, and the pulpit was "so covered with flowers that none of its wood-work could be seen." We have not heard that the Methodist Episcopal bishop objected to them.—Many of the great enterprises of the world are sustained by small payments from a multitude of patrons. The great dailies derive their incomes largely from the collection of small coins, on the street. The immense telegraphic system of the country depends upon small sums paid for messages. The post office is sustained chiefly by two-cent stamps. So it is with the work of the Church. No member, no contribution, is too small to be of value. Everyone is needed and has a place in the great aggregate.—"Have you seen the new hearth rug?" is a recent question of the Salvation Army in the pages of *The War Cry*. These rugs contain the following mottoes: "Have Faith in God," "Keep the Fire Burning," "Love One Another," and "God Bless Our Home." Pretty conceit, isn't it? to inscribe "Have faith in God," on a piece of stuff to keep your feet warm!—The Board of Managers, as we reported last week, selected an excellent committee to conduct the work among the colored people. This committee will have its headquarters in Washington, and will, we trust, both as to authority and resources, be empowered to act with promptness and efficiency. There is no more important work before the Church than this.—There are no better Christmas gifts than books, and periodicals. If your rector is not well supplied with the latter, you can do him a kindness and help him to preach better, by ordering for him, say *The Church Review*, or *The Churchman*. Of course, he already takes THE LIVING CHURCH! If you have a friend who does not, send us the name and one dollar.

THE CALL OF THE MOTHER CHURCH.

BY THOMAS E. GREEN.

THE CHURCH OF ROME.—CONCLUDED.

Of the two other marks of Catholicity, it is not necessary to speak at length, so palpable is the failure of Romanism in these regards. Since the fifteenth century there has not been a true Eucharist administered to a Roman congregation, albeit, if his orders be valid, every Roman priest consecrates and himself receives a true Eucharist. The novel and terrible error of the withdrawal of the chalice from the laity, mutilating the Blessed Sacrament so far as the people are concerned, dates from the twelfth century when in some strange and unrecorded way it began to be practiced. The council of Constance

called in 1415, dared to set aside the direct command of our Lord Himself, and though admitting the primitive and catholic method of Communion in both kinds, decreed the new and partial method. The wording of the decree is remarkable. It admits that, "in the primitive Church this sacrament was received in both kinds by the people." Nevertheless it rules that the new usage now grown to be a "custom," shall be held as a "law" and commands that "any persons who shall denounce this as sacrilegious or even illicit, shall be first censured, and then condemned and handed over to the inquisition as heretics."

It is this ready substitution of custom for law that has wrought havoc with Roman doctrine through all the centuries. Each error has begun in partial practice, and through custom has grown into heresy and been established as law.

Against the mutilated sacrament of the Church of Rome, but few words are necessary. To open Holy Scripture is to find its absolute contradiction in the records of institution. Even the perpetual rule of its observance is given in the words of St. Paul: "As often as ye eat this bread, and drink this cup, ye do show forth the Lord's death till He come." (I Cor. xi: 26.)

The whole history of the catholic centuries, and the universal rule of all the Church save Rome is against it.

Moreover if the modern dogma of papal infallibility is to be accepted from a Roman standpoint as a pre-existing fact, but recently declared, Rome is on this very point infallibly divided against itself. Pope Leo the Great (A. D. 440), declared abstinence from the chalice to be a Manichæan heresy, and directed that all who practiced it were to be expelled by priestly authority from the fellowship of the saints."

The council of Clermont held in 1095, presided over by Urban II., declared by unanimous voice of its two hundred and eighteen bishops, that "no one should communicate at the altar unless he received the Body and Blood separately and alike," and still later Pope Paschal II. in 1118 said: "We know that the Bread was given separately and the Wine given separately by our Lord Himself, which custom we therefore teach and command to be always observed in Holy Church save in the case of infants and very infirm persons who cannot swallow bread," thus directing if any change might be made, the ministering of the chalice alone. The infallibility dogma in this as in much else works both ways. It divides divided Rome against itself.

And in the last test Rome equally fails. "The prayers," are in no way common prayers, the people have no part in them. Their mediæval Latin cloaks all meaning to the listening but ignorant people. Even the universal "Amen" is wanting. In direct disregard of St. Paul's injunction against "unknown tongues," the priest mutters words, that at least in many centuries we know he did not understand himself, while the people are at the absolute mercy of a leader who might pray for them anything he chose and they be none the wiser.

It needs no more. Rome fails in three at least, if not in all, the tests of Catholicity. Even if her orders are valid today, her priests and bishops are like rightfully elected magistrates who judge contrary to the law of the land and the statutes of the realm. From Rome we hear no voice of the Mother

Church. Though she speak ever so softly, and with her long centuries behind her, emphasize her words with the weight of her antiquity, she speaks not the Apostles' doctrine, she ministers not the Apostles' Eucharist, she prays not the Apostolic prayers.

And from Rome we can hope for nothing. Her future is sadly problematic. Mighty in her organization, perfect in her authority, potent as she is for good works, and magnificent in her success, she has set up before her path, and before her altars, the fatal barrier of a declared infallibility of the Bishop of Rome. Against all hopes of reform, against all possibility of a re-united Western Christendom, she has set up a two-edged sword, and, sad for Rome, it cuts both ways. Italian cunning and ecclesiastical politics, led on by the insane ambition of a half-dotted old man, have set a wall of adamant around the Roman Church. God may yet—let us believe it, hopefully, prayerfully—God may yet open an avenue whereby the learning and zeal, the saintly piety and devotion of countless true hearts and lives may come streaming out into the light of a true Catholicity. Let us hope it. But now with these universal tests in our hands, we decide, and know why we decide, that the voice of Rome is not the call of the Mother Church.

Old January, wrapped well
In many weeds to keep the cold away;
Yet did he quake and quiver like to quell
And blow his'nayles to warm them if he may;
For they were numb with holding all the day
An hatchet keene, with which he felled wood,
And from the trees did top the needless spray;
Upon a huge great earth-pot steane he stood,
From whose wide mouth there flowed the Roman flood. —Spenser.

"THE infinite and eternal power which is manifest in every pulsation of the universe is none other than the living God. The events of that universe are not the work of chance, neither are they the outcome of a blind necessity. Humanity is not a mere local incident in an endless and aimless series of cosmic changes. There is a purpose in the world, whereof it is our highest duty to learn the lesson, however well or ill we may fare in rendering a scientific account of it. When from the dawn of life we see all things working together towards the evolution of the highest spiritual attributes of man, we know, however the words may stumble in which we try to say it, that God is in the deepest sense a Moral Being. The everlasting source of phenomena is none other than the infinite power that makes for righteousness."—Prof. John Fiske.

THE Canadian Church now possesses at hour of writing, three weeklies, and six monthlies, with the prospect of an annual. This latter is indeed badly needed, and has been for many years the great desideratum. As it is, the only complete, and if we mistake not, the first alphabetic list of the Canadian clergy is to be found in the pages of *The Living Church Annual*, together with a large amount of interesting statistical information for the first time given to the public. From this very (at least to Canadians) interesting corner of *The Annual* we have gleaned the pleasantly surprising fact that the clergy in British North America number about 1,100, making with the American clergy and bishops close upon 5,000 for North America.

SPECIAL COMBINATION OFFER.

Our subscribers can save themselves both time, trouble, and expense by ordering through us the periodicals mentioned below. The rates on each lower than can be obtained on each separately, and one letter and money order or cheque to us will save three or four to different publishers.

THE LIVING CHURCH (in advance) and	
Harper's Monthly	4 50
Harper's Weekly	4 50
Harper's Bazar	4 50
Harper 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 50
Scribner's Magazine	3 75
Church Magazine	2 75
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The English Pulpit of Today	1 75
The Practical Farmer	2 50
Church Review (new subscribers only)	4 60
The Living Age	8 50

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,
162 Washington St., Chicago, Ill.

PERSONAL MENTION.

The Rev. J. A. Antrim has taken charge of Christ church, Saitna, Kansas. Address accordingly.
The address of the Rev. John Prout is changed from Rensselaerville, N. Y., to East Springfield, Otsego Co., N. Y.
The address of the Rev. Albert E. George after Jan. 1st will be Canton, Mass.
The Rev. Edward Porter Little has taken temporary charge of Grace church, Amherst, Mass., and his address will be there until Feb. 20th, 1887.
The Rev. Thos. F. Gailor, of Sewanee, Tenn., has taken charge of Christ church, New Orleans, for the months of January and February, and should be addressed accordingly.
The Rev. F. A. De Rosset, assistant minister of St. Mark's church, Grand Rapids, Mich., has accepted an election to the rectorship of Trinity church, Natchez, Miss., to succeed the late Rev. Alex. Marks.
The address of the Rev. S. D. Hall is changed from Dexter, Md., to Sykesville, Carroll Co., Md.
Owing to many removals from the Garrison, by the officers of which St. Paul's memorial church, San Antonio, is largely supported, the vestry after maintaining the services fourteen months, is constrained to rescind the engagement with the rector, the Rev. George S. Gibbs. For the present he may be addressed at San Antonio, Texas.
The Rev. Wm. C. Starr has accepted the rectorship of Christ church, Delaware City, Delaware.

TO CORRESPONDENTS.

M. N. M.—(1) We may reprint the article at some time when we are not so crowded as at present. (2) Tract 90 was written by Dr. Newman. (3) The suspension of Dr. Pusey was in consequence of a sermon preached by him on the Real Presence. (4) The corporal is a square piece of linen (20 inches) which is spread upon the altar, and upon which the vessels are placed.

OBITUARY.

HARRIS.—Entered into rest, at Parsons, Kansas, Wednesday, Dec. 1, the Rev. Charles Clarke Harris, rector of St. John's church, in the 50th year of his age.

OFFICIAL.

PROVINCE OF ILLINOIS.

CAIRO, ILL., Dec. 24th, 1886.
The regular meeting of the Provincial Synod of the Province of Illinois was adjourned to be held in St. Mary's School, Knoxville, on January 12th, 1887, at 10:30 A. M.
H. H. CANDEE, Sec.

ORDINATIONS.

On the fourth Sunday in Advent, Dec. 19th, in St. Mary's cathedral, Memphis, the Bishop admitted to the Order of Deacons, Mr. Charles Thomas Wright, a student of the University of the South. The cathedral was filled with worshippers, and the service was very bright, and enriched with beautiful and appropriate music. The Rev. Mr. Wright is to have charge of the missions at Mason, Ripley, and Covington, under the direction of the Rev. Charles F. Collins, the general missionary for West Tennessee.

At Christ church, Biddeford, on the fourth Sunday in Advent, the Bishop of Maine admitted to the holy Order of Deacon, Mr. Lyman H. Merrill. The Bishop preached an eloquent and appropriate sermon from I Cor. iv: 1. "Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God." The candidate was presented by the Rev. Charles T. Ogden. Mr. Merrill has been appointed assistant to the rector, the Rev. A. W. Snyder, who has charge of Saco as well as Biddeford. The assistant will reside in Biddeford, and much good is expected from his presence and labors.

On the fourth Sunday in Advent, in the cathedral at Milwaukee, the Bishop ordained to the priesthood, the Rev. Messrs. W. E. Walker, J. M. Francis and Chas. H. Lemon, and to the diaconate, Mr. Edward S. Welles, the son of the Bishop. The Rev. Dr. Riley, Professor of Ecclesiastical History at Nashotah, was preacher. He referred touchingly to the fact that while rector of St. Clement's, Philadelphia, he had presented Messrs. Francis and Lemon who were choristers, for Confirmation. The sermon was an able portraiture of the life of a priest,

and in it the doctrine of Apostolic Succession was defined and presented. The candidates for the priesthood were vested in alb, amice, stole and girdle, and after the ordination of each, the chasuble was placed on him.

On the fourth Sunday in Advent, at the church of the Transfiguration, Philadelphia, Pa., the Rev. W. Leggett Kolb, formerly a Baptist, and Prof. Geo. S. Fullerton, of the University of Pennsylvania, but formerly a Congregational minister, were ordained to the Priesthood and Diaconate respectively by Bishop Stevens. The sermon was preached by the Rev. Dr. Corbett, rector of the church.

APPEALS.

A FEW scholarships, yielding from one to two hundred dollars a year are needed at St. Mary's School, Knoxville, Ill., to aid in the education of daughters of the clergy. The Board of Trustees duly qualified to administer such trusts.

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

THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY.

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

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

REV. WM. S. LANGFORD, D.D.,
General Secretary.

MISCELLANEOUS.

SEVERAL important towns in South Dakota are now without clergy. They offer promising fields of work and a living to men of energy.

WANTED, also, a deacon or priest, musical preferred, to act as secretary of an institution and to do missionary work on Sundays. Address BISHOP HARE, Sioux Falls, Dakota.

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

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

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

THE SEABURY DIVINITY SCHOOL.

A full theological course. Special students received. A preparatory department; Tuition and rooms free. Endowments needed. For all information apply to the Rev. F. D. HOSKINS, Warden, Fairbault, Minn.

NIAGARA'S ICE MOUNTAIN.

Upon the occurrence of a thaw sufficient to break up the ice in Lake Erie, masses of floating ice, disengaged from the frozen lake and stream above, are precipitated over the Falls in blocks of several tons each. These remain at the foot of the cataract, from the stream being closed below, "and form a natural bridge across it. As they accumulate, they get progressively piled up, like a Cyclopean wall, built of huge blocks of ice instead of stone. This singular masonry of nature gets cemented by the spray, which rising in clouds of mist as usual from the foot of the Falls, attaches itself in its upward progress to the icy wall, and soon gets frozen with the rest of the mass, helping to fill up the interstices between the larger blocks of which this architecture is composed."

This icy wall or mound rises up from the base of the torrent in a bulwark of pyramidal form, in front of the Falls, within a few feet of the edge of the precipice, to a height of from twenty to forty feet above the level of the upper stream. Scaling the mound is an exhilarating and laborious exercise, but the near sight of the maddened waters plunging into the depths of an unfathomable vortex below, is a fitting reward for the adventurous undertaking.—*Lesplasse's Niagara.*

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

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 Perceval Lowell, General Passenger Agent Chicago.

The Household.

CALENDAR—JANUARY, 1887.

- 1. CIRCUMCISION. White.
- 2. 2nd Sunday after Christmas. White.
- 6. THE EPIPHANY. White.
- 9. 1st Sunday after Epiphany. White.
- 16. 2nd Sunday after Epiphany. Green.
- 23. 3rd Sunday after Epiphany. Green.
- 25. CONVERSION OF ST. PAUL. White.
- 30. 4th Sunday after Epiphany. Green.

JAN. 1.—THE CIRCUMCISION. The octave of the Feast of the Nativity. The Collect, Epistle and Gospel shall serve every day after, until the Epiphany.

OLD ANTHONY'S CHRISTMAS.

BY MRS. F. BURGE GRISWOLD.

Anthony sat in his house alone,
He had no seat but a rough old stone;
His home was a simple wooden shed,
Battered around and painted red.
Once on a time, in the long ago,
A church stood near, and the shelter low.
Served for the tired beasts to rest,
While their riders to the temple pressed
For the preacher's word and the sacred
song.

And the things that to our peace belong,
In the course of years, there came a day,
When the holy house was moved away.
Nothing of its belongings, save
The lot, with here and there a grave,
And the old shed, was left to tell
The tale that Anthony loved so well.
The old man clung to the dear place,
He was the last of a scattered race.
Where in the world could he be content
If not where his early life was spent?
So he made him a hut, of the old horse-shed,
And worked with the farmers for daily
bread;

And all the joy of his even-tide,
When his work was done and he came to
bide

In his quiet home, was the memory
Of the holy church, and the times gone by.

The myriad stars shone bright and clear
On the Christmas Eve of a certain year,
When Anthony sat in the house alone,
Musing, upon the rough old stone.
Open wide was the hovel door,
The moonbeams streamed on the bare pine
floor—

A better light than the feeble glow
Of the scanty faggots burning low,
Anthony's eyes were gleaming bright,
As he gazed out in the wintry night;
He seemed to see the coming throng,
Moving with eager feet along
The country roads, to greet their King,
He heard the old bells merry ring,
As back and forth within the steeple,
It told good news to happy people.
The rope was in his sinewy hands,
He felt the rough but welcome strands,
And pulled with all his might and main,
Till the whole welkin rang again;
Then came the preacher's gentle voice,
Bidding the worshippers rejoice;
"My children, what a time is this!
The heavens and earth so full of bliss!
Hark! hear ye not the angel throng,
Singing the beatific song?
Glorious to God! Lift up your eyes
In grateful rapture to the skies.
Join the bright host, your anthems raise
To Him Who merits all your praise!
We keep our eager watch to-night,
To-morrow will the Christmas light
Usher a new and wondrous morn,
On which the Prince of Peace is born.
Lift up your hearts! a Saviour comes
Bringing fresh blessing to our homes!
It is but meet that we prepare
A place for Him with earnest care;
Yet let not green and fragrant boughs,
With which we decorate His house,
Be all the tribute that we bring
To our beloved Lord and King:
See to it that we make sweet place
Within our souls, for His embrace,
And offering of purest love,
Our joy and gratitude to prove.
Go home, my children, sleep in peace,
A Saviour comes, to bring release
From sin and Satan's evil thrall—
A merry Christmas to you all!"

Old Anthony sank down to rest,
With drooping head upon his breast
But Christmas morn, with wondering eyes,
He saw the joys of Paradise
And kept the birthday of the King
Up where the saints their ransom sing.
Washington, D. C., 1886.

A bright new year,
Oh! hold it dear,
For God who sendeth
He only lendeth.

A SAILOR who had jumped overboard to rescue a drowning man, was asked afterwards if he thought he was fit to die. His reply was: "I should not have been made more fit for declining to do my duty."

IN a bookseller's catalogue lately appeared the announcement: "Memoirs of Charles the First—with a head capitally executed." This was, perhaps, equalled, by an advertisement of a work on "Pedestrianism," with copious footnotes.

It seems that one movement towards unity has been defeated by a sect name. The proposed union of the Waldensian Church and the Free Church of Italy has been postponed, by the refusal of the former to give up its distinctive name.

THE Rev. Henry L. Bateman, vicar of Haile, near Whitehaven, has been sentenced to eighteen months' imprisonment with hard labor for marrying a youth under 18 years of age without license or the previous publication of banns.

THE Hindoos are growling about the poor quality of idols sent to them from Birmingham, England. The designs, they say, are ugly, they are made of cross-grained wood and covered with a cheap mineral paint, which comes off when the devotees kiss them.

IT was a South Boston school-boy whose bad behavior had led the master to depart from his accustomed rule and resort to flogging. The next day the boy "brought a note." The master read it, as follows: "Licking don't do this boy, no good—talk to him." Peculiarities about the epistle led to inquiries; it turned out to have been written by the boy.

THE following actually took place at the Rev. James Freeman Clarke's reception last winter: A new reporter was getting the names of people who were present, and Dr. Holmes came along. The reporter stepped up to him and asked: "What is your name, please?" "Oliver Wendell Holmes," said the doctor, with emphasis, and the new reporter didn't recover himself for some time.

THE oldest house in New York is said to be the one at Ravenswood, which was occupied by Washington Irving when he was writing the Knickerbocker history of New York. It is 175 years old, and its architecture, with low ceilings and a large open fire-place, is decidedly Dutch. During the Revolution, when New York was in the possession of the British, this house was one of the outposts of their army.

IN the days of much laxity in conducting the services of the Church, and when Dr. Pusey and the Tractarians were not regarded with as much favor as they are at present, the Rev. Evan Johnson heard a friend speaking very slightly of what was called Puseyism. "Puseyism," said the friend, "it had better be called *Puppyism*." "Oh, no," replied Mr. Johnson, "*Puppyism* comes from *dogmatism-Puseyism* from *Catechism*."

A LADY had in her employ an excellent girl, who had one fault—her face was always grimy. Mrs. X. wishing to tell her to wash her face without offending her, at last resorted to strategy. "Do you know, Bridget," she remarked in a confidential manner "that if

you wash your face every day with hot soap and water it will make you beautiful?" "Will it?" answered the wily Bridget, "sure, it's a wonder ye never tried it, ma'am!"

DR. OSBORN, one of the most prominent ministers of the Wesleyan body, and we think an ex-President of Conference, is reported by a correspondent of *The Wesleyan* (Halifax, N. S.) to have used the following unequivocal terms of condemnation:—"That the use of hymns named was 'DEPRAVED and DEPRAVING, taking away all solemnity from religious things.'" He certainly made a point when he said that to-day it is thought that "to commend religion to the vulgar we must make it vulgar. John Wesley never did this, and he reached more of the vulgar than any other man."

A WESTERN clergyman writes that he is just in receipt of the following note from a prominent advertising agency:—"DEAR SIR: Last year, during the month of October, we placed some advertising for you in our religious list, since which time we have largely increased said list. We enclose a copy as it now stands, comprising the very best papers and covering a large extent of territory. As the month of October, which seems to be your season, approaches, we would be glad to estimate for you on any of the enclosed papers. May we not hear favorably from you?" The "advertisement" was an obituary notice of one of the clergyman's parishioners!

If the grass grows in Janiveer
It grows the worse for't all the year.

A January spring
Is worth naething.

March in Janiveer,
January in March, I fear.

If January calends be summerly gay,
'Twill be winterly weather till the calends
of May.

The blackest month in all the year
Is the month of Janiveer.

NOT far from Aleppo is situated the little town of Orfah (the ancient Ur of Chaldees,) which is of great historical interest, it having been the birthplace of the patriarch Abraham. There are few Jews in the place, but the Arabs still point out a small building, lying outside the town, which they declare to be the house wherein Abraham first saw the light, and which they therefore term Belt El-Chalil (the house of the friend of God). It is most improbable that the actual house should have stood for thousands of years, but the building in question is of great antiquity. By its present owner, an Arab peasant, as well as the Arabs generally, it is held in the utmost veneration, the more so since it is feared that within a few years it will fall to the ground.

THE delicacy of the sense of smell in the dog, the shark, and insects is well recognized. Man is not greatly gifted with the olfactory sense compared with these; but if we may place reliance on the experiments of Professor Valentine, the delicacy is fairly great even in human beings. If we can sniff a tenth of a pint of air containing bromine in the proportion of a thirty thousandth of a milligramme, or the same quantity of air impregnated with the two millionth of a milligramme of sulphuretted hydrogen, we cannot mathematically have ground of complaint against our olfactory sense. Still less can this be the case if we can, as seems likely, detect the two hundred and thirty millionth of a milligramme of sulphuretted alcohol or mercaptan.

THE SECOND SUNDAY AFTER CHRISTMAS.

BY E. O. P.

Authorities refer us to a benediction in St. Gregory's sacramentary for the germ of to-day's collect, but say it comes to us with changes and additions from the reviewers of the old service books in 1549.

What heart does not open anew to the young virgin mother at thought of her dwelling upon the radiant loveliness of her adorable Babe for only eight days, ere she must surrender her sinless One to undergo pain for our sakes, and to receive for us the mark of sin, to shed for us both tears and blood? That the Son of God thus began His earthly life by submission to an ordinance of the Jewish Church, is deeply significant. The Christ of prophecy is the seed of Abraham, and He Who comes to be the Saviour of the world at once enters upon the fulfilment of all that rests upon Him as a child of Abraham. The followers of Christ, therefore, can never be set aside from accepting all the ordinances of His appointment; and all divinely given forms of approaching God, however simple or inadequate in themselves, are not for us to have as subject to our choice or rejection, but are for each one's use, looking to God to fill every form as only He can fill them, with spiritual power.

In that first shedding of the precious Blood which our feast of the Circumcision commemorates, suffering was forever hallowed by our Blessed Lord. Christ's suffering members cannot but find great comfort in His holy Circumcision, as in a very special way it deepens their life in Him. How sweet the thought to every child of pain, that his sufferings bring him into yet closer fellowship with the Holy Child Jesus; that his every pang is a throb of that same physical torture which began our dear Lord's crucifixion in His infancy.

The beloved of God, whom through suffering He calls into retreat with Him, find further help in this day's teachings, in considering how personal is the gift they may offer to Him Who gave Himself for each one of us. We give money, time, active service, and do but render unto God His own gifts to us, but what one suffers he may indeed offer as his individual sacrifice to Him through whose blessed sacrifice upon the cross all human offerings shall find their only acceptance. And what a blessed ministry of love is theirs whom the dear Lord has thus fastened upon His own cross; who from a couch of pain keep many a lonely night-watch of agony and prayer. O patient ones! He Who began His own life here with pain, in some mysterious way feels yours, and through it especially purifies your hearts for beholding Him. Give us then, ye gentle souls—us who, out in the careless world, are so sadly forgetful of Gethsemane's dark hour and of what it should make our lives—your prayers. God's touch is upon you, and withdrawn from the strife of tongues into the sanctuary He has made for you, His blessed angels are ever encamped about you. Perhaps in no other place or time sit we so truly at the dear Master's feet as when some privilege of serving brings us to learn of you, His lessons. It is of you whose wearied bodies and patient hearts make your lives a fragrant ministry of sacrifice and prayer—of you, whom in visiting, Christ is visited, whom in serving, Christ is served, and whom in loving, we love Him, that we would learn the "true circumcision of the spirit." But

if bodily trials be thus accepted of God, surely spiritual suffering no less, and the whole burnt offering of one's self unto Him will not fail to bring that circumcision which the soul needs. Often is there far less of self-denying love in actively serving the sick and the poor, than in offering reconciling words to an offending brother, in asking forgiveness or in manifesting it to one who has done his friend an injury, or in speaking words of Christ-like love to some wayward soul.

O Blessed Jesus, Whose precious Blood-shedding hath obtained for us innumerable benefits, grant that we examine our consciences not, lightly, but so that we come "holy and clean" to the Heavenly Feast of Thy dear Love!

CHRISTMAS CUSTOMS.

The hearing and singing of carols is, *par excellence*, the chief feature of Christmastide. No other feast or festival is equally characterized by the like custom. A brief selection of some of the earliest carols may introduce to our readers a matter of novelty and a source of interest.

The first carol is to be found in MS. in the Cotton Library in the British Museum (Vesp. A. 25.f. 60). The writer has not met with it in print.

The golden tyme is now at hande,
The daye of joye from Heaven doth springe,
Salvation overflows the land,
Wherefore all faithful thus may singe,
Glory be to God most hie,
And peace on the earth continually,
And unto men rejoicing.

There are several additional stanzas, but this will suffice as a sample of this ancient writing. Here is another example of these earliest carols:

This day to you is borne ane childe,
Of Mary meik, and Virgin mylde,
That blessed Barne, bining and kynde,
Sall you rejoyce baith heart and mynd,

My saull and lyfe stand up and see,
Quha lies in ane cribe o' a tree,
Quhat babe is that so gude and faire,
It is Christ; Go's sonne and aire.

On my deir hart, zourig Jesus swif,
Prepare Thy ere idill in my spreit,
And I shall rocke Thee in my hart,
And never mair from Thee depart.

The next short carol is found in the "Roxburgh Ballads":

Where is this stupendous stranger,
Nymphs of Solyma advise:
Lead me to my Master's manger;
Show me where my Saviour lies.

Oh! most might, oh, most holy,
Far above the seraph's thought,
Art thou then so meek and lowly
As unheed'd prophets taught?

Oh! the magnitude of meekness,
Worth from Worth immortal sprung;
Oh! the strength of infant weakness,
If Eternal is so young.

The following ancient hymn shows the curious custom of a Latin refrain attached to each stanza of the carol:

Godde's sonne for the love of manne,
Flessh and blode o' Mary he nam,
As in the Gospel seyth Sent Johan.
Verbum caro factum est.

Of joy and myrth now mowst we sing,
God with m in is now dwelling,
Holy Wrytt makyth now shewing,
Deus homo natus est.

God and man hat shewy l hys chyld,
That hath us brought fro the develys wyld,
Him to worship now be we myld.
Conzaudere m hi.

This chyldes moder ever more,
Mayden she was after, and before,
And so sayd the prophett in hys lore.
Verbo prophesye.

It might have been thought impossible that a festival so popular, and so engrained by use in the affections of

the nation, could ever have been dethroned from its high estate of estimation and respect; but such was its fate. During the Puritan government of the Commonwealth, the observance of Christmas was visited with pains and penalties. In that unenviable period, to quote a ballad of the day:

Plum broth was popish, and mince pie,
Oh! that was flat idolatry;
Thus did each idle-pated clown
With frantic zeal cry Christmas down.

This effort to bring despite to Christmas was attended with outbreaks and disturbances in many parts of the country, and most notably so in the city of Canterbury and the adjoining districts of Kent. It was, too, one among the many aggravations and counteractions of the prevailing popular opinions which created the universal burst of joy which welcomed the Restoration. The Christmas of 1661 was pre-eminently festive. The following lines aptly expressed the feelings of the nation:

Hail, Father Christmas! hail to thee,
Honored ever shalt thou be;
All the sweets that love bestows,
Endless pleasures wait on those
Who like vassals brave and true,
Give to Christmas homage due.

The mystical lore attached to the mince, minched, or shred pies, familiar at this season as a household word, is worthy of mention. The shape of the strictly orthodox mince pie should be long and narrow, to represent the crèche or manger in which the infant Saviour lay, while it is more than suggested that the varied ingredients of which the pie is made, have a covert reference to the mystic offerings of the Magi. Some persons with more prosaic proclivities will derive its name simply from minced meat being the prominent ingredient in its construction:

A mixture strange of suet, currants, meat.

There is only one other item of "Christmas lore" to which we feel bound, for the sake of auld lang syne, to refer, and that is to the Mummers who, fifty years since, at Christmas, were pretty common in our country districts. The term is said to be derived from the Flemish word *mumme*, or mask. There is little room to doubt but that the Mummers were the degenerate descendants of the old miracle plays, or mysteries, so frequently performed by the various guilds of artisans in the Middle Ages, as also of the late *Maskes*, as they were called, which found such favor in the days of Queen Elizabeth and of James I., and which were played before these sovereigns by the learned members of the Inns of Court, and which inspired the genius of Shakespeare, Ben Johnson, and John Milton. These rustic Mummers were removed from an almost immeasurable distance from their illustrious prototypes. They generally performed in small bands about six in number, accompanied by a younger lad, who was always called Jack, to collect for them during their performance. Their wardrobe was neither varied nor expensive. They always wore small-clothes, and appeared in their shirt-sleeves, ornamented ribands and with streamers on their hats. They carried broadswords, and after enacting a certain rude play, relating to St. George and the Dragon, and containing allusions to a once well-known and popular ballad, entitled "The King of Egypt's Daughter," they concluded with dancing the sword dance, during which they constructed many curious figures with their swords. The author of this paper has a perfect recollection of witnessing one of these

bands of Mummers when a boy in a country village, and is glad to put on record a memento of his reminiscences. Each member of the band came forward by turn and addressed the audience. First entered the yokel representing St. George. His speech was something of this doggerel sort of rhyme:

Here am I, St. George, the man of courage
bold,
With my broad sword and spear, to win
more gold;
I fought the fiery dragon, I put him to
slaughter;
And that was how I won the King of
Egypt's daughter.

Then a second yokel, representing a Turkish warrior, came forward and made his speech, to which St. George replies:

So now, then, Turkish knight, out sword
and fight,
And thou shalt pay dearly before thou
seest night;
I'll conquer this Pagan knight, I'll hack
him into dust,
And send him to the kitchen to be made into
mince-pie crust.

On which the two knights have a terrific conflict, in which, of course, St. George kills his antagonist.

Another of the band then comes in, and, addressing St. George in great perturbation, demands of him what he has done:

St. George, St. George! what hast thou
been and done?
Is there no doctor here to heal this bleed-
ing wound?

At the end of this address another Mummer comes in, in the capacity of a doctor, and after a brief speech—

Oh! there's a doctor now has come; Dr.
Sound:
"I'll cure the man that now lies bleeding on
the ground."

passes something (in dumb play) after a Barmecide fashion into the mouth of the slain hero, on which he instantaneously is restored to life. The play concludes with a doggerel song from the youthful Jack, who demands blackmail in the form of pence and shillings from the bystanders:

Here comes I, little Johnny Jack, with my
box on my back;
My family is large, though I am small;
give a little to keep us all.
Roast beef, plum porridge, strong ale and
mince pie,
Who likes them better than Father Christ-
mas and I?

or sometimes in such words as these:

My box would speak if it had but a tongue,
And two or three shillings would do it no
wrong;
Sing holly, sing ivy, sing ivy, sing holly,
A drop just to drink, it would drown mel-
ancholy.

The author remembers to this day, through a vista of fifty years, the impressions made by witnessing a play of these rude Mummers. They are now among the things that are past, but they certainly imparted a greater life, and fun, and zest, to the festivities of Christmas than is to be found in the present more sober and funereal celebrations of this season of universal praise and good will.

There is one point, however, in which it is to be hoped that the Christmas season will never be wanting, and that is, in a plentiful provision by the wealthy for the greater enjoyment and daintier fare of their poor neighbors. Old Thomas Tusser's advice is of universal application:

At Christmas the hardness of winter
doth rage,
A griper of all things, especially age;
At Christmas by labor is little to get;

That wanting, the poorest in danger are set,
What season, then, better of all the whole
year,
Thy needy, poor neighbor, to comfort and
cheer?

And again, the same kind-hearted old fellow gives the following reasonable advice:

At Christmas be merrie and thankful with-
all,
And feast thy poor neighbors, the great
and the small;
Yea, all the year long, to the poor let us
give,
God's blessing to follow us, while's we doo
live.

We cannot make a more fitting conclusion to this contribution to the celebration of Christmas than to express from ourselves to our readers the good wishes contained in this last "Christmas Lyric," which we will quote on this occasion:

God bless the master of this house, the
mistress also,
And all the little children that round the
table grow,
And all your kin and kinsfolk that dwell
both far and near,
I wish you "Merry Christmas, and a happy
New Year."

—Irish Ecclesiastical Gazette.

LETTERS TO THE EDITOR.

THE FILIOQUE.

To the Editor of *The Living Church*:

Referring to your note in "Brief Mention," of recent issue, I would ask, how would the Bishop who objects to using the "Nicene Creed" on account of its "Filioque," manage about saying the Litany, the third petition of which also contains "Filioque." W. S. M. Philadelphia.

THE BISHOPRIC OF EASTON.

To the Editor of *The Living Church*:

I see it announced that Bishop Wingfield has been requested to re-consider his declination of the episcopate of Easton. Surely there must be some mistake in this matter. Bishop Wingfield was elected and declined. There has been no convention of the diocese since that time, and consequently, no one can have been commissioned to make such a request as that of re-consideration. It is pertinent to ask, by whom was it made, and, from whence came the authority to make it? Such power certainly does not reside in the Standing Committee, nor yet in the deputies to the convention. F.

MR. BOLLARD'S CASE.

To the Editor of *The Living Church*:

This good priest is personally known to me, and I am determined to do what I can to help him in this persecution. The subscription which would otherwise go from my parish towards Domestic Missions, I shall send this year to Mr. Bollard personally, and I shall endeavor to make the amount as large as was his stipend before the Bishop cut it off. There seems to be something of justice in thus trying to meet the Bishop's tyranny, inasmuch as he himself receives his stipend as a missionary bishop, (I presume) from the General Board. Catholics have it in their own power thus to meet episcopal intolerance by financially sustaining their persecuted brethren.

ARTHUR RITCHIE,
Rector St. Ignatius', New York.

UNITARIAN BAPTISM.

To the Editor of *The Living Church*:

A very prominent Unitarian minister was asked by a friend of mine if he ever baptized, and replied, only one person had asked him for Baptism in over twelve years, and she was a crazy woman. I once on a "Rose Sunday" saw

a minister who was sometimes Universalist, sometimes Unitarian in denominational relations, sprinkle five children using this formula: N or M, I baptize thee in the name of the Father and the Son, and may the blessed Spirit of Christ rule in your heart. (or words to that effect, for he varied the third clause of his formula in each case.)

W. L. H.

To the Editor of The Living Church:

A correspondent in the last issue of THE LIVING CHURCH, under the head "Duly Baptized," inquires about the form used by Unitarians, whether it can be considered Christian Baptism. I cannot answer for all Unitarian ministers but some of the "progressive school," do use a form which certainly is an ingenious twisting of the Divine command. I know several children who were baptized by this formula: "I baptize thee in the name of the Father and into the spirit of the well beloved Son."

Now if the outward part of the sacrament consists of water applied in the name of the Trinity, and this is essential to the validity of the sacrament, it is perfectly obvious that Baptism by such a formula as the above, which ignores the Trinity altogether, is not a valid Baptism either in form or intention.

That Unitarians should use any form of Baptism is an anomaly, but they are an esthetic class, and Baptism is one of the esthetics of Christianity, an interesting and beautiful rite.

E. M. F.

THE BISHOPS' DECLARATION.

To the Editor of The Living Church:

Your correspondent "Inquirer" asks if the bishops' declaration on Christian unity is not open to some objection. That depends. If the bishops meant it to be a clear-cut, definite statement of the full conditions of unity with us, then I should say the declaration was objectionable. Doubtless when the bishops made the acceptance of the historic episcopate a condition, they meant to include in that, the things, all the things, for which the episcopate exists in the Church of God—government, Confirmation, Holy Orders. The declaration did not state it in terse, well-defined terms, that the historic priesthood is as essential to the life and constitution of the Church as the historic episcopate, that without that, one of the two sacraments it recognizes cannot be lawfully administered; but that thought was doubtless comprehended in the fourth condition of the declaration. Still one cannot help regretting that the episcopal character of this Church is so often offensively put forward to the confusing of the Protestant understanding. Why not insist upon the historic presbyterate as well as the historic episcopate. Unless one reads between the lines, the declaration offers to permit the ministers of the various religious bodies of the land to go on ministering, provided they accept from us the historic episcopate. "The Protestant Episcopal Church does not seek to absorb." Certainly not. But what does it seek? Absorption? That is just exactly what the outcome would be, if the bishops' eirenicon were accepted by the Protestant bodies of this land today, or by any considerable part of them. We would be absorbed, swamped beyond redemption, if the Baptists or Methodists or Presbyterians or any one of the seven Protestant religious bodies that now outnumber us, were to accept the bishops at their word. Not yet, thank God, are we brought face to face with such a peril as this. There are thousands and tens of thousands of de-

vout, Catholic-minded Christian people in all those religious bodies; but any one who is at all conversant with the prevailing modes of thought in them, know that their ways are not our ways, nor their thoughts our thoughts. The better minded among them are in process of conversion to a more Catholic life and faith. Thousands and tens of thousands of them are coming over to us, coming quite as fast as we can absorb them. Let us be content and bide the Lord's leisure. Too many of us have Christian unity on the brain just now. Let us absorb our own Brooks and McVickers before we make haste to enlarge and strengthen their following a thousand-fold. When we show a living, loving faith, worthy of the position we hold and claim; when we reach down our arms, strong and loving to embrace the millions who are now without God among the lowly, struggling masses of working people; when we cast from us the reproach of being the Church of the wealthy, the refined and the cultured, and become the strong church of the masses; then the question of Christian unity will settle itself, without eirenicons based upon compromises which have been the curse of this Church for three hundred years. Until then we can rest as we are doing our little work in our own little way, under the mighty shadow of our scornful Christian brethren, the seven churches mightier and greater than we, of whom Dr. McVickar reminded us in Convention, during the debate on our sectarian name.

JOHN WILLIAMS.

Omaha, Neb.

BISHOP WINGFIELD'S CHARGE.

To the Editor of The Living Church:

I have just now finished the reading of the charge by the Bishop of Northern California, delivered at the meeting of the convocation at Sacramento, last May. His statements are simply astounding, but I will allude to but one.

In a foot note (page 12 of the journal), he says: "Unleavened bread is not such as is used to be eaten, and never was, during any period of the world's history," etc., etc.

"Seven days shall ye eat unleavened bread; even the first day ye shall put away leaven out of your houses; for whosoever eateth leavened bread from the first day until the seventh day, that soul shall be cut off from Israel." Exodus, xii:15.

"Unleavened bread shall be eaten seven days, and there shall no leavened bread be seen with thee, neither shall leaven be seen with thee in all thy quarters." Exodus, xiii:7.

"Eat it without leaven beside the altar, for it is most holy." Leviticus, x:12. "With unleavened bread shall it be eaten, in the holy place." Leviticus, vi:16.

It is simply a matter of historic fact, that unleavened bread was the only bread used at the Holy Communion for more than 1,000 years before the Reformation; is now used by every religious body on the continent of Europe; and that John Calvin was expelled from the city of Geneva, and not allowed to return until he pledged himself not to use "common bread" again at the Communion. It is also well known by the merest tyro in liturgics that the rubric "such as is usual to be eaten," was merely a permissive one, granted to quiet the Puritans (who were not quieted thereby!) and that unleavened bread was used for many a year thereafter.

This is not written as an attack upon Bishop Wingfield—far from it—but it is intended to call attention to the fact

that wafer bread is the only bread fit for Holy Communion; that it is the legal and old custom of the Church to use it; that the use of ordinary bread is only permissive, and that no bishop has canonical, inherent, or any other, power to stop its use. BETA-BETA.

THE OPPORTUNITY IN COLORADO.

To the Editor of The Living Church:

Will you allow me to make a correction in the letter you kindly published in THE LIVING CHURCH recently in regard to the missionary appropriation for Colorado? The word "including" should obviously be "excluding." Apart from the bishop's salary, the appropriation for the quarter ending Dec. 1st would give to this jurisdiction but \$1,750 to be divided among our "twenty missionaries" for the year. This surely is not excessive! Many millions of dollars are being lavished upon the building or extension of great railroads into interior and western Colorado, the Union Pacific, the Denver and Rio Grande, the Burlington, the Colorado Midland. All these roads will concentrate at Aspen and Glenwood Springs, and doubtless push on into the vast and as yet almost unknown regions beyond, within this State, developing the resources of coal, iron, and silver, and extensive agricultural lands, bringing in great numbers of people, and building up towns, where the Church must get an early foothold, or fail to some extent of her mission. In this "nick of time" for the Church, instead of carping at what is done for the work, utterly inadequate as it is, every friend of Church extension should rejoice, that we should receive, and help to create a public opinion in the Church that would bring to us, in appropriated and special offerings, something like what help is needed, in such times, and such exigencies, and in the midst of such opportunities as these!

JOHN F. SPALDING.

A CURIOUS FACT ABOUT ORDINATION.

To the Editor of The Living Church:

Please let me say that I am not the writer of the article signed "B", in regard to the Rev. Isaac W. Hallam, as some have supposed. But the mention of the name of that very dear old friend and brother reminds me of a curious fact in our personal history illustrative of the canon on ordinations.

We were classmates in Washington, now Trinity, College, Hartford, Conn. We were both brought up in the Congregational way of worship, belonging to Congregational families, from the same part of the State; and when we went to college, we both obtained permission to go to the Congregational house of meeting, then under the charge of the celebrated Joel Haws, D.D.

After awhile Dr. Haws preached a course of sermons against the Church, which were published in a volume entitled "A Tribute to the Memory of the Pilgrims," and which, by the way, laid the foundation for Dr. Coit's Book on "Puritanism." When these sermons were preached, and Dr. Haws had occasion to speak of bishops, he would point his thumb back to the College Hill where our president, Bishop Brownell, resided, and then sneeringly pronounce the words "the Bishop!" That was too much for me, and I left the meeting house of Dr. Haws, and began to attend the worship of the Church. Brother Hallam, however, was more patient and persevering; and consequently he carried home with him to Stonington a package of the books which had made me so mad, and the result was a boyish quarrel all about that "Tribute to the

Memory of the Pilgrims." On leaving college, Hallam went to Andover, to study for the Congregational ministry, and I went to the General Seminary in New York. How long he remained at Andover I do not know; but the curious fact which I wish to mention is, that he was actually an ordained clergyman of the Church, and a missionary at the West, before I had finished my course of study at the seminary, or had any idea of the possibility of being soon ordained. The fact of his studying at Andover gave him an advantage over me as a candidate for Orders, and enabled him to be ordained at least a year before me, and I think even more—all on account of the canon in favor of "licentiates of the other denominations." However, the fact should be mentioned that Brother Hallam was one of the most remarkable scholars in college, on which account he deserved to be ordained before such a classmate as myself. Nor shall I ever forget my delightful visit with him when he was the rector of St. James', Chicago.

JAMES A. BOLLES.

WYOMING AND IDAHO.

To the Editor of The Living Church:

What is said of developments now in progress in Middle and Western Colorado applies also to Wyoming. The whole territory is now being traversed by another great trunk line, one hundred miles and more north of the Union Pacific; the latter road is building two great lateral lines, one south into Colorado and another northwards; and another northern branch will be begun in the spring. Another still must be built southwards in Western Wyoming at an early day. Another of the great lines centering in Chicago has penetrated through Nebraska to the eastern borders of Wyoming, and is pushing westwards. All these great trunk lines must have their lateral branches as feeders. The resources of Wyoming warrant these developments. The five priests and six churches will require large multiplication in the near future. It is a field for Church work of the greatest promise. The same is doubtless true of Idaho. God grant that the Board of Managers may see their opportunity here, as well as in Colorado, and that many friends of missions may add their special help, so that the new bishop may be encouraged and not crippled, in taking up and pushing on the grand work, not secondarily in its promise and its importance to that of any jurisdiction or diocese in the Church. J. F. SPALDING.

ENGLISH NEW YEAR SUPERSTITIONS.

When Sir. Roger De Coverley is danced the chief guests are expected to dance with the cook and butler. All peacock feathers must be thrown out before New Year's day, or else you will have ill luck. On New Year's eve you must take pieces of money, bread, wood and coal, and a little salt, tie them up in a bundle, and lay on the doorstep after twelve. Some one will then come, and you must ask his name. If he says "John Smith" he must not be admitted, because the initial letters of his name curve; but if he say "Edward Thompson" admit him at once, as his initial letters are made up of straight lines; but he must bring the bundle in with him that was laid on the step. He must then wish you a happy New Year, and after receiving a gift, pass out by the back door. Then, behold! good luck is yours for another year. On both Christmas and New Year's eves, when the clock begins to

strike twelve, the doors—especially the front and back—are opened, that the bad spirits may pass out and the good ones pass in, and immediately the clock has struck twelve the doors are shut, as it is said, "to keep the good spirits in." The first person to enter the house on a New Year's morning must be a man. Many Holderness folks tell some little chap to be ready to come in so soon as the old year is dead, and so secure good luck to the household. When the master enters his house for the first time in the new year, he must take something in which he did not take out. A Hull friend told me he always emptied his pockets before he left home on New Year's morning, and put in some money and bread, which he procured at his mother's, and so reached his home armed with the necessities of life. Some people place a sixpence on the doorstep on New Year's eve, and so soon as the clock strikes it is brought in. N. B.—This, I need hardly say, is done in the country! You must never go out on New Year's day until some one has come in, is the rule in some parts.—*Notes and Queries.*

THE FAMILY ORATORY.

In every home it would be a great blessing to have an Oratory—a consecrated place of prayer—having its family altar, its family Bible and record, its Book of Common Prayer and Domestic Liturgy, its select library, its Christian emblems and mementos, its recorded texts of Holy Scripture meeting the eye, and its evidence of sacredness and consecration to the purposes of devotion. And most extraordinary is it, that our Christian men of wealth, when they are designing and building their palace, so seldom think of the Oratory—the place of prayer. They provide in their houses for every convenience and every luxury; they know the importance of having "a place for everything and everything in its place," and yet they too often forget the God Whom they profess to adore; they provide no especial place in their houses for His worship, to which their best affections may cling, where the family altar may be raised, and on which the daily sacrifice of prayer and praise may be offered; all this they leave to accident and chance, and thinking that God may be worshipped anywhere and in any place, they adopt a course the result of which is, that He is scarcely worshipped at all in the family and in the closet. Let no one misunderstand these remarks. Such an Oratory as is contemplated is not an absolute necessity, so that the not having one is any excuse for the omission of prayer. For God can be as truly worshipped in the hovel as in the palace, in the crowded street or upon the open field as in the most magnificent cathedral. But we are local beings, and are much influenced by local circumstances and associations. Hence the importance of having some consecrated place of prayer, not only for the public worship of the Church, but for the private worship of the family, and to which any member of the family may at any time resort for secret devotion. Our Saviour evidently had some such place in His mind when He said: "When thou prayest, enter into thy closet;" for the word here translated "closet" does not mean as is generally supposed, a mere private apartment, but it means that very place for private and secret prayer which every Jew had in his house. And then we have the example of our blessed Lord Himself, Who had not only His consecrated words, but His consecrated place of prayer.—*The Rev. Dr. Bolles.*

The following interesting account is abridged from the Rev. J. King's "Recent Discoveries on the Temple Hill at Jerusalem":

The foundation stone at the bottom of the south-east angle is the most interesting stone in the world, for it is the chief cornerstone of the Temple's massive wall. Like the other foundation stones, it was a support for the masonry above, but it had also to face both ways, and was thus a bond of union between two walls (Eph. ii.21.) It is three feet eight inches high, and fourteen feet in length. At the angle it is set down into the rock to a depth of fourteen inches; but, as the rock rises towards the north, the depth at four feet north of the angle is increased thirty-two inches, while the north-

ern end seems entirely imbedded in the rock. The block is further described as squared and polished, with a finely dressed face. The absence of the lower draft indicates that the block was dressed in a quarry in a somewhat peculiar style, with a view to its being the foundation corner-stone. The draft on the upper margin of the stone is four inches wide. Fixed in its abiding position three thousand years ago, it still stands sure and steadfast, a fitting emblem of the "Rock of Ages," that cannot be removed, but abideth fast for ever.

OPINIONS OF THE PRESS.

The Lutheran Visitor.

PRIVATE CONFESSION.—The general council at its last meeting declared in favor of "private confession." Not at all in the Romish sense, but in the Lutheran sense. In this sense we most heartily approve of private confession, and believe it to be entirely scriptural. We are, however, not in favor of binding the parties to any prescribed form. A form is well enough, but the individual should be left free to come when he pleases and state his case in his own words. The absolution may be in prescribed form.

The Christian Register. (Baptist.)

BAPTIST INDEPENDENCE.—In the Baptist denomination each church stands wholly on an independent basis. It owes allegiance to no ecclesiastical body whatever. Jesus Christ is the only head of the individual congregation, as he is the only supreme head which its individual members acknowledge. The authority of each church to call and ordain its own ministers is unlimited. There are no bishops, priests, presiding elders, or any other functionaries to exercise authority, nor are there any denominational courts to which any individual church may be held accountable.

The New York Times.

MGR. STRANIERO'S LETTER.—The "impressions of America" formed by an Italian dignitary of the Roman Catholic Church are sufficiently out of the common to interest a public which is perhaps somewhat weary of learning how the country strikes foreign variety actresses. In the interview reported in our news columns, Mgr. Straniero, it will be observed, has a great deal of good to say of the country and very little evil. Even those to whom his suggestion that what this country needs is a stronger infusion of Catholicism is as a bitter pill, must admit that the pill is neatly and heavily sugar-coated. It is noteworthy that the Papal Ablegate quotes with warm approval the opinion expressed by the House of Bishops of the Protestant Episcopal Church that a religious element should be added to public instruction. This approval may be expected from zealous Roman Catholics generally, and it may perhaps lead the bishops to distrust the force of their own reasoning.

The Homiletic Review.

THE NEW THEOLOGY.—The "New Theology" proposes seriously to modify the old conception of the Bible. It so enlarges the human element in it as to impair its reliability and completeness as a revelation. The very idea of revelation is so changed as to make it not so much a disclosure from God as a discovery of him. Once establish the principle that "the human consciousness is the ultimate source of authority in religious truth" and every man may make his own Bible. Altogether, the drift of the "New Theology" does not seem to be toward a truer or more Scriptural system of the Christian doctrines. Its movement shows a strong Pelagianizing tendency. Indeed, none of its views are entirely new, and many of them are easily recognized by the student of history as having been long ago canvassed and rejected by the consensus of the Christian creeds.

The Churchman's Gazette.

CHURCH UNITY.—Our clergy are accused of being narrow-minded, unwilling to unite with their fellow Christians etc., and yet we venture to say no other body of men have prayed more earnestly, and done more for Christian unity, than they have done and are doing. None have shown a greater willingness than they, to give up every thing but the "deposit of faith" which is not theirs to give up. Their efforts and overtures are met on one side by: "No

you must become Roman," and on the other side (as the *Presbyterian Review* of Toronto puts it): "No, you must give up all that we have not got." Under these circumstances, the Churchman's duty is to go on praying and working for unity. Duty's path is to speak and act "the truth in love," bearing with those who oppose themselves, patiently refuting slanders and ever ready to defend and guard "the faith once delivered to the saints."

The Family Churchman.

SECTARIAN TITLES.—Our Nonconformist friends themselves call their societies "connexions" or "denominations," and their edifices "temples" or "tabernacles," yet they are always exceedingly mad when we refuse to call either one or other a "church." What will they possibly think when they stumble across the following passage in Mr. Cunningham's newly published *Hulsean Lectures*: "Those who deny the name of 'church' to any of the Protestant sects are not in any way guilty of intolerance, since they are perfectly willing to admit of the members of these bodies what they claim for themselves. The Independent who denies that there is a visible Catholic and Apostolic Church, and applies the word either to the invisible aggregate of the elect or to his own congregation, can hardly be hurt when those who do believe in a visible Catholic and Apostolic Church decline to assert that his congregation is a part of that body the very existence of which he himself denies."

The Church Militant.

THE PASTORAL LETTER.—In relation to the separation of religious from secular instruction in the schools, just what ought to be done, and can be done, is not obvious. The bishops protest against the exclusion of religious instruction, counsel resistance to it, but do not say what form of Christian teaching ought to be adopted. The mere reading of Holy Scripture in the schools will not accomplish the object sought; extempore prayer is a doubtful expedient, and to intrust the interpretation of Holy Scripture, or the inculcation of doctrine to public school teachers would be fraught with the very gravest dangers, even suppose the nation could be brought to permit any of these.

There can be no question of the gravity of the evil on the one hand, nor can there be a question of the wisdom of excluding religious instruction from the public schools of a republic like ours on the other hand. Shall we, therefore, discountenance these schools or forbid our children to attend them outright? This last alternative would be well-nigh impossible. Might we not however, find measurable relief in agitating for the return to the merest primary education in our public schools eschewing Latin, Greek, German, French, music, philosophy, physiology and higher mathematics, so reducing taxation and thereby leaving our people something with which to endow Church schools?

The Church Record. (Conn.)

THE OUTLOOK.—The action of our last General Convention upon various subjects is destined to call out more discussion of our principles, our policy, and our methods, than any other event in our history. There will be much mis-statement, and more misunderstanding. This will call for explanation both in the pulpit, through the press, and in private, and the result will be, that correct knowledge of us will be increased, new sympathy will be aroused for "The Church Idea," and if we wisely use our opportunity, there will be an increase in our numbers in this land, beyond anything we have yet seen. Never have we been so well advertised as at present. We are held up before the public light of comment, criticism and statement, friendly and otherwise. We can endure that light. We ought to be glad that our claims are to be subjected to the most searching examination, to the brightest light of both sympathetic and unfriendly criticism. If we cannot endure that, we have no excuse for being. Doubtless the prejudices of some will be deepened, the ignorance of others will become invincible, but of those who will be led to examine the grounds of our position many will say "We will go with you; God is with you!" Let us thank God and take courage.

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HINTS FOR HOUSEWIVES.

TO PREVENT POLISHED STEEL FROM RUSTING—After cleaning, and when not in use, take a cloth, with a very little sweet oil on it, and wipe the articles over so as to slightly, but evenly, oil the surface.

If your lamp burners become clogged and dim, boil them in water in which a good-sized lump of saleratus and a small quantity of soap has been dissolved. When well boiled, rub quickly while hot, and you will be pleased with the effect.

BEEF LOAF.—Two pounds of chopped (round) beef, one egg, two teaspoonsful of salt, one of pepper, one of sage, one of cinnamon, three-quarters of a cup of bread or cracker crumbs, one cup of milk. Butter a baking pan, and after thoroughly mixing the ingredients pour into the pan. Bake one and a half hours. This will be found extra nice, sliced cold for tea.

ENGLISH MUFFINS.—One cupful of bread dough which has been rising all night, one cupful of sweet milk, or enough to make a batter a little stiffer than that for griddle cakes. Let the batter rise an hour, and then bake on a well greased griddle, allowing a good tablespoonful of the mixture for each muffin. They must be at least half an inch thick, and may be served warm, if desired. They are better, however, if they are left until cold, then split open, toasted lightly on the inside, and eaten hot with butter.

A VERY NICE WAY OF COOKING OYSTERS.—Take large, nice selected oysters, drain off the juice; press each separately in a cloth to remove moisture; cut nice clear fat pork into very thin slices, as near the thickness of a sheet of paper as you can get it. Place an oyster in the centre of each slice, roll up and skewer it with a wooden toothpick or any convenient sliver of wood. Fry on a hot pancake griddle, till the pork is brown and crisp. Serve hot and you will pronounce them delicious.

EMBROIDERED BOOK COVER.—This book cover can be made of any desired size, a very convenient one being nine and a half by thirteen inches. A piece of firm but flexible card-board of the size mentioned forms the foundation. This is covered on the outside, over a thin layer of wadding, with some handsome silk or brocade that may be embellished with embroidery, and inside is lined with satin. Satin pockets, four inches deep, for holding the covers, are fastened at the ends. At the middle of the top two ribbon book-marks finished with a tassel at the ends are attached, and a third ribbon has a small paper-knife knotted to it.

PRETTY blotting cases may be made by cutting from cloth four large maple leaves, following closely the indentations and contour of each one. Use different colors—very light dull yellow, brown, or quaint gray-greens. Button-hole round deeply, and vein with gay crows the colors that autumn brings the woods and forests, following nature as closely as possible in the order of coloring. Cut two oval pieces of dark cloth about seven inches by five, and on one of them group these four leaves, one at the bottom, two lapping carelessly over, and one at the top. Lay sheets of blotting paper between these oval bits and hang by a ribbon bow and ends. It will be found very ornamental when hung at one's writing-desk. Cases for shaving papers may be made in the same way.

CROCHETED RUG.—It can be made in silk worsted or cotton cut in strips as for carpet-rags. Sew them together "hit or miss," light or dark, bright colors or dull—just as they happen to come. For a square mat make a chain half a yard long (which is the width.)

1st row; Miss 1 ch, 1 DC (double crochet) in every stitch of chain; turn.

2d row; 1 ch, 1 DC in every stitch of the previous row, taking up both the front and back loops. Continue to repeat the row until the rug is one yard in length.

For an oval rug make a chain and join into a ring, working round and round, increasing (by making two stitches in one) as often as is necessary to make the work lie flat.

A border can be added of dark cloth, the pieces cut in half diamonds or ob-

long shape—edged with button-hole stitch in bright colored worsteds. Two rows are needed, the upper pieces sewed on over the lower ones and between each diamond, where they are joined on the rug. A small pleat in the middle of each piece will make the border fit on nicely.

AN orange tree will bear fruit till 150 years old, and there are recorded instances of orange trees bearing when 500 years old, one in Rome has been bearing 675; another was planted in 1278. One in Seville is 520 years, and others in different parts of Spain are 350 years old. In Malta and Naples 15,000 oranges have been picked from one single tree, and Mr. C. H. Wilcox tells of one in the Sandwich Islands, that was estimated to bear 20,000. In two instances in Southern Europe 38,000 were picked from one tree.

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This title indicates to some extent the character and scope of the new Holiday Annual for 1887, by "A MAN," which is now in press and will be ready on or about the 20th inst., for delivery by the Chicago, Rock Island & Pacific Railway. It is to all intents and purposes a GIFT to the friends and patrons of that road. The subject is ably handled, and discussed in a clear, colloquial vein that will captivate adults and youth alike, although especially "dedicated to the boys and girls of America." It embodies a vast amount of scientific and practical information, is profusely illustrated with diagrams, sketches and full page engravings from original drawings true to fact and nature—with beautiful and striking design on outside cover, printed in colors. It is a book that will challenge wide attention and command—something choice, elegant and valuable, that will pay to read, study, discuss and preserve—and the Company have spared no expense to produce it in first-class style. Enclose 10 cents in postage stamps and address E. A. HOLBROOK, Gen. Ticket & Pass, Arg. C. R. I. & P. Ry., Chicago, Ill.

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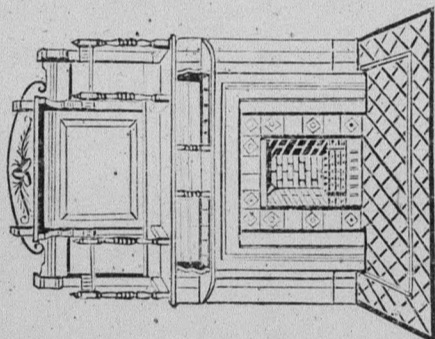
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