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WHOLE No. 114.

Blessed Night.

Written for the Living Church.

How pleasant to roll up the cares of the day, And tie up the bundle, and put it away! Then to stretch weary limbs on a soft, easy bed, And on downy cushions to pillow the head.

To put out all lights, save the brilliance above, Where each shining star speaks of Infinite Love; To banish all people but friends of the heart, Who in the night-watches rich comfort impart.

To think with sweet leisure on things of the skies. On loved ones who dwell in God's dear Paradise; On the Wisdom divine that had ordered our life, And given such frequent repose from the strife. What a burden of time were one cycle, unblest By the glad intervention of night and of rest! God be praised for the sunset that comes to the earth And for all the bright things to which darkness gives birth! F. Burge Smith.

A Bird's-eve View of Europe.

From the Observatory of the Living Church.

The Greek question still keeps awake all the governments of Europe. Greece was determined to have what she calls her rights, relying, doubtless, on England's coming to the rescue if she gets desperately hard pushed. Germany and Austria are trying to hold Greece back. The Greek Government, if well advised, will exercise patience and look for territorial aggrandizement; to the action of diplomacy rather than to the adventure of war. The spring, for which Greek waits in order to commence hostilities. may see M. Gambetta in power in France, but it may also see Mr. Gladstone once more out of office in England.

The Turks do not take very pleasantly the cession of Dulcigno, and the inhabitants of that much noticed town bewail their sad fate in being separated from their beloved Sultan. A Commission has been formed at the Palace for the purpose of those who wish to emigrate from Dulcigno, and it is proposed to open a public subscription for their benefit. It is hoped, however. that they will remain where they are until the spring, when arrangements will be made for settling them at San Giovanni de Medua.

The Albanians are also striving to show how much they love the Porte, and how they deplore any idea of separation. Their petition to the church windows, many tinted, suggesting the in the merry-making. Sultan is quite pathetic. In it they say: "We lay at the feet of your Majesty the assurance of loyalty, fidelity, and devotion. Our enemies your glorious empire. We desire the progress, development, and prosperity of Loania, and mands of civilization and the traditions of the Service. country, should be introduced. Such is the wish of all Albanians, who are ready to make all human sacrifices to ameliorate the sad condition

of their country." The recent suit brought against the celebrated French General, De Cissey, proved to be only a malicious Communistic demonstration. The vile creatures hate the General because he led on the troops which put an end to their career of madness and murder. The General promptly begun an action for defamation against Deputy Laisant, and Rochefort, the Communist editor. De Cissey's advocate, M. de Clery, made an eloquent and bold speech. The Court, after three hours' deliberation, condemned M. Laisant to 4,000 francs fine, and his publisher to 200f., with 8.000 francs, joint damages to General de Cissey, M. Rochefort and his publisher being similarly dealt with. The judgment declared that the attacks were made in bad faith, but that extenuating circumstances existed.

Sir Alexander Cockburn, the late Lord Chief Justice of England, was no ordinary man. Indeed, it is not usual for ordinary men to occupy that office. Twenty-one years he occupied that excellent post. He is best known to Americans from his having tried the great Tichborne case. The extraordinary features of the Claimant's attempt are still well remembered. Sir Alexander Cockburn's summing up lasted for eighteen court days, and made the acquittal of the prisoner impossible. He served on several commissions, and was chairman of the Cambridge University Commission in 1877-8; but his most im- under the ministering care of Sister Ellen. portant function, outside the duties of the Chief Justice of England, was to act as arbitrator on behalf of Great Britain at Geneva in 1872, under the stipulations of the Washington Treaty relating to the settlement of the Alabama claims. The masterly document in which he explained majority, will be remembered.

Spain is growing alarmed at the influx of the Monks. Every train brings shoals of them, and some years Spain has carried on a somewhat active war against these orders. In 1836 the Cortes, our churches, 22 Presbyterian, 9 Dutch Reformthem with extreme violence, their goods were sequestrated, and monks were forbidden to ap- bodies. The amount collected in this and various Queen Christina their lot was ameliorated, and between the several hospitals of the city. in 1851 Queen Isabella and Pius IX. signed This year, the public mind has been thorougha concordat by which the number of houses to ly aroused, and the public sympathy thoroughly on their merry-making! The hooting and toot- York.

was limited to two. The Liberal press in Spain dicate that a sum may be realized at least double will be surrounded by a gang of uproarious uris now demanding that the concordat shall be that of the former occasion. The Cotton Exchins who will follow him in a procession, carried out. Since the restoration, convents for change contributed \$1,200 as against \$185 of swelling in numbers and in clamor as it goes, unmonks and nuns have been opened without any last year; and the Produce Exchange \$1,300 as til the poor unfortunate is completely routed, real legal sanction. Within the last six months against \$700. Private collectors, too, have been and literally driven from the field. One must the Jesuits have established several colleges in about, and we hear of one gentleman who has know how to enter into the spirit of the fun, and the capital and leading provincial towns, buying succeeded in getting about \$2,000. Boxes were to take a joke as it is meant, on the Piazza Nalerge buildings under assumed names.

for throwing all the filth of the neighborhood, which rose each day higher, an odiferous pile, and at intervals of weeks was carted away! It unhealthy. Dr. Bacceli, whose mission in life has been to improve the health of the ancient city, has proposed to the Chamber to suspend of the good chaplain, and nineteen were conthe granting of permission to cut down the woods | firmed. of Latium, until such time as the hygienic requirements of the capital shall have been prorided for by the carrying into effect the law for of the woods.

Our New York Letter.

week, and every one agrees such a merry Christmas has not been seen here in many a year.

To begin with, down came the snow on Christ- hearts. mas eve, covering everything with its fleece, even to the tree-branches, and making a very pretty, ideal sort of Christmas Eve indeed. The shops were gay with gift-purchasers; and in quieter streets, light shone out here and there from merry hangers of Christmas greens hard at work within.

Ann's, in Brooklyn, the chimes were rung at an early hour. At Trinity, Dr. Dix preached a sermon without a text; in which he drew attention to these can be obtained only under certain condi- the need for remembering, amid social pleasures, the work in his new field. tions-namely, that the integrity of the country the religious meaning of Christmas and the holi must be respected, that the whole of Albania days, the observance of which is growing yearly should be constituted into a single province un- more popular with the masses. The church was der a Governor-General named by the Porte, and so crowded, that many a poor wight was compellthat serious reforms, in accordance with the de- to remain standing in the aisles, all through the

At Grace, the delicate marble tracery of the and other churches, are reported to have been

very richly decorated. In St. Matthew's Chapel, Jersey City, a midnight Celebration of the Holy Communion was held on Christmas eve. In Brooklyn, the Christmas offerings at St. Ann's amounted to more than \$800. At St. Paul's, a Sanctus was sung, which at risk of being put down as an enthusiast, satisfactory and really grand musical interpretation of that portion of the Communion Service that we have ever heard. It followed an Offertory selected from Mozart's Twelfth Mass; and, in the opinion of some disinterested and cultured hearers, suffered in no degree by comparison. Trinity, New York.

hungry men, women, and children were feasted

This Christmas comes right upon a new institution-"Hospital Sunday." Your readers will remember that last year an attempt was made in New York, to inaugurate the long-time English cusfor hospital work. We believe the Rev. Geo. S. ly been the most active promoter of it. A curious worship, 2 Lutheran, and one each of six other

be tolerated for all congregational purposes enlisted; and the returns coming in seem to in- ing will wax all the louder around him, and he

when, just out of college, we wintered there, In this connection, your readers will be glad, and every other corner was the regulation place no doubt, to know what St. Luke's Hospital has seems that the cutting down trees in the Camof whom were charity putients. No applicant is shifting shadows thrown by those same torches, ever turned from the door, for lack of means to would present an excellent picture of Pandemo-

Another institution to be benefited by Hospital Sunday is our House of Rest for Consumptives, of which the Rev. Dr. Poters is the president. the improvement of the Campagna. He likewise Work is limited to the lines of its special charity, intimated that some of the employes of the Ministry were avowed opponents of the preservation during the past year, at a cost of about \$10,000. A much needed enlargement of the building is under consideration, to provide increased accommodations.

Two more Church institutions are on this list: Christmas in New York, and the Charities St. Mary's Free Hospital for Children, under the flaming torches. It need scarcely be said, howthere.—Hospital Sunday.—The new Bishop of Washington Territory.

care of the Sisters of St. Mary, and now ten years old; and the Home for incursives at Ford-Correspondence of the Living Church.

NEW YORK, Dec. 29, 1880,

As I write, we are in the whirl of Christmas week, and every one agrees such a merry Christmas has not been seen here in many a year.

Years old; and the Home for incurables at Ford the head of these processions march a number of gallegos, and other mortals as simple as these unfortunate butts for all the jokes and wit of Spain, who believe, or pretend to believe, that the Magi are coming. To receive them, there-

The universal appropriation of the Feast of Holy Innocents for our and ay School festivites, hardly needs a comment. The children of the Orphan's Home and Aurlum, the Sheltering after this undignified fashion, we cannot say.

Arms, and the like estal lightnents, have shared Meanwhile, among the middle and upp Meanwhile, among the middle and uppe

The Epiphany in Rome and Madrid. Written for the Living Church.

to the Epiphany in the Latin countries of Europe. It may there be said, to a great extent, to take limited to members of the family, and to intialtar was interwined with ivy and holly leaves, the place of Christmas. It would seem that the and the pillars of the nave were heavily festooned. picture of the Wise Men following the star in the being put up in a large number of wrappers, so St. Thomas', Trinity Chapel, Anthon Memorial, east "till it came and stood over where the young as to disguise both its shape and size, is subsechild was," pouring out before that child their quently numbered. Lots are then drawn before treasures of "gold, frankincense, and myrrh," the Magi, who, presiding in state, proceed to appealed more strongly to the vivid southern im- unfold, with great deliberateness, each package agination than the holy birth in that same manger, twelve days before. As an occasion of general merry-making, Twelfth-Night undoubtedly of the occasion, and the analogy of the Wise Men takes the place of our Christmas, with the Latin and their gifts is again carried out. races. Christmas is considered, by them, more we must seriously confess to have been the most exclusively in the light of a religious Festival. Twelfth-Night is the Festival to be commemorated in the family, in the home, and with public rejoicing and demonstrations. More especially is this the case in Italy. The Kefana there, is a great day for the little ones. In Rome, the Corso, until after midnight, is a scene of unusual The composer is the rector of the parish, the animation and movement. The shop-windows Rev. Warren C. Hubbard, an old choir boy of are brilliantly lighted. Pastry-cooks and toyshops, in particular, make tempting displays of Christmas dinners were very generally given their wares to purchasers in search of what is in the charitable institutions. Mrs. John Jacob destined, the next day, to delight the heart of the Astor furnished a dinner at her own expense to small people. For carrying out the idea of the the inmates of the Girls' Lodging House, St. Magi and their offerings, Italian children receive Mark's Place. The usual good cheer of the sea- their holiday gifts at Epiphany. The Piazza son was provided at St. Barnabas' House. The Navona, in the heart of Rome, is a curious sight morning Celebration was by the new chaplain of on Twelfth-Night. Down its length, on either the house, the Rev. James H. Appleton. In the side, are ranged rows of small, rough booths, afternoon, the doors were thrown open to the lighted by one or two flaring torches, and at poor of the neighborhood, and nearly a hundred which drums, fifes, trumpets, whistles, any and been attempted; but none have ever equalled They are "the ministers of Christ," the servants, every conceivable instrument capable of emitting the original. sound, the more execrable the better, are sold. Between these booths, and around the three fountains that adorn the village, moves a dense and motley crowd of men, women, and children, all armed with some one of these instruments, and tom of having special offerings on a special day blowing or beating upon it with a will; the chief endeavor of each being to bring it in as deafenhis reasons for dissenting from the award of the Baker, chaplain of our own St. Luke's Hospital, ing proximity to the ears of his or her neighbor Paris itself. was the originator of the project, as he has certain- as possible. People of all conditions in life are in that crowd; high and low, rich and poor. item, last year, was the response made, respec- There are papalini and there are royalists-buzthe opposition party looks askance at the warm tively, by various congregations. Those of the zurri. There are foreigners, too—English and ed, some chord is touched at sight of one of the discharged in specific manner. They are first of welcome they get from King and Queen. For Church formed much the larger proportion. The the Americans, easily to be recognized by their report of that time, shows as contributing, 55 of passive attitude of spectators. It is a mad scene; a precursor of rollicking carnival jollities; but it thing" from ----. at the period of the first Carlist war, attacked ed, 7 Jewish synagogues, 7 Methodists places of is not a riotous scene, as it would be, perforce, in any country but Italy, or Spain, perhaps. The crowd is thoroughly good-natured, as Italian has been appointed Financial Secretary of the pear in public in their monastic garb. Under other ways, equalling about \$26,000; was divided crowds always are. We betide him, who shows American Church Building Fund Commission, any resentment at the free and easy treatment he and has entered upon the duties of his office. may receive at the hands of these people, bent His address is Room No. 22 Bible House, New

They are really discussing the sanitary condition of Rome! What a change from the old days ing, and grating and groaning, filling the air, with the black mass of people moving slowly up and nium. The echoes of the old houses on the Piazza, and in the narrow, neighboring streets, have little sleep that night. Nor, indeed, can any peaceable Cristiano, in any part of the city, be sure of not having his slumbers rudely broken by some enthusiastic individual, prolonging his noisy Kefana vigils far into the wee sma' hours of the morning.

A custom very similar, in its general features, to this Twelfth-Night celebration at the Piazza Navona, obtains in Madrid on the same occasion. These processions, enlivened by an uproar of zambombas and panderetes, parade through the streets and towards the gates of the city, with ever, that the partakers in these demonstrations are limited to vagabonds and to small boys. At fore, they carry sundry ladders; whether, howiation of the Feast of ever, for the purpose of scaling the gates themselves, or of allowing the Wise Men to do the same, and to make their entrance into the town

classes, Twelfth-Night is being commemorated We hear that the Rev. James O. Dramm, of in every family, with all manner of games, in within.

Ravenswood, L. L. be been elected to the churches were everywhere well filled on Christman lay. A vice Trivity, here, and at St.

Ravenswood, L. L. be been elected to the conspicuous part, and the bean is invested with son, made vacant by the death of Dr. Helm. Bishop Paddock, of Washington Territory, in other countries. The Spaniards have a pepreached at St. Paul's Brooklyn, on Sunday culiar talent for originating and arranging games. morning, and made a very effective appeal for Those that take place on the Dio de Reyes have. often, a truly picturesque effect given them by the masquerading, in the characters of the Wise Men, which generally forms part of the evening's entertainment. The Oriental costumes are sometimes managed with much artistic ability, and a It is interesting to note the importance attached great deal of care is bestowed upon them. In Madrid, usually each guest-the circle being mate friends-brings some small gift, and this, bearing a corresponding number. Thus, everyone is provided with some token in remembrance

A Problematic Character.

From the Palladium.

time, who is as well known throughout the civil- With him the office of the ministry is no mere ized world as the British Premier himself. One does not connect his name with those of the itage of God," however earnest and sincere be famous men of "merry England;" but rather the motive of him who takes this honor to himwith those of the country of his adoption,

From his appearance, one would not imagine man of business. We, however, know better. We recognize in him an artist of no mean repute. His combinations of color are said to be exquisite. His works are very popular and command a high price; so high, indeed, that only those most favored by fortune are able to pur-

This great artist is one of the most celebrated one contributes as much as he does to the elegance of the society of that gay metropolis. He is an especial favorite of the ladies. To

Among the young ladies of the period, there is MAY L. NEWCOMB.

The Rev. Charles Howard Malcom, D. D.

The New York Pulpit.

The Christian Ministry.

Synopsis of a Sermon by the Rev. C. E. Swope, D.D. Preached in Trinity Chapel. Reported for the LIVING CHURCH.

1. Cor. iv: 1: "Stewards of the mysteries of God." There is no more important question in the range of theological inquiry, than the question of the nature and the power of the office of the minister in holy things. It is important not only in itself, but in its relation to the whole economy of God for the salvatian of the souls of men and its bearing on all the minor practical duties of the Christian life. The entire sacramental system of the Church rests upon the sacerdotal, sacrificial character of the Priesthood. If the ministers of Christ be nothing more than that which they are said to be by those who constitute the various denominations; if they be nothing more than mere teachers, set apart for the sole purpose of preaching and of furnishing an agency for the administration of the government and descipline of the various socities which they represent; if they be possessed of no divinely delegated authority and power to stand "in God's stead to the people, and in the people's stead to God;" then the whole principle of intermediate agencies which characterizes God's dealings with us in the kingdom of nature, and in the regulation of our earthly life, is brought to naught; and the means of grace, which, as their name implies, are but the instruments through which the operations of the Holy Spirit and the workings of the heavenly power are brought to bear upon the souls of men, are but an idle mockery and an empty name. The ministrations of the word are, on this hypothesis, simply the utterances of mere men, speaking under the impulse of the wisdom of this world, according to their own individual convictions or right and wrong, and "the foolishness of preach ing," as the Apostle put it, becomes in effect, the mere preaching of foolishness. The absolution of the penitent, in fulfilment, of the Master's own benign provision, when He said to His chosen ones, "Whose its

sympathetic, sentimental assurance of God's general provisions of mercy and of pardon on repentance, which each may just as well lay hold of and apply to his own soul's comfort and support. And the blessed Sacrament of the Altar, ordained by Christ for the conveyal of the precious merits of His Sacrifice and death to the believing soul, and by Him ordered to be still kept up as the means of His appointing for the commemorative rite, a mere outward ceremony, without any correspondent and inherent inward grace; an empty sign, signifying nothing. All this must be the inevitable result of stripping the office of the minister of Christ of its divinely delegated authority, and a resolving of the functions of the Priesthood into the human ministrations of a mere preacher and ruler of the people of the Lord.

The Reverend preacher stated that it is against this false and fatal notion of the office and powers of the commissioned servants of the Lord, that the Apostle directs the warnings and injunctions of the text, when he says, in his own behalf, and in the name of all who were co-workers with him; "Let a man so account of us, as of the ministers There is an Englishman living at the present of Christ, and stewards of the mysteries of God." self-assumed authority to "lord it over the herself. It is no mere accidental assuming of the office of a preacher of the truth of God, however learned in the wisdom of heavenly things, howhim to be anything more than an enterprising ever gifted with the grace of eloquence of speech, may be the man who feels that he is moved to take this office upon himself. With him, the heralds of the truth of God, the messengers of pardon and of peace, the agents of the due conveyal of the gift of grace, are the accredited and commissioned servants of the Lord, called and chase them. Many copies of his works have set apart and sent by Him for this high work. not merely of the people, but the servants of Christ. His chosen ones, His representatives, of all the inhabitants of Paris; and perhaps no acting under His orders and in His name, with power and authority from Him as their only due credentials for their work. Not only this; not only in general terms and in a vague indefinite them, his lightest word is law. This, indeed, is commission, are they the servants of the Lord to as true in England, and even in America, as in do His work, whatever that may be, according to their individual discretion, and however it is to be done, according to their estimate of fitness not as much interest in works of art as one could and of right; but by the terms of his definition. wish; but, in the most frivolous and light-mind- they are to have their specific functions, to be creations of my hero; and, in a rapture which is all the ministers and servents of Christ, a genanything but silent, they admire the "last sweet eral designation of their office; and then, to narrow down the functions of this office, to give due form and shape to the specific duties which are theirs to perform, he declares them to be, Stewards of the mysteries of God."

The preacher affirmed that there can be no mistaking the Apostle's meaning, for he defines in clearest terms, the nature and the powers of fire of the minister of Christ. He is God's

"steward." He is the officer appointed by the Lord himself, to act as His agent in the management of the affairs of His household; to guard the things committed to his keeping; to minister and to dispense them in accordance with the Master's will, and to hold himself accountable to Him. And the things that are given him/in trust, the things of which he is to have the care, and which it is his office and his duty to dispense, are "the mysteries of God." His Holy Word as it has been graciously revealed and given to the keeping of His Church; His gracious gifts of pardon and forgiveness in the absolution of the believing, loving penitent; His Holy Sacraments, the gracious gift of the new-birth in Holy Baptism, and the life-imparting, life-sustaining grace of His Body and His Blood, afforded in the Holy Eucharist to all who come to it in penitent, believing love.

The principle which the Apostle's definition of the Christian ministry embodies and sets forth, is simply the principle of ministerial intervention, by God's command, between God and man, through which the offerings and acts of man are presented acceptably to God, and the gifts of God are conveyed officially to man for the comfort and the saving of his soul.

The sermon further set forth that there is no the truth affirmed, to those who take into account the law of intermediate causes which prevails in all the kingdom of creation, and in all God's dealings with us in the natural world. In the manifold and moving forces of nature, not one acts alone. Each needs the presence and the power of other agencies, in order to the full and perfect operation of its powers. The preacher cited as examples the rains of heaven, the sunlight of the skies, and the influence of the atmosphere, as agencies required by the laws ordained by God for the development of vegetable life; and this, in turn, is needed by the same Divine command, for the sustenance and support of the natural life of man. God is thus pleased to limit by fixed laws the operations of His power, and to make the infinite out-goings of His will depend on the presence and the agency of the creatures of His hand. As in the world of nature, so also in the spiritual world, for there is no exception to the all-pervading principle of mutual dependence and conditional instrumentality. In all God's dealings with his people, under the old dispensation, the law of ministerial intervention was fixed, to regulate and govern all intercourse between Himself and men, in their approaches to Him, and in the drawing near to them. When the Priests received the blood of the victims offered in the temple, and sprinkled it upon the altar for the pardon of the people's sins; when Moses plead with God for Israel, and God through Him sent back the word of pardon and of reconciliation; when Aaron with his flaming censer stood between the living and the dead, and the plague was stayed, -in all these cases, by intervention of the commissioned agent applying the appointed means, the blessings sought for were vouchsafed.

The reverend preacher next set forth, that this law of mediation and of intervention is the distinctive characteristic of the gospel, and the central truth of the Incarnation of the Son of God. That Incarnation is the taking of humanity that it might be the medium of communication between God and man. God would not act on man directly, but through the intervention of the human nature of the man Christ Jesus. In Him dwells all the fulness of the Godhead bodily, and from Him flow forth all gifts that God vouchsafes to grant to man. They flow not hood of His Son. Our Lord Himself, in all His Church's continuous life. This is the legacy of ministry with men, in the exercise of His mediatorial functions, gave constant proof that There is power in it which is felt by all Protestas the Father acted thus through Him, so He ants. This historical position is the point of cathedral in Davenport on the 26th, 27th, and would not confine the law of intervention to His advantage which the Episcopal Church has in 28th of January. The session will open with a own Person, but would Himself act through agencies. When Lazarus was to be raised from the dead, one who stands by must "take away the stones," before the dead can come forth, and others must "loose him and let him go," before he can be free. The next example cited was the miraculous feeding of the multitude with the five barley loaves. Though "Jesus took the loaves and gave thanks," it was through the hands of the disciples that the provision for their needs tianity, until every school of religious thought was distributed among them that were sat down. In passing through their hands, the wondrous multiplying of the loaves took place, and they were made sufficient for the wants of the recipients. The whole was a type, and, in the words He spoke just afterwards about the giving of His Flesh and Blood for the life of the world, the Lord Himself supplies the truth that this type was meant to teach; that in the furnishing of the true Bread, His very body, that gift should pass miraculously through human hands.

The preacher emphatically declared that there is no truth more clearly brought to light in the Holy Scriptures than that in the spiritual world and in His Church, God has ordered that He will act through means, and that in the distribution of His gracious gifts for the salvation of the world, it is His will to use the agency of men, His servants, the "stewards of His mysteries," appointed and empowered by Himself for the discharge of that gracious work. Their weaknesses but magnify and make more clear the power which is His who chooses them, and uses them as agents of His will. He glorifies Himself in the very worthlessness of the instrumentality which He vouchsafes to employ. If He sees fit to use an outward as well as an inward ministration, in the working of His will, then the weaker the agency, the more fit it is to be employed; the more insignificant the instrument, the less danger of the sin of resting in that instrument instead of rising up to Him who uses it. St. Paul was well aware of this, and enshrined the thought in his emphatic declara-tion: "We have this treasure in earthen vessels, that the excellency of the power may be of God and not of us."

In view of the promise that accompanied Gospel, this worthy missionary was sent, from Christ's commission to His servants, "Lo I am with you always," the preacher affirmed that their acts are Christ's acts: their sacrifice His sacrifice; their ministration of His blessed ordinance His communication of His flesh and blood; their absolutions and benedictions, His voice of pardon and of peace. Under the guise of honoring the religion of the heart, under the specious plea of the soul's secret and direct communing with the Father, the souls of thousands go unied, and the spiritual life of multitudes is impoverished and dwarfed.

Having specified several of the sad results of separating the sign from the thing signified; and having stated that the commission of the Priests of God, and the validity and virtue of their appointed acts are just as real and as true to-day as they were in the beginning, and will continue to be to the end of time, the reverend doctor closed his sermon by an appeal to his hearers to believe and accept the gracious truth set forth, which is God's own plan of saving our souls-His only plan, so far as He has seen fit to reveal His will. Let us seek to realize it, and to act upon it as the safety of our souls require; and that so we may understand and know what precious treasure is we shall have to render, for its administration.

Convocation in Massachusetts.

Correspondence of the Living Church. The Southern Convocation of this diocese met in the Chapel of St. Paul's Church, Boston, on December 15th, the Rev. S. N. Shearman presiding. The attendance was not large. The Rev. John Wright, rector of St. Matthew's Church, Boston, delivered an address on "The Ministry and Social Life," in which he took the ground that the pastor is bound to mingle in social intercourse with his people. The Rev. Messrs. Osborne, W. C. Winslow, T. F. Fales, and some others, took part in the subsequent discussion.

The Rev. W. W. Newton advocated the plan of calling upon the business men at their offices, that men of business, as a general rule, have Philip Brooks anticipated a time, not very far in the future, when, in dramatic entertainments, a The Rev. George H. Burk, of Grace Church, South Boston, gave an exegesis on Job xix:23-27th verses.

At the afternoon session, the Rev. F. L. Har- Rev. F. M. Bird, of Waterloo. radon read an essay, in which he maintained the ground that the Church should be "progressive," a vague term upon which the report before us sheds no light.

In the evening, a public meeting was held in St. Paul's Church, the Dean of the Convocation (Rev. S. U. Shearman), being in the chair. After a brief preliminary Service, addresses of Roxbury, and T. A. Snively, of Quincy. The in their Church Building Society. Rev. Julius A. Ward made the closing speech; Here is our great historical centre, and this centhe historic Creeds, the Sacraments, and the this country.

The reverend speaker then went on to say, had accomplished for American Christianity, but had too often ignored it. This she cannot afford to do.

The Church can never be broad and Catholic to the degree demanded by American Chrishas a fair recognition, the "ritualistic," the "liberal," and the "evangelical;" and until, to the utmost degree allowed by one's ordination vows, the Episcopal clergy treat ministers of other names, as spiritual brethren in Christ.

The speaker concluded with an eloquent apexercise of a larger charity towards religious bodies outside of the fold of our Church.

The proceedings were closed with prayer and the Benediction.

What's in a Name?

To the Editor of the Living Church:

they chose with such significance. So thought the diocese, at whose house four families have our forefathers, who used a similar care; and so come together for Christmas dinner for thirtythink we, holding tenaciously to every letter that belongs to us.

venerable divine would have said, had he been upon the earth to see the liberty of the press with his appellation.

Properly, it should have been the Rev. James McSparran, but really, it was at one time, printed McSporran, and at another, McSparrow. However, I exonerate the LIVING CHURCH, and lay the blame upon my own barbarous chirography. Editors and compositors are to be sadly commiserated.

Still, I desire to make some amends to so faithful and valuable a Presbyter of the Church in Rhode Island, whose name should descend, in its full integrity, to the latest generation.

By the Society for the Propagation of the interest is manifesting itself.

Great Britain, to the Narragansett Church (St. Paul's), arriving April 28th, 1721.

After thirty-seven years of untiring service to the Parish over which he was placed, he yielded up his spirit to God; and his body was laid to rest, under the Altar where he had so long ministered. Parson Fayerweather, who succeeded him, was also buried beside him.

While the old church remained over these graves, it was their most fitting monument; but, after it was removed to Wickford, there was nothing to mark the spot where these good men reposed.

A lapse of more than one hundred years, and the descendants of the Narragansett Churchmen loving hearts to the glory of God, and in memawoke to a sense of their obligation in the matter; and a suitable stone was raised to the memory of the departed.

People from all portions of the State flocked to "the unveiling;" and now, whosoever happens near the secluded spot, must be reminded of the zealous labors of those who sleep so far from the haunts of a busy world.

Rev. Dr. McSparran married an American lady, who contracted small-pox, and died, while on a visit to England with her husband. She bonght near to us "in earthen vessels;" and we was interred in Broadway Chapel burying-yard, difficulty in the recognition and acceptance of who have it may realize the dread account which in Westminster. The corpse was carried in a hearse drawn by six horses, and there were two mourning coaches, one for the bearers, and one for the mourners. The record concerning her is "she was the most pious of women, and died, as she deserved to be, much lamented."

Notwithstanding this sore bereavement, the good Doctor toiled alone in the vineyard of the Master, till his summons came. I love to think of the faithful clergy, and to write about them.

F. B. S.

The Chrch in Iowa.

From our Davenport Correspondent.

Wednesday and Thursday in Ember week, the Northern Convocation of the Diocese met at Dubuque in the beautiful and unfinished church of St. John. Ten clergymen were present. The Bishop preached the opening sermon, which was in their leisure hours. It strikes us, however, of an historical nature, reciting in brief the missionary annals of the American Church, and givlittle or no leisure in their business hours. Rev. ing a retrospect of the progress during the last quarter of a century in Iowa. During this time there has been a gain of forty per cent. in Comline will be drawn between the good and the bad. municants, over deaths and removals, and an increase in the number of clergymen to upwards of fifty. Sermons were also preached by the Rev. J. S. Jenckes, of Des Moines, and the

> The Boardman German-English school at Durant, under the efficient management of Rev. Charles Stroh, is meeting with deserved success. There are now in attendance over seventy pupils.

St. Paul's Church, Council Bluffs, Rev. Mr. Webb, rector, has secured a lot for a new church building. Geo. F. D. a graduate of Gris-wold College, has taken charge, as lay-reader, of considerable interest were made, upon "The the Mission work at Denison and Vail. The Rt. Adaptation of the Church's Methods, to the Rev. Dr. Brewer, newly elected Bishop of Mon-Changed Conditions of Modern Life." Among tana, will unite with the trans-Mississippi Bishops the speakers, were the Revs. Percy Browne, of in their endorsement of Griswold College, and the Lord God."

The Bishop has received from Theo. S. Davis, his subject being "The Attitude of the Church, of New York City, a \$500 bond to endow "the towards Non-Episcopally ordained Ministers." George B. Boal Scholarship in Griswold College" He spoke of the See of Canterbury as being the |-a memorial to the son of Hon. Geo. J. Boal, centre of unity for English-speaking Christians. of Iowa City, a young man of exceeding great promise, whose sudden death early last year octre stands for historical Christianity, and for all casioned wide-spread sorrow. This is "Gristhat goes with it—the succession of the clergy, wold's" first scholarship. Who will provide the next for a "memorial?"

The trans-Mississippi Bishops, comprising the Western Church Building Society and the official visitors of Griswold College, will meet at the sermon and Sacrament, on the morning of the 26th, and there will be a public missionary meetthat the Church in America had not done justice ing in the evening. The term examinations of to the work which the Puritans of New England Griswold College will receive attention on Thursday and Friday. It seems not a little strange that almost a year after the incorporation of the Western Church Building Society, a "general" association of the same name should be started in New York.

Sunday, Dec. 19th, Claiborne Garrett, A. B., was ordained to the diaconate in the Cathedral at Davenport. Mr. Garrett is the first graduate of Griswold since its re-organization. He will take charge of Christ Church, Davenport, and will also act as the Bishop's secretary and chaplain. The Sunday school of Christ Church, peal for greater comprehensiveness, and for the Davenport, celebrated its Christmas festival Dec. 20th. The Cathedral and Trinity Church held their festivals on Holy Innocents' day. The Church of the Good Shepherd, Burlington, is taking active measures towards building a new church. The plans for a very beautiful chapel have been drawn, and canvassing has already begun.

On Christmas Day your correspondent dined two years. Time has wrought many changes in I was wondering, not long ago, what a certain enerable divine would have said, had he been christmas toys now come with their own little children and talk on grave subjects. As the years gMde by, all at last will be changed, and the dear old house itself will pass away. But then comes the blessed thought of a reunion in the higher life, of a Christmas gathering in Heaven. January 1st, 1881.

> MISSOURI.—The ladies of All Saints', Nevada gave a supper last week, at which 300 persons were in attendance. The citizens generally were liberal in their donations, \$66 being taken in, and the expenses being less than three dollars!
> Mrs. Anna E. Sparks, of Philadelphia, recently
> sent \$100 to the Rector. It will do good work
> in strengthening the Church here. A growing

St. Paul's, Springfield, Ill. Correspondence of the Living Church.

Never, probably, was Christmas Day observed in this Parish with more solemn services and greater gladness of heart. Together with the high and holy joy which is proper to the day itself, the hearts of old and young alike were gladdened by the return of the Bishop; and the

circle which is never perfect without him, lacked on this day nothing of its completeness, while the chief Pastor stood in the midst of his sheep, and the beloved Father in God was surrounded

by his children. The day was marked by the first appearance in

the sanctuary of several costly gifts offered by ory of dear ones departed. A handsome altar cross of brass, and a pair of brass vases were placed upon the retable in memory of a child who, last Christmas, was the life and merriment of a happy home. The cross bears on the reverse side the inscription:

"TO THY GLORY, O CHRIST. And in Memory of a Child of Thy Redeeming. G. E. B. MAY 29th, 1880.

A credence bracket of very elegant design, executed in black walnut, and harmonizing well with the reredos, was in its place for the Services of the Festival. It is the gift of one who remembers the very first planting of the Church in Springfield, and who is still ready for every good work. It bears the inscription.

> + IN MEMORIAM + REV. CHARLES DRESSER, D.D., First Rector of this Parish: MAY 1838, to OCTOBER 1854.

A Bishop's chair, also of black walnut, richly carved and elegantly finished, is another gift of the same person. The back of the chair is carried up in the form of a gable to the height of nine feet, and is surmounted by a cross. It occupies the recess of a doorway formerly used as a side entrance to the chancel. Upon the back of the chair is the inscription;

> + IN MEMORIAM + PHILANDER CHASE, D.D., First Bishop of Illinois.

room during the earlier part of the week, the formally re-enacted it. The Common Law of work of decorating the church was begun on Maine may not be the Common Law of North Thursday evening with a special service arranged | Carolina; and, as a fact, the Common Law of one for such occasions. The principal feature of the decorations is the Rood-screen, temporarily erected between the choir stalls and the congregation, and trimmed with evergreens. As the sanctuary is viewed from the body of the church, through the arches or the screen, the effect is very fine. The altar, raised upon its three steps and vested in the white of a newly embroidered festal cloth, the reredos so tenderly associated with the dear memory of one with us last year evergreens; the cross of polished brass, the candlesticks with their tall tapers, and the rich fur- the Common Law of this country. niture of the sanctuary, all united in bearing testimony that "the Palace is not for man but for

the first celebration of the Holy Communion at where it has been formally re-enacted, so Eng-7 o'clock, Christmas morning, and began the lish Church Law, or any other Church Law, is happy day by rendering early and thankful hom- not the law of the American Church, except age to the Babe of Bethlehem, and receiving in where the American Church has formally re-en-Holy Communion His inestimable gift. Matins acted it. was sung at 10:45 and, followed by the second celebration of the Holy Eucharist. Both cele- intending to depart from the Church of Engbrations were choral throughout, the comfortable words, Sursam corda, and Preface, being act of a sovereign power, re-enacting "Discipline, sung to the ancient plain song.

The Bishop preached at the Mid-day Service, taking for his text, Isaiah ix:6.

"For unto us a child is born," etc.,

and comparing it with Acts i:8. "But ye shall receive power, after that the Holy Ghost is come to you: and ye shall be witnesses unto

The words of prophecy, the preacher said, describe the infant Christ. They are the inscription above the manger. His last recorded words, just before He ascended, give His Apostles the command to bear witness to Himself that He was in words, works and life, and death and resurrection, and form and face and figure, "Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace," and as a practical application, the preacher said that we must bear witness by life and conversation that we have been with Jesus, and know Him to be what prophecy foretold He would be.

Liberty of Prayer.

To the Editor of the Living Church: The thoughtful and well put article on "Free

Prayer," in your Christmas number, bring to my mind an enimently Catholic and so not unimportant phase of this question. The earlier Confessions of Faith put forth by non-con-Much. So the ancient Hebrews thought, when at the home of one of the oldest Churchmen in formists, witness clearly to the one Churchly source from which their tenets took rise. This is specially marked in the Westminister Confession, and the first known Baptist Confession, put this dear old gathering. Some have gone to forth about A. D. 1643, by the "baptized congregations met in London." With such point of departure, whither are these all now verging? Shall it be a circle or ellipse which they describe? Shall it so return where it began, Catholic unity rewelding and merging denominational variety? What of the night? The Congregationalist trend will partly appear in Dr. Buddington's frank brochure on Responsive Worship; the Baptist, from Dr. Gordon's acute "Congregational Worship;" and the Presbyterian, from Dr. Hitchcock's significant paper, read to the recent Pan-Presbyterian gathering. Liturgy is the demand of all. But, not without hesitation, is it either voiced or received. As to a cast-iron routine, however heavily gold-plated, and elaborately ornamented, and antiquely symbolical-

could this, think you, be accepted by the most ardent liturgist who has not enjoyed the privilege of a churchly training? Are we ready, then, in the Name of our common Father, and while repeating our One Lord's high-priestly prayer, to stake our opportunity of reuniting Christendom upon such a term made unconditional and exclusive? Is it probable, not to say possible, that those who have gone out from us for liberty in devotion of one sort or another, even while they perceive and confess an unfortunate degree of departure, would ever concede entirely the one liberty which may need most limitation, but which they hold as sacred in itself? Every highest freedom requires nicest regulation; but, alas, for humanity! its liberties are identified with its very being; and what will it not suffer, even in moral disadvantage, rather than be crippled, as it supposes, in the exercise of its rightful independent functions.

Now, those truly Catholic, yearn for unity; it only is the realization of Catholicity, and so must ever be, the special mission of a really Catholic Church. Is it germane and essential to Catholic Order itself, that there be set, as a term of reunion, acceptance of invariably and inflexibly regulated prayer? If it is, so should it be. It it is not, and yet this be insisted on, where will lie responsibility for continued denominationslism, on the part of hearty liturgists who feel that they cannot altogether give up spontaneous public prayer? What is the very genius of the Church, in this regard? What is there in the inmost law of its life and growth which hinders unfettered unfolding in any truly upward direction? We but raise the question.

J. H. APPLETON. St. Barnabas House, N. Y., Christmas-Tide, 1880.

Fact versus "Common Law."

To the Editor of the Living Church:

"Every school-boy knows," or every schoolboy ought to know, that English Common Law is not the Common Law of the United States. except as the States have expressly adopted its provisions. The English Common Law is a dead letter, does not exist, for the United States, ex-The greens having been prepared in the Guild cept as the States as sovereign powers have State may be and often is different from that of another, because each State re-enacts such portions of English Common Law as it chooses; and no portion of English or any other Common Law is the law of such State, until the State by its sovereign power has so declared it.

The carefully prepared article from Westminster, in a late number of the LIVING CHURCH, instead of giving what the writer aims at, proves the opposite; it simply shows that various States and this Christmas in Paradise, its figures of have adopted, in whole or in part, English Com-Saints standing out upon a ground of gold, and mon Law. But without that formal action by thrown into soft shadow by the wreathing of the State, we might as well talk about the law of the Sandwich Islands or of Guinea as being

Now, in argument of the writer be a sound one in its logic, i tells fatally against him, when the real facts are seen. For, as English Common A good number of the faithful were present at Law is not the law of the United States, except

It is idle to quote, "This Church is far from land," &c. That preface merely introduces the Doctrine, Worship," as it sees fit. But I have no wish to go into that argument nor into any

I am tired of seeing such a mistake about 'Common Law" repeated so often, and such wrong conclusions drawn from a false premise. If the argument is worth anything, the logic breaks down the attempt to hold the shield of 'Common Law" over any Ritualistic practices in the American Church. If the analogy of England and the United States is to be accepted, then the American Church is a Sovereign Power, and, as such, acknowledges the authority of no laws but those which it has formally made its own. I do not claim that as the fact. I say that such arguments force that conclusion.

Prayer-Book "Enrichment."

To the Editor of the Living Church:

My experience at a meeting of a certain Conocation, not long since, induced me to express the hope-however premature it may seem-that the Committee on Enrichment will not forget to 'enrich" in the direction of special meetings, particularly of meetings that consist so largely of clerical attendants. The usual routine of Service, framed specially for lay wants (and that, three centuries ago), might, it seems to some of us, be expanded and enriched, greatly to the advantage of our special occasions.

Enrichment seems to have ever been the law of the Prayer-Book's development. No doubt, the Oriental, the Alexandrian, the Roman, and the Gallican Liturgies were sufficientry rich for their day. But it seems that they were not, for even 596; and Gregory struck the right keynote (which, however, Augustine was not willing to accept), when he ordered that the best should be selected from all sources, and that thus enriched, a Liturgy should be presented to the Anglo-Sax-ons, which should suit them and their times. Osmond, in 1078, collecting the various "Uses, virtually "enriched" the English Liturgy. So, at the Reformation, our Fathers "enriched" again. They compiled, not originated. You might as well attempt to "originate" an oak, as a Liturgy. Liturgies are growths. The Reformers enriched Liturgies are growths. The Reformers enriched by drawing, in the spirit of Gregory, from all sources. The "Sarum Use" was virtually an en-richded Service-Book; the present English and American Book is (in some respects), an enriched Prayer-Book; and the Committee of Twentyone have only to carry on the very work which Gregory recommended, Osmund began, and the Reformers continued.

Herder's Installation Address.

Translated for the Living Church.

My Brothers: you come before God's Altar and the Church, to take upon you that Office to which you have been called. Everyone who desires the Office of a minister of Christ desires a truly precious work. If your work were merely speech-making, what could be easier? Nobody, however, values oratory for itself, but for what oratory will accomplish; and how great is that aim, for which an ambassador of Christ strives! That is living work-the Kingdom of God in human souls; not in word, but in power and in fact. We are called "soul-carers," not because we are preachers, but because we are servants in the Kingdom of God, through whom God carries on His work. Oh! what a high Office, this great call in the name of God. How difficult it is, in our time, to learn to be acquainted only with souls; to be certain for ourselves, and to convince others, that they have eternal, undying souls. We succumb so thoroughly to the care and business of the earthly life; we burden our hearts (as Christ long since told us) with meat and drink; we drag with us a lengthened chain of gentility and elegant tastes, and things of that kind-that only rarely is a word spoken from heart to heart; and thus, it becomes a very difficult office so to counsel and guide God's creatures, that they become the image of Christ and heirs of eternity. And you, you have the care of souls. It is yours, to seek men's souls, as a shepherd seeks the sheep; as a father mourns for a lost son. When all sleep, yours must be the waking voice which rouses the drunken with sleep-"the Lord cometh!" If the ordinary exhortation were sufficient—but people have heard it so often, that it seems to them mere words, and they are only too glad to flatter themselves that they remain as they are; what a sad thing it is to remember that God's Word is in common use among those who are fast asleep to its meaning. The candlestick is among them; the light is out. And what must be the feelings of the watchman over the flock-if he watch! The teacher in the school can see his little plants grow, and become clothed with leaves and hopeful buds, and flowers; but the teacher in God's Church cannot see this. He is not to have the reward of the potter, to behold his own handiwork: nor the reward of the sower, who sees the seed that he has scattered, spring up. God's work is a hidden work, done in silence. Human eves do not see it. Human hands do not touch it. Our souls are fashioned, as the child is fashioned in the mother's body; hidden from sight, skilfully, inconceivably, but with creative love and wisdom. By an inward divine power and warmth, God preserves His Word under the appearance of unfruitfulness, just as the seed is preserved under the snow and ice. But, is not a tree known by its fruit? Do men gather grapes from thorns, or figs from thistles? Can a light burn unless it shines? Can a fire glow without warming? Can the clearest light, the hottest fire, the Kingdom of God, be idle and without effect, if there be any opportunity given it? Or must it not, as every force and every power of God in Nature, exhibit itself in fact, in development, in a living faculty of self-representation, in continued energy, in every breath, motion and work? Truly. For just as the snow and the rain fall from Heaven, and return not thither, but make the earth bring forth and bud, so will and must be God's Word forever. It will not return to Him empty, but will accomplish His affliction that has befallen him, in the death from pleasure, and execute that for which He sent it. pneumonia, of a little grand-daughter, the child So long as God is, and so long as man is His of Dr. Rose, of Faribault, after several days of creation, so long there is this indestructible truth; that Jesus, our Brother and our Saviour, works with us in spirit and in power. So long in Advent; admitting to the Priesthood, the as we are busy with the affairs of the Kingdom, so long, flot a word, no, not even a cup of cold water, given in His Name, is lost. It was done for Him, and He has lifted it up. For he has eyes as a flame of fire, and He dwells between the golden candlesticks.

Shattuck School, Fairbault. Correspondence of the Living Church.

The new Gynmasium Building of Shattuck School was formally opened on the evening of Monday, Dec. 20th, with a grand Reception in the Armory, from 7:30 to 10:30 o'clock.

The occasion was one to be long remembered by those present, and, in fact, "Shattuck's" Receptions are always gladly welcomed, not only by those connected with the School, but by the citizens of Fairbault, in general. The Gynmasium Building, which has cost more than \$15,000 is almost completed, and will unquestionably be one of the handsomest in the country. It is constructed of stone, and is two stories high, with basement. In the first named part of the building, are bath-rooms, etc., and the furnace-rooms. On the first floor, is a reading-room, together with a bowling-alley and the gynmasium. The third floor is the armory, a large and elegant rector of Trinity Church presented a summary room, with a lofty ceiling, and well lighted and of the results of a year's ministry—it being the ventilated. In fact, it is one of the finest Halls first anniversary of his assuming the rectorship.

West of the Mississippi It has at one and as west of the Mississippi. It has, at one end, a movable platform, which adapts it for Commencements, and other public occasions. The whole building will be heated by steam, and is a most valuable addition to the already numerous been baptized; there had been 9 funerals and conveniences of "Shattuck."

The school is in a very flourishing condition gation during the year amounted to \$4,700. this year, having over one hundred boarders, besides day-scholars; and, as a well-known traveller remarked to your correspondent, a short time since, "I think that the Bishop Whipple Schools are a credit-not only to the Diocese of Minnesota, but to the Church of Christ in America."

Church Work and Progress.

From various Correspondents.

CONNECTICUT.—Trinity Church, Thomaston, though not so elaborate as in former years, is neatly and tastefully decorated with wreaths and emblems appropriate to the Christmas Festival. On Christmas Eve, the children of the Sunday School had a very enjoyable time in the base-ment of the church. After short religious services, in which the singing of Christmas carols had a principal part, refreshments were passed to the children, and then the gifts were distribu-ted from the "ladder." Scholars and teachers were remembersd; the Rector likewise receiving several tokens of thoughtful kindness from parishioners. On Christmas Day, Morning Service and Holy Communion were celebrated, a fair number of communicants receiving the holy

mysteries. The singing was good.
On the evening of the Sunday after Christmas, the children's Christmas Service was held. Notwithstanding the blustering weather, a large number of the children were present. The Service consisted of Evening Prayer; the Psalter was chanted, Christmas carols were sung, a sermon was preached by the Rector to the children; catechizing, and the presentation of Offerings out an immense congregation. A tree 24 feet for the Missionary Society of the Church. The amount was \$25, being the contribution of the of the parish have lately formed themselves into a Branch of the "Woman's Auxiliary," and, as their first work, have sent a box valued at \$50, to one of our missionaries in Dakota.

Trinity Church, Northfield, is under the charge of the Rev. Mr. Seymour, Rector of St. Missions.
Michael's, Litchfield. Services are kept up regularly by Mr. W. E. Johnson, of Berkeley Divinity School, as lay-reader; the Rev. Mr. Sey-mour celebrating Holy Communion the last Sunday in every month. On Christmas Eve, the children had their Christmas Tree. A Processional and Recessional were sung by the children as they entered and left the church. After a Service of Prayer and Praise, an address was made by the lay-reader, and the occasion was ietter from Rev. Mr. Sayres, Missionary in China, a former lay-reader in the parish. It contained some needed truths, on the heathenism of Christian communities, and force was given them by remarks from Mr. Johnson, which it is to be hoped will make some impression upon some of those present, who are seldom seen in church. The church was prettily trimmed, and the Christmas Services were well

MARYLAND.—The Advent season has been observed by special Services in most of our Churches in Baltimore. At Mount Calvary Church, in addition to the regular daily Celebration of the Holy Communion, and the Daily Service, lectures were delivered on Tuesdays, Wednesdays, Thursdays and Fridays, at 5 P. M.; and on Wednesday night, at 7:30 P. M. Father Benson, the head of the Order of St. John the Evangelist, in England, who is now visiting in our city, preached at Mount Calvary Church, on the evening of the second Sunday in Advent, and delivered the lectures at the Wednesday, Thursday and Friday afternoon Services of the follow-

At the Church of St. Mary the Virgin (for colored people), special Services were also held, with daily Celebration of the Holy Communion. Every Sunday evening, at 8 o'clock, two addresses on practical subjects were delivered by a

member of the city clergy.

Bishop Penick, of Africa, has been in the city, at Holy Trinity Church; and, on the Tuesday evening following, he delivered an address on behalf of his mission, before the African Aid Association of the Church of the Messiah. The following morning he gave an account of his work, at a meeting of the "Women's Auxiliary Society," held in the chapel of Grace Church.

MINNESOTA.—We learn that Bishop Whipple proposes to spend the winter in the South, and was to leave Faribault last Monday. With great recret, and with much sympathy for the good Bishop and his family, we record another severe intense suffering.

The Bishop held his Advent Ordination in St.

Paul's Church, St. Paul, on the fourth Sunday Rev. Charles M. Armstrong, incumbent of Ortonville and Appleton, on Big Stone Lake; Geo. E. Swan, of Fergus Falls; and Andrew D. Stone, of Anoka. All these gentlemen were members of the class of 1880, in Seabury Divinity School. The Rev. E. S. Thomas, rector of the Church in which the Ordination was held, presented the

The Rev. Mahlon N. Gilbert, formerly of Helena, Montana Territory, has accepted the rectorship of Christ Church, St. Paul, of which the Rev. W. P. TenBroeck was the late incumbent. This places one of the graduates of Seabury of 76, in one of the most prominent positions in the Diocese

A correspondent writes from Detroit: "Thank you for the bright and spicy LIVING CHURCH, which comes to wake us up and cheer us on, from week to week. Everything is going on well here. The ladies have a society at work.

INDIANA.—The anniversary of the Saviour was ushered in at Trinity Church, Fort Wayne, by service at midnight—Christmas eve. The church was profusely decorated with cedar, laurel, and evergreen, the chancel being illuminated with over a hundred burning tapers and a blazing star directly over the altar. The music was unusually excellent, and despite the lateness of the hour, the church was crowded. At 10:30 Christmas day, another large congregation was in attendance. The service was the Communion, and nearly the entire congregation received the consecrated ele-On the last Sunday in Advent, the post during the year, officiating with the exception of a few weeks during the summer, three times each Sunday. During the year 82 names had been added to the list of communicants, 28 had received the rite of confirmation, 21 had 9 marriages. The total offerings of the congre-

IOWA.—Advent Mission at St. Mary's, Ottumwa. The second parochial mission at Ottumwa, was opened on the 5th of December, the Rev. Walter Tearne, of Fort Madison, being the preacher. Services were held during the Octave, three times each day, morning, afternoon and evening. Morning prayer,—the Litany on Lit. building de novo. It is the second parish in size in the diocese. Twelve or fifteen years ago, it was necessary to enlarge.

any days,—was said at half past ten, with a sermon, practical in character. In the afternoon. mon, practical in character. In the afternoon, after prayers, a series of "Instructions" was given. The subjects were, "The Church, her organization and mission;" The Ministry, its diorganization and mission; "The Ministry, its di-vine commission;" "The Sacraments, the means of Grace;" "Methods, Church work and teach-ing;" "The Voice in Worship;" "Postures in Worship," etc. Each evening after prayers, short sermons and addresses on practical Christian living were delivered. Six clergymen besides the rector, the Rev. A. C. Stilson, were present. Thirty-eight sermons and addresses vere given. At the close of the mission eight adults were baptised, and on the 22d of December the Bishop confirmed thirteen.

WESTERN MICHIGAN .- St. Thomas' Church, Battle Creek, vested its altar on Christmas with one of J. & R. Lamb's \$75 crimson cloths, garnished with silken fringe, monograms and inscription. It also had placed in position at the same time, an elegantly carved black walnut pulpit, a gift from Mr. James M. Fairchilds. The church itself was finely decorated with evergreens and mottoes. The Sunday School festival on Christmas Eve was a most enjoyable service, and drew gifts for the school, and for the rector and his children for the last three months. The ladies family, blazed with light. The scholars were accord the parish have lately formed themselves into the sermon was by the Rev. Sidney Corbett, D. D., the rector. The offerings were for Domestic

ILLINOIS,-Pontiac is the county seat of Livingstone Co., and a thriving town of several thousand inhabitants. Until within the past four years the Church was not known here, and during that time only by occasional Services. The Rev. C. R. Hodge is now visiting Pontiac about once a month, and the interest is increasing. A strong feeling is developing for building a church, and a fund is already begun for that made particularly interesting by the reading of a purpose. It is an important point, being the junction of three railroads, and a live parish ought to be built up there. Mr. Hodge is admirably suited to the work and will do for the mission all that can be done.

> SPRINGFIELD.—A correspondent in Danville writes: We have had very happy Christmas services. The church being nicely trimmed and beautified by a new white dossal. The feature of progress this Christmas, however, is the introduction of a boy choir. Of course this is only in its infancy. The boys are not thoroughly trained, but do very well as far as they have gone. They sung very sweetly on Christmas and Sunday, and every body was pleased. Last summer a parish school, was built by the Rector, Rev. F. W. Taylor, and the first term of school and kindergarten closed Christmas Eve. school and kindergarten closed Christmas Eve.
> Therewas a little private exhibition of the two departments, which was much appreciated. The Kindergarten children did excellently. So did Miss Skinner's school. I must say that the American Kindergarten system, by Miss Coe, of New York, is magnificent. As a system of training for the whole complex child nature, it far surpasses the German method.
>
> The ladies of this Parish at McLeansboro, have

associated themselves together with their clergyman's wife, Mrs. Irvine, and have elected Mrs. Pake as treasurer, and Dr. Lyons as physician This society is for the purpose of helping the poor, and searching up the unbaptized amongst Bishop Penick, of Africa, has been in the city, on a visit to his former parish, the Church of the hem. On Dec. 23d they had an entertainment, Messiah. On Sunday the 5th inst., he preached from which they realized a large sum, which is to be used for the same purpose. On Christmas Eve the treasurer met those who were to be helped and distributed Christmas dinners.

Sometime since we had occasion to call attention to the work in McLeansboro, where a beautiful edifice is being erected. Now the clergyman in charge, the Rev. Ingraham N. W. Irvine, has accomplished another step. Three months since he bought, through two kind friends Mr. E. M. Shepherd and Hon. R. A. D. Willbanks, the first St. Mary's Hall, church building ever erected in the city of Mt. Vernon, and has had it fitted it up in the most churchly manner. The building has a history, which is very dear to the people of this section of the State, and it was for this reason that the reverened gentleman determined to unarm sectarian prejudice by gathering people into a house of worship associated with their earliest knowldge of Christian instruction.

In the year 1830, the Methodists erected the present building. Though under the control of the Methodists, the building has at various times been occupied by Baptists, Presbyterians, Morbeen occupied by Baptists, Fresbyterians, Mor-mons, Campbellites, and Universalists. Till thirty years ago, Bishop Chase preached in it. When the Rev. Mr. Moody, of saintly memory, began his missionary work here, he gathered his ittle flock in this building, ringing the bell himself. After his death the Rev. Mr. Steele, formerly of Centralia, held an occasional service in Mt. Vernon.

On April last, the present clergyman came to Mt. Vernon. The work is now of considerable proportions, the congregation has not only the poor, who are always with us, but also the intelligent and social part of the community.

The "non-surrender" and uncompromising spirit of the present Missionary has made the Church's influence felt. He has a peculiar way of doing it, which does not call forth opposition but sets men thinking and questioning why the Church is independent, though of such late gin in Mount Vernon. It is a fact, that in Mc-Leansboro, he has, gathered into his congregation such people as ought to be coveted by any community. The first service in the church in Mount Vernon was held on Christmas Eve (late in the night). It was the Celebration of the Holy Eucharist, and a Sermon. Mrs. Irvine, his estimable wife, as good a missionary as himself (for she visits the poor, from house to house), took charge of the organ, and, both being good singers, with the aid of some ladies, rendered the service entirely choral. The church was thronged. At 2 A. M., they took the train for McLeansboro, and after a few hours rest, were at work again holding service in Shoemaker's Hall. Sunday morning found the Rev. Mr. Irvine again in the city of Mount Vernon, travelling in the middle of the night as before, to be ready for work during the day. At the morning service, he baptized an infant, and at the evening, five young ladies.

NEW HAMPSHIRE.—The Rector of Trinity parish, Claremont, recently announced that he felt compelled to resign on account of the condition of his wife, who has been long an invalid. The parish has suffered very much from vacancy and change of Rectors, for the last ten or twelve years, and now needs a man who can re-build itmore difficult task, in some respects, than building de novo. It is the second parish in size in Educational.

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in the Grammar School. Special care is taken of the younger boys by the matrons. For catalogues and younger boys by the mattenes, other information ,apply to The Rev. STEVENS PARKER, S. T. D., Racine, Wis.

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The Living Church.

January 6, 1881.

Entered at the Chicago P.O. as 2nd class mail matter

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"A Change of Creed."

Under this heading an eastern secular paper announces that the Rev. H. L. Teller, of Amsterdam, N. Y., has resigned his Presbyterian charge in that village, and is about to enter our Communion. The same paper adds: "Mr. Teller is not only a man of marked ability and power, but also a man of earnestness and sincerity, as all who have sat beneath his teachings will readily confess; and it can not be doubted that he will attain to an eminent degree of usefulness in the new field in which he has chosen to labor."

We welcome Mr. Teller with cordial good will. He will find opportunity for hard work. He will not escape trials and difficulties. Human nature is the same the world over. Ideas are never realized here below. But he will find that a change of relation forced upon him by conviction will bring its exceeding great reward.

The same paper refers to the phenomenon of which this case is an illustration—the unprecedented accession of ministers from denominational sources to our ranks. It states that the Church owes about thirteen hundred, or about one-third of her clergy, to these sources. Scarcely a denomination is unrepresented. The Jews and the Roman Catholics have alike contributed. Even the Mormons have furnished us some good material, out of which priests have been made. In our House of Bishops we do not know how many were born out of our pale, but we think we can name nearly twenty.

The whole question of accessions to our Ministry from other bodies is one that cannot be discussed without embarrassment; nor does the Living Church propose to enter upon its consideration now. To all concerned, there are advantages and disadvantages connected with it. Of one aspect of it we cannot speak without a sense of humiliation; and that is—that the Protestant Episcopal Church cannot supply from her own sons a sufficient number of clergy to meet the demands incident to her growth.

A minister coming into our pale, on the basis of a "change of creed," implies much. Such a man has not surrendered the Ancient Creeds, nor now for the first time adhered to them; for, as is known to all, the Protestant bodies, for the most part, do adhere to them. By the language mentioned, it is presumed that he has rejected the peculiarities of the system he has relinquished, and accepted not only the polity and worship, but also the theology of the Church. We have had accessions to our Ministry, on the ground of Church government, and on the strength of our "beautiful Services;" and deacon's and priest's Orders have been given to men who held with unchanged devotion to systems of doctrine that were totally at variance with our own system. In many of these instances, the men and the Church have suffered discomfort and injury. There is a distinct Anglican theology, which ought rather to be termed "Catholic." as distinguished alike from extremes of Romanism and Protestantism. It is not, what some of our learned writers have alleged, and what John Henry Newman insisted upon, a via media, except in the sense that it pursues the beaten track of Holy Scripture and Antiquity, turning aside neither to the right hand of mediæ val corruption, nor to the left hand of sixteenth century extravagance. This welldefined Anglo-Catholic theology is simple and symmetrical. "The way faring man, though a fool, need not err thereih," if he who does not rejoice that it is becoming proposed one was to give the larger diois properly taught. But how shall men, wise or foolish, be taught without a teacher? Are bishops and examining chaplains always faithful in this? A not inconsiderscrew is loose just here.

St. Luke's Hospital, Chicago.

The Seventeenth Annual Report of this most benificent Institution is before us. Being unendowed, St. Luke's has had, from the start, an anxious and a checkered existence; but there is every prospect, now, we are happy to believe, that it has entered upon a more prosperous period of ts history. During the last year, a new charter has been procured, under which it will in future be known as "St. Luke's Free Hospital;" and by which the reception of bequests and the holding of property will be greatly facilitated. The Trustees have decided to erect a new Hospital building which is sadly needed), on the present site; and they are negotiating for some additional adjoining property.

Internally, the hospital is reported as being "in beautiful order," but, as to the exterior, it is "very shabby;" and to any one with the ability and the will to invest about \$300 in the work of external renovation, a great opportunity presents itself for doing a much needed thing. As many as five beds are supported by individual members of St. James' parish; two, by Grace Church; and two others by the Churchman's and the Douthett Fund. Three others are under way; one of which, for Incurables, is rapidly approaching endowment. A great improvement has been made in the number of private wards, there being now four private rooms; one of these having been fitted up by Mrs. L. Z. Leiter, for clergymen needing medical aid.

The only debt resting on the Institution, now, is the floating debt, amounting to \$2,800. The only way by which this can be cleared off, is by people giving money to pay it; for the Trust funds cannot be appropriated to such a purpose. Gifts for that object are solicited, as well as for clothing, and provisions of every kind.

The Chaplain (Rev. W. E. Phillips) re ports an improvement in his own health. and consequently a greater ability to discharge the duties of his office. He has baptised two adults and twelve infants. There have been six burials; and twelve Celebrations of the Holy Communion, in chapel, besides sixteen in wards. There has been a short daily Service, morning and evening, in the hall, where all could hear; as well as, for most of the time, Evening Prayer in the chapel, at 4 P. M., for all who could attend. There have been, also, regular Sunday Services at the same hour. The Reverend Chaplain concludes his rethe institution, to the "Sisters of St. Luke's, the lady visitors, and a host of others who bodies that have not historic continuity in various ways have shown a practical with the Church of all the Christian cenappreciation of its work.

been treated, of whom 1441 have been not thus exist? Many good people seem Dispensary Patients. There were forty- to think it a very uncharitable thing in us, five remaining in the house, on December to insist still that the three-fold order of 1. In the matter of nationality, native the ministry is of Apostolic origin, and Americans exceed in number the natives of therefore exists by divine right. But this all the other lands put together. In point is the very claim that Presbyterians and of religious affiliation, the Roman Cathothe latter, come the Lutherans.

been \$11,677.68; the disbursements, it could not be made good. Our unswerv-\$11,667.11, showing a balance on hand, ing adherence to the old position, is suffiof \$10.57. There are unpaid bills to the amount of \$28.00. The Hospital owns. in real estate and securities, property to the value of \$52,050.00.

utmost devotion, to sustain it; and now, we feel assured, they are beginning to reallove. The LIVING CHURCH bids them a proportion to members. hearty God-speed!

even the Puritan section of it. Read this: method is unjust. "As the occasion for our Puritan dislike of

our National Independence. We want some dioceses are too small, but that Interior, which has espoused the cause of the more holy-days. Make Christmas the others are too large. The remedy will be Poncas, with noble enthusiasm, is not a little holiest." (Rev. William Alvin Bartlett, in found in division, and this process will the Independent.)

"As heartily and universally observed as large dioceses. This was one meaning of is the birthday of our National Indepen- the refusal to Virginia of her request for an dence!" Why, man! there are not over Assistant Bishop. We apprehend it will fifty millions of people who observe Inde- be useless to force the proposition referred pendence Day. The Catholic Church, to. The large dioceses must divide, and which, in all its four branches, observes then the injustice will cure itself. Christmas as a holy-day, numbers twohundred and sixty-five millions of people. We are already five times fifty millions ahead of your wish, and have been for this paper is conducted, and ask for it a centuries. "We want more holy-days!" So you do. And you get them. From even in its editorial department, to be the whom? From the Church. Why don't organ of its proprietor, or to give expres you acknowledge the source, as well as the sion to his sentiments. What he considneed? "Make Christmas the holiest!" Evidently, you have yet to learn of Easter, beyond the limit of toleration allowed by the Queen of Feasts. But as there are the Church, it is his intention to exclude, signs of a hopeful resurrection of your denomination from its Puritanism, we shall not for the interest and edification of its expect to see Easter accepted as even holier than Christmas; and both, as deserving a higher honor than feasting, and presentgiving, and mimic decoration, and "Praise Services;" both, as deserving the highestthat of a Holy, Eucharistic-observance.

It is coming to be very much a forgotten fact, that every Church used to claim that it existed by Divine right. The time was, when Presbyterians stoutly asserted that their polity was that of the Primitive and superstition. Church, and was by divine right. In the Westminister Assembly, they asserted it as against the Independents. The Independents, too, claimed that their system was of divine right, as against the Presbyter ians. Samuel Mather, in his day, claimed than "the rejection of the kingly authorty of Christ." Increase Mather made the same claim. So did Henry Jacob, in behalf of the English Independents; he said, 'Every particular ordinary congregation proper visible Church, iure divino-by right from God." Now it is a very signifirelinquished these claims. Men hear nothing now, as to their polity being of divine right. Only those branches of the Congregationalists originally made in bejustify their position. The present aban-The receipts during the last year have donment of the claim is a confession that cient evidence that it has been made good.

Among the propositions before the late General Convention was one asking for a Upon the whole, we feel that there is change in the present method of represenabundant matter of congratulation and tation of dioceses. It was claimed, and ago, only one church of nine members. Now thankfulness, for the Reverend Founder with a strong show of reason, that it is un- they have 14 regularly organized churches, and and President of St. Luke's Free Hospi- fair that a small diocese should be repretal, when he looks back to its first small sented by just as many delegates as a large beginnings, seventeen years ago. He, and one; for instance, New York has no more others very near and dear to him, togeth- power, numerically, on the floor, than er with an ever-increasing band of faithful Nebraska, although the number of clergy friends and workers, have striven, with the and communicants in the former is many times greater than in the latter. It was asserted that the unfairness should be ize, in greater fulness than ever before, the remedied by a redistribution, as in politiblessedness of their self-denying labor of cal matters, and dioceses be represented in

The proposition did not find much favor

There may be a difference of opinion, honoring the day (Christmas) has passed, however, as to the proper remedy. The

bring about an approximate equality. The

Our readers will pardon us if we fre quently refer to the principle upon which fair consideration. It is not intended, ers positively harmful to the Church, or as well as all discussions that appear to be patrons. With those exceptions, the aim not be expected that every reader will be interested in every paragraph, or that every reader will approve every utterance of every correspondent. While the Liv ING CHURCH stands upon the broad platform of liberty, it does not advocate license or rebellion. It holds up the banner of the Catholic Church, but it does not the less protest against all Romish corruption

Brief Mention.

New Year's in Chicago was ushered in by the chimes of old St. James', and the blowing of steam whistles and discharge of fire-arms in various parts of the city. A midnight Service was that Congregationalism was of divine right; held at St. James', with the celebration of the he said that its rejection was nothing less Holy Communion. Between 12 and 1 o'clock, morning, the streets were thronged by people who had been watching the old year out. Some of them seemed to have been "treating" good resolutions. —So far as we can learn, wine was not in many cases offered to callers on New Year's day, even by ladies on whose tables it is at of faithful people in England, is a true and other times found. The conviction is gaining ground that intoxicating beverages must be banished from the social circle before reform can be effected in the saloon. - In this connection cant thing, that these denominations have we note with pleasure the move that some ladies in Ottawa are making to present to Mrs. Hayes a testimonial of her high moral worth and courage in banishing the wine-cup from the White House. Autographs engraved on parchment, principally Church Catholic which have historic con- from this State are to be bound in an album and port, by greatful acknowledgments, on be- tinuity with the Church of all the ages, presented with an elegant satin hanging. The half of all who are in any way interested in continue to claim the adherence of Chris- latter is to be suspended by rods and rings made tians on the ground of divine right. Those of wood taken from the homestead of the late President Lincoln .- The Standard of the Cross speaks a good word for the LIVING CHURCH, in a late number, and has our thanks. turies, no longer claim to exist jure divino. It sets a good example of "preferring one an-During the past year, 1727 patients have Is it not sufficient evidence that they do other in honor."—We quote the following from that paper: "On Saturday evening, December 18th, the vestry of St. James' Church, Philadelphia, in a body called on the rector, Rev. Dr. Morton, and presented him with a check for \$10,065. When the idea of raising a purse for Rev. Dr. Morton was first suggested, the amount was fixed at \$1,000, but when the contributions had all been received it was found that they aggregated the handsome sum above mentioned lics outnumber the members of our own half of their polity. It was the only ground Rev. Dr. Morton is now seventy-six years of age, Communion, by 17, and next in order, to on which their fore-fathers attempted to and on Sunday week celebrated the fifty-ninth year of his pastorate of St. James' Church."-The Annual Convention of Albany will meet in All Saints Cathedral chapel, on Tuesday, Jan. 11th.—Let us hope that the refusal of the General Convention to admit Dakota as a Diocese, will not check the growth of the Church there. We must do all we can to help and encourage the brethren there, or we shall be distenced by some of the denominations. The Presbyterians are growing rapidly in Dakota. They had in South-eastern Dakota, three years ten ordained ministers. - The Rev. Mr. Richards, of Rhode Island, who proclaimed that "free-prayer" would be the battle-cry of a new party-strife in the Church, is likely to prove a very short-sighted prophet. Evidence is ample, that the peace which pervaded our recent Council was not a mere truce, and that no school or party in the Church is going to get excited over the requirement that the Prayer Book only shall be used on occasions of Public Worship. - The venerable Father Himes writes from the wilds of Dakota: "All hail, to the LIVING CHURCH that now is, as a powerful agent in making the LIVING CHURCH that is yet to be! --- The deaths of several notable persons have been reported durwith the House, but manifestly there is ing the last four days; Epes Sargent, journalist E pur si muove! The world does move, reason in the claim, and the present and author, in Boston; George Eliot (Mrs. Cross) the gifted authoress, in England, who is said to have earned \$250,000 with her pen; Rev. Dr. Chapin, the eloquent Universalist preacher in New York. - Several important documents of the late General Convention are on file, waiting more and more a holy Festival in all the ceses a larger relative delegation, but this for opportunity for publication. Our readers families of the land, and in all the the Convention evidently was unwilling to shall have everything that needs attention; if we Churches? May we live to see the Anni- do. Very likely a solution of the matter have to publish a supplement every week. Correspondents need not hesitate to send us all the able experience has convinced us that a versary of Christ's Birth as heartily and will be arrived at by another process. It news. The Living Church is determined to universally observed, as is the birthday of may be found that the trouble is not that meet all the demands of a living Church.—The but we trust temporary, illness

perplexed by the expression of their willingness to remain in the Indian Territory. The conclusion seem to be that the average Indian is not So they begin to bear witness to the ex- whole tendency is in this direction. There much above the average of human nature. He cellence of the Christian Year! But how is a most evident unwillingness, shown in can be "influenced."—The Daily Inter-Ocean evidently is it the witness of a mele alien. many ways, to favor the continuance of of this city carries off the palm of Christmas greeting to its readers. From some of the most prominent writers, preachers, and statesmen of the country it secured short contributions appropriate to the season, thus giving several columns of attractive and original literature relating to Christmas. — The Parish Visitor has been in existence for thirty years, and for twenty years has been conducted by the Rev. Dr. Dyer. Mr. Whittaker, Bible House, New York, is the publisher. It is only 50 cents a year, and contains a large amount of good reading. Send for a specimen copy. — The following from a Pastoral Letter of the Bishops, is pure gold, and cannot be too strongly emphasized: "Upon the purity and order of the home depends the safety of the State; upon the Christian character of the home, the life and holiness of the Church. Unless our baptized youth are taught the import of their early dedication to God, the Church will not glow with fervent love and adorn the doctrine of her God and Saviour. Whatever may be her external growth and splendor, her representative type will be Sardis, having a name to live while she is dead. The dangers of which we have is to give to all a fair hearing. It should spoken should appeal powerfully to parents and sponsors."—"Now Johnny, you've had a merry Christmas, and you must be good till next Christmas to pay for it." Oh yes, of course, be good. I don't b'lieve you can hire me to be good a whole year, for a tin horse and a story book just like what Bill Jones was going to trade me for three marbles. Not much. --- On Monday, January 17th, the Rev. Mr. Courtney will read a paper before the N. E. Deanery, at the Tremont House. All clergymen are invited by the Dean, the Rev. Dr. Locke. — The Bishop of Missouri thus writes: "You deserve by your tact and energy in the conduct of the LIVING CHURCH, the success which you are evidently meeting with. Your paper has gained greatly in the fulness and variety of its departments during the year, and I am glad to note the increase of your subscription list in this Diocese."-We have received a beautiful "Order of Evensong" for the childrens' Christmas Festival, at St. Paul's, Springfield, Illinois. Addresses were made by the Rector, and by the Superintendent, and gifts were distributed at the close of the Service. Thank you, again, good little Record! The LIVING CHURCH cannot refrain from publishing his "certificate of character" (as the gentle Standard calls it), from the paper published by the managers of the Home for the Friendless, Buf-"The LIVING CHURCH, of Chicago, promises to be the Church paper of the country. It is filled with articles of greatest interest to Churchmen, also a variety of reading matter which makes it a most valuable family journal. We trust all our Episcopalians in this city have the benefit of its weekly visits. A really good live paper of this sort is a want which has long been felt, and which the constantly growing subscription list testifies to."—A few copies of 107, 112, 113 are needed at this office. Subscribers who are willing to spare them will confer a favor lished a Daily Record, during the progress of the Church Fair, at Waupaca, Wis. It is sui generis, and gives evidence of enterprise and talent. - The clergy who are kindly disposed to increase the circulation of the LIVING CHURCH in their parishes, are respectfully reminded that the present month is the best time for the enterprise, during the whole year. The excitement of the holiday season is over, the extra work and services of Lent have not begun, and the long winter evenings dispose the people to read. Now is the time to present the cause of Church literature. The people will respond liberally, as we have occasion to know, wherever the Rector brings the subject to their personal consideration. —Subscribers will do us a favor by observing the number on the mailing slip of their paper and remit without waiting for a bill. With the utmost exertion of the force now employed we can scarcely keep up with the rush of new subscriptions. Please save us the trouble and expense of sending bills.—Bishop Herzog, says the Standard of the Cross, received during his stay in New York, a memorial from Roman priests, praying him to inaugurate a reform in America, and he replied that a new organization was superfluous, as a Reformed Catholic Church existed in the American Episcopal Church.——Correspondents must be patient. We are crowding our columns to the last line, and declining profitable advertising, in order to make room for communications. During the last two weeks we have printed supplements, and are still behind with our reports. The Church is at work all along the line, and we are doing our best to keep up. --- A correspondent of the John Bull says: "We laymen, who work hard with brain or hand, or both, can appreciate hard work in our clergy; and we can no longer stand by and see those who work persecuted, and those who are slothful let alone. Our views may not, perhaps, be identical on all points with those held by these persecuted men; perfect agreement is not for this world; but the time has come for us to take one side or the other; neutrality has become a crime, and we can have no doubt which side to take."---Correspondents will please be sparing of italics, quotation marks, and abbreviations. Prepare your copy exactly as you wish it to appear in print. Write distinctly, especially the names of people and places, indicate the paragraphs (not many), and write only on one side of the paper.

The Rector of Trinity Church, Chicago, was unable to officiate last Sunday, owing to acute,

Chicago Churches.

Reported for the Living Church. II.

Among the oldest, most prominent and most is-the establishment of the Church by law." abounding in all good works, is Grace Church,

of last Sunday, a great throng of children, of all can only "settle" the Dale case. Mr. De la Bere classes and conditions, was pouring out of every deserves the sympathies of Christian people in ing. door. Though many were evidently from the all his long mental suffering and anxiety. That homes of the poor, their faces beamed with Messrs. Dale and Enraght should spend Christcheerful smiles, and many bright ribbons and mas Day in solitary confinement because of their adornments of apparel, testified that they had religion, under the P. W. R. Act, is an eternal not been forgotten during the blessed Christmas disgrace to its author, and a foul blot on our time. The Sunday School has the most faithful Queen's reign." attention from the Rector and his devoted assistants from the congregation. A large number of Christmas Eve at St. Luke's Hospital. the children, mostly of families belonging to the parish, remained to the Service.

The church within had put on its beautiful garments in witness of the never fading glory of the Nativity, and the life and immortality brought to light in Bethlehem. In the chancel, a roodscreen of crimson with stars of gold, marked the entrance to the sanctuary, and a beautiful brass cross gleamed upon the dark back-ground of a rich dossal. Festoons of evergreens gracefully decorated the side walls, and between each window and on either side of the chancel, stood tall and shapely evergreen trees. It forcibly brought to mind the ancient Feast of Tabernacles, when our forefathers in the Faith dwelt beneath the boughs. The Word was made flesh and tabernacled among us. We still keep the Feast with this larger meaning, and our decorated churches are made to symbolize the ancient tabernacles or booths of boughs.

The sermon of the Rector, the Rev. Clinton Locke, D. D., was a New Year's greeting and counsel. In eloquent language he showed his people how to make it a "Happy New Year." Money would not make it happy, though a fair competence was to be sought and desired. Worldly honor and success would not bring happiness, as thousands had proved to their sorrow. It was not ephemeral, effervescent happiness that he wished them, but calm and enduring happiness, that would stand the storm and bear the strain of life. What are the elements of such happiness? Among these the preacher made prominent, Christian philosophy and Christian love. The contrast exhibited between the philosophy of the worldly wise, speculating about the absolute, the ego and the non-ego, and the philosophy of the gospel which centres all in the care of a loving Father and the soul's relation to a personal Saviour, was most interesting and impressive; and the appeal to his hearers to kindle the enthusiasm of life in the personal love and leadership of Christ, was truly eloquent. There could be no real happiness without the enthusiasm of love. Those that lacked it, he compared to the mummies taken from Egyptian tombs. They were living mummies, most repulsive and utterly useless to the world.

Dr. Locke, as a preacher, ranks among the first in our pulpit. His delivery, always earnest and energetic, grows more graceful from year to year. His subject matter is always fresh, his the Altar, on Christmas morning, was bright and illustrations are original and striking, his aim and argument well conceived and carried out. He is a close thinker and systematic student, spending several hours each day with patient regularity, in his study. At the same time he is a most indefatiguable worker in parish and hospital, pushing forward every interest with tireless

Grace Church, the third parish formed in this city, is in a flourishing condition. It has a membership of between five and six hundred, a large and increasing congregation; a Sunday school of 900; a mission school in Archer Avenue of 100; an Industrial school of 200; a St. Luke's Aid Society of about 40 members, a Woman's Guild, called "Sisters of St. Luke" for prayer and work for St. Luke Hospital; and its benefactions and charities are large. It is deeply interested in the work of St. Luke's Hospital, and, with the exception of last year, has always been, so far, its most liberal supporter. This year its contributions to that object will be large. The pew-rental of Grace Church is about \$12,000 a year. It has no floating debt. Its funded debt is \$20,000, which is being gradually extinguished by a sink ing fund contributed by the envelope system, and which this year will amount to between two and three thousand dollars. There is a weekly Communion, two Celebrations on the great Festivals, and on nearly all the days for which there is a Collect, Epistle and Gospel, there is also a Celebration. From October to Easter, there is a Wednesday evening lecture. In Lent, daily service. The rector, the Rev. Clinton Locke, will now complete the twenty-second year of his rectorship, a record that has been made by few clergymen in this western country.

On the 13th of December, the judgment of the Court of Queen's Bench in the cases of the imprisoned priests, Messrs. Dale and Enraght. was given, the judges expressing a unanimous opinion that their counsel had failed to establish the President. The house in which, for the address remains unchanged. any of the points raised on their behalf. The result, of course, is, that the priests have returned to their prison cells, being resolved not ed, last winter, to build anew. Accordingly, in to yield the exercise of the spiritual functions April, the Institution was temporarily closed, and entrusted to them by the Church, at the dictation of the civil authorities. "The clergy (says John of the inmates. At the time that the Report Bull), must lie in gaol. They have now no other remedy-till public opinion compols their deliverance from this 'legal lawlessness.' " 'The same paper refers to the Public Worship Regulation Act, which has been the cause of all this miserable confusion, as having been "brought in by the most Erastian Archbishop since the Revolution, and recast by a Lord Chancellor still more hos- gious character.

tile to the spiritual power," and as "passed in a panic, to put down Ritualism." And it significantly adds: "Ritualism it has greatly promoted. What it will put down, unless quickly repealed,

The London Church Review says:- "Mr. Wabash Avenue. The building is of stone, Green has not been arrested. Mr. Enraght is stately and beautiful, comprising, besides the still in prison, and every visitor to him is watched church proper, a chapel and several Sunday by a warder. Mr. Dale is suffering from nervous

A Hospital is not usually regarded as a place exactly suitable for merriment, in the common acceptation of the word. And yet I will venture to say that the patients of St. Luke's Hospital, or at least a majority of them, enjoyed a veritable "Merrie Christmas." A noteworthy preparation for this enjoyment was the Christmas Tree in the chapel, whose fruit was plucked and duly distributed about 5 P. M. on Christmas Eve, under the direction of the Rev. the President. and Mrs. Locke, assisted by Mrs. Judd, of the Cathedral. A brief service of prayer and praise. in which the chapel choir of ladies sang hearty Christmas hymns, was followed by a short address from the President, that brought tears to many eyes, tears of mingled joy and sorrow. All patients who could walk were there, and some were carried in, that they might witness the pleasant sight which comes but once a year. Each patient, whether present or absent, received gifts, some useful, some ornamental, and some sweet and toothsome. Nor were the other inmates of this hospital, those whose duty it is to care for the patients, overlooked in this generous distribution; each receiving a bountiful share. But the climax was reached, when the President called on the Matron, Miss Miles, to receive a beautiful gold watch. The surprise was complete; and that of Miss Miles herself could hardly have been more genuine if the gift had been the title deeds of a house and lot, or any other piece of unincumbered real estate. Indeed, I scarce think one of our city rectors would have felt more surprised, had he awoke on Christmas morning, to find under his pillow a certified check, covering the full amount of his church debt. Let us hope that surprise is only delayed until Easter. Later in the night, there was a noticeable care on the part of the nurses, in arranging the pillows of the patients; and on Christmas morn it was seen that the "Pillow Mission" had sent through Mrs. Carpenter, fifty beautiful Christmas cards. In the morning, also, one of the patients was observed going from ward to ward, and hanging over each bed one of the fifty evergreen wreaths sent by the "Flower Mission," whose members will not suffer us to forget them, even while the flowers are buried under the snow. The chapel was simply, but very effectively decorated with evergreens, and beautiful with some exquisite hot-house flowers, the gift of Mrs. George H. Wheeler

The Cuban Mission.

We learn from a reliable source, and are deeply pained at the information, that the Rev. Edward Kenney, of the Cuban Mission, has just tendered his resignation to the presiding bishop, being compelled to this step by ill-health. For nearly nine years he has ministered, in the atmosphere of pestilence, to the sick and dying. Frequently when the yellow fever was raging, he has officiated at as many as eight funerals a day, one following another in rapid succession. This. with the great want of interest and sympathy in the Church, and the lack of money and men to aid him in this important work, has completely broken him down, and the strain upon his nervous system has been such that an immediate and decided change is required to prolong his valuable life. If he can effect the necessary arrangements, he expects to start for Europe in about two weeks. The Rev. Mr. Edgerton, of Long Island, has already gone to take charge of a plantation in the interior of the Island; the work Rt. Rev. Dr. Atkinson, Bishop of North Carohere and elsewhere having long since been carefully laid out by Mr. Kenney. The fitness of Mr. Edgerton for this position, and his distance from the yellow fever districts, gives good promise of success in his particular department. Numbers throughout the Island have been pre- will be fortunate if it secures him. pared by Mr. Kenney for Confirmation, and only await the presence of a Bishop physically able to his charge at Athens, Southern Ohio, and asmake the necessary visitations to the different discase. Address accordingly points; which Bishop Whipple was not strong enough to do, when he visited and confirmed the candidates in Havana.

We have received the Eleventh Annual Report of "St. Mary's Free Hospital for Children," in New York, which is under the charge of the Sisters of St. Mary; Bishop Horatio Potter being past nine years, the work has been carried on, having become almost unhabitable, it was decidsatisfactory disposition made, for the time being, was issued, it was hoped that the new building would be ready for occupation before the close

This Institution was founded as a General friend, the Rev. F. M. Gregg, of Burlington, Ia., Hospital for any children between ten and thir. Hospital for any children between ten and thirteen years of age, who may need medical or surgical treatment; not including cases of a conta-

During the past two summers, in the hot weather, the plan of a sea-side house has been conducted, with great success. "In this way," says the Report, "one hundred and twenty children were given at least a two weeks visit to the sea-side; while others who were more feeble, were kept longer.

This Hospital is not endowed; but so lovely and beneficent a Charity ought to be, and that prostration, which may possibly soon give his without delay. As it is, it is kept afloat by con-As we approached the church; on the morning, persecutors the vengeance they desire, and which tributions from day to day; and every day brings with it a necessity for still more abundant offer-

> At the end of last September, the Treasurer reported as having received \$7,030.86 on the General Fund; \$24,634,97 on the Building Fund; and \$1,545.70 on the Open Air Fund. May the good work go on, and prosper!

> The Annual Report of the Clergymen's Retiring Fund Society, incorporated A.D., 1874, is received. Its title explains itself. It seeks to relieve those who have grown old in the care of souls, and given themselves in sacrifice, without the ability to lay up for their latter years. The benefits of the Society are open, upon certain conditions, to any Bishop, Rector, Minister or Missionary of the American Church. There are 151 members upon the Roll, of whom 31 were added last year. The Rev. R. M. Abercrombie, D.D., of Jersey City, is President of the So-

Celebration and Communion.

Readers of Church-newspapers, and close observers of current speech, must have observed how terms and expressions in Church nomenclature are given to change; and enquiring minds are wont to look for the causes and consequences of such change. In former years, the common, in fact, almost the only, expression for the Eucharist was, the "Holy Communion." Of late however, the word "Celebration," standing alone, has become very common. It may be worth while to consider this change, and enquire what, if any thing, it signifies. The present purpose, however, is to call attention to the matter rather than to answer the questions, or at least all of them, which may be raised.

By turning to the Prayer Book, we find that the title of the Service is: The Order for the Administration of the Lord's Supper, or the Holy Communion, and in the following rubrics the words "Holy Communion" are twice repeated. In the third rubric, the expression "Communiontime" is used. In the rubric before the first warning we find "Celebration of the Holy Communion." and in that before the second warning, "Holy Communion," only. In the Exhortation we have "Celebration of the Communion," and in the following rubrics, "Holy Communion" only is found. Further study of the Rubrics in the Office will throw light upon the mind of the Church in regard to this matter.

Now it is evident from this, that the Church regards the Feast in at least a double object. It is a Celebration, and it is a Communion, or rather, it is a Celebration of the Communion. It is equally evident that in the minds of men there is and perhaps always has been a tendency to separate these two objects and ideas, to put asunder what God and the Church have joined together. If we present exclusively, as has at times been done, the "Communion" aspect, the other will be forgotten or denied, or held in abeyance. Zwinglianism is the ultimate outcome of this.

But is there not a danger, now, that the reaction be carried too far, that the "Communion" object be unduly depressed, and, as is the fact in some quarters, be almost lost sight of? The question is not here presented in a controversial way, but it is worth while asking and worth considering. It is certain that the expression "Celebration" standing alone, is now used more frequently, by many, than the more common one which the Prayer Book repeats again and again. It may be because it is shorter and more convenient: but "words are things," and we teach not only by the words and terms we use, but by those we leave unused. Would it not be better to use the whole expression that the Church has given us, although it be long and cumbersome? By cutting things short we may leave out one or the other half of the truth. D. D. C.

Just as we are going to press, we learn that the lina, died at Wilmington, on Tuesday evening.

Personal.

The Rev. Thomas W. Haskins, of Newtown Conn., has received a call to Alton. The parish

-The Rev. Chas. D. Barbour has resigned diocese. Address accordingly.

Wisconsin, on Tuesday the 28th ult. His address, while in Europe, will be "Care of Messrs. McCullough & Co., 75 Lombard St., London, England.

-The Rev. B. F. Chetwood, of Elizabeth. N. J., has accepted an appointment as agent of the Clergymen's Retiring Fund Society. His

-We are sorry to hear that the Bishop of Albany has been, for some time, prostrated by overwork. He is rapidly improving, and it is hoped will be ready for the arduous duties of his Annual Convention.

-We are able to state with authority, that there is no truth in the report that Bishop Quintard intends to build a residence at Rugby, Tenn.
The Bishop's residence is at Sewanee, in that State, where he built a log-cabin, in 1866.

-It has given us much pleasure to see our old paying a short visit to some of his acquaintances in Chicago; and, we believe, has spent two or three days with his former parishioners at La-

-The Rev. Dr. Harris, of Detroit, and the Rev. Charles M. Hodge, the Rev. J. A. Dorris, and several of the city clergy, called at our office last week. We are always glad to welcome a brother clergyman.

Deaths.

SLAUGHTER.—Isabella, only daughter of John B. and Julia D. Slaughter, of Goshen, Ind., went home to the Paradise of God on Christmas Day, 1880; aged 7 years, 3 months, and 15 days. "We all do fade as a leaf."

Potices.

St. Mary's School, Knoxville, Ill., will re-open Tuesday A. M., Jan. 4. The Rector will be at Central Depot (C. B. & Q.) Chicago, at 10 A. M., on Mon-day, to escort pupils. Trains leave at 10:10. He may be seen at the L. C. office on any day this week.

A lady who has been well accustomed to house keeping on a large scale, and has excellent references, desires a position as Matron or House-keeper in a School, Hospital, or Private House. Address "M,"

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FOR SALE.—At a bargain, a Type Writer, good as new. Address Rev. d'E. J., Fiskdale, Mass.

N. W. Ayer & Son's American Newspaper Annual contains full statistics of all Newspapers in the United States and Canada, also populations from the Census of 1880. Sent postpaid on receipt of price, Three Dollars. Address N. W. Ayer & Son, Advertising Agents, Times Building. Philadelphia.

The Chicago Scale Company sell 2-ton wagon scale for \$40, 3-ton, \$50, 4-ton, \$60. These are the best and cheapest scales made. Price-list free.

Christ Church Mission, in Harvard, Ill., would re-Christ Church Mission, in Harvard, Ill., would respectfully and gratefully acknowledge, through the undersigned, the receipt of following donations from churches and individuals: St. James Church, Chicago, \$102.88; Hyde Park, St. Paul's, \$44.39; C. W. Leffingwell, D. D., Knoxville, \$10.00; Clinton Locke, D. D., Chicago, \$35.00; Farwell & Co., Chicago, \$10.00; Rev. Geo. Wallace, Waterloo, N. Y., \$10.00; T Carter, Esq., Oneida, N. Y., \$5.00; A Friend, \$5.00.

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Diocese of Pittsburgh.

The Standing Committee, acting for, and with the approval of the Bishop of the Diocese, gives notice that the Rt. Rev. Bishop Scarborough will make the following Visitations. A. D. 1881.

Feb. 27. Quinquagesima Sunday - A. M., Trinity, Pittsburgh; evening, St. Andrew's.
Feb. 28. Monday—evening, Chartiers Valley.
Mar. 1. Tuesday — A. M., Verona: evening, St.

Mar. 1. Tuesday — A. M., Verona: evening, St. Mark's, Pittsburgh.
Mar. 2. Ash-Wednesday — A. M., Christ, Allegheny; svening, St. Paul's, Pittsburgh.
Mar 3. Thursday — A. M., Sewickley; P., M. and svening, New Brighton and Beaver Falls.
Mar. 4. Friday — P. M., Fairview.
Mar. 5. Saturday — evening, Greensburg.
Mar. 6. 1st Sunday in Lent — A. M., Johnstown, Consecration.

eration. Mar. 7. Monday—P. M., Blairsville. Mar. 8. Tuesday — P. M., Connellsville; evening.

niontown. Mar. 9. Wednesday—Brownsville. Mar. 10. Thursday-P. M., Monongahela City:

Mar. 11. Friday—evening, Washington.

Mar. 12. Saturday—evening, Hazelwood
Mar, 13. 2d Sunday in Lent—A. M., Caivary; evening, St. Peter's.

Mar. 14. Monday—evening, Kittanning.
Mar. 15. Tuesday—P. M., Butler.

Parishes not named in the above list, are requested, when practicable, to bring candidates for Confirmation to neighboring churches. The hour for the part of the day on which services are to be held, may be fixed to suit respective places, due regard being paid to the preceding and following appointments. Other appointments, not conflicting with those here announced, will be made. All communications relating to above visitation are to be made to the Rev. Dr. Hitchcock, Trinity Church, Pittsburgh. By order of Standing Committee.

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cents per hundred. Nos. 12, and 21, By mail, 5 cents each. No. 13, \$1 a hundred. No. 14, \$1 50 a hundred.

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Church Calendar.

JANUARY, 1881.

Feast of Circumcision.
2d Sunday after Christmas.
Feast of the Epiphany.
Ist Sunday after Epiphany.
Friday. Fast.
2d Sunday after Epiphany.
Friday. Fast.
3d Sunday after Epiphany.
Conversion of St. Paul.
Friday. Fast.
4th Sunday after Epiphany.

Lo, the Star, which they saw in the east, went before them, till it came and stood over where the young Child was. S. MATTHEW ii:9.

A new light kindled in heaven, a star never seen before. The world could not but look up at it, and ask what it meant. So the star in heaven kindled another star in earth; St. Peter calls it the day-star which riseth in the heart; that is, faith, which shined and manifested itself by the kings' labor in coming, diligence in inquiring, duty in worshipping.

BISHOP ANDREWES.

O happy band of pilgrims, Look upward to the skies, Where such a light affliction Shall win so great a prize.

The Faith by which you see Him. The Hope in which ye yearn, The Love that through all troubles To Him alone will turn.

What are they but vaunt-eouriers To lead you to His sight? What are they, save the effluence

Of uncreated light? EASTERN HYMN.

"As White as Wool."

Written for the Living Church.

"As white as wool!" Oh thus, my Saviour said, Thy sins shall be, that now as scarlet are.' Heavenly's Father's word! I bow my head What can I hope for more? What promise rare Behold the flocks upon the warm hill-side,

Like knots of daisies in the tender grass. Through the dark vales they wander without guide;
'Neath starry skies, the summer nights they

"As white as wool!" As pure as helpless lambs That gambol on the meadow's daisied breast; That follow, bleating, by the mother's side,

Or lie upon the streamlet's brink to rest.

My sins, though scarlet, "white as wool" shall be
If I but live, my Father, near to Thee! ALICE GRAY COWAN.

Randolph, N. Y.

THE CHRISTIAN YEAR.

A Series for the LIVING CHVRCH.

The Temple of God.

In the Gospel for the first Sunday after tarrying behind at Jerusalem after the my boy.' Passover, when his parents had left the city with the great caravan, in order to re- if you were with him it would be ever so turn to their home. After some days of much better.' searching and anxiety, Joseph and Mary ence that he showed for the companion- Pearson. ship of those grave men above that of the gay throng of travellers.

But my thought does not dwell upon King Solomon's magnificent structure. Glorious indeed must that have been, built as it was, after God's own pattern, and adorned with carved work of Cherubs, like a mother to me all my life since my and palm trees, and flowers, covered with mother died, sir; she would be happier if I pure and glistening gold! How beautiful were with Bob. He'll never write to her, the golden altar with the cherubim above and she'll break her heart about him, and house of the Lord, and everything in keeping with the sacred place and the sublime

of that ancient temple, and to picture the Son of the Blessed Virgin seeking its hallowed precints in his early youth; but I ain't a bit afraid, I think I shall like to be wish especially at this season, to think of a soldier; there is only one thing, I wish I this body, which the second lesson for the had been confirmed. evening service tells us is the temple of the

Holy Ghost. would offend his Divine mafesty. Not and keep His holy will and commandalone can we do this. With his scourge ments as long as you live?" of small cords he will help us to drive away every gross inclination, every desire maybe sometimes you'll think of me.' after worldly wealth; even the gentler yearnings, - when they savor not wholly of heaven.

house of prayer, our Lord Jesus will take blessing. He did not speak after that; he up his abode there. He does not care to had watched the lad narrowly during those words were out of his mouth, before he mingle with the gay and festive crowd. last few months, and he felt that the young soldier would continue faithful unto his fatal shot was fired; and Drummer Philip He seeks the humble and contrite soul and soldier would continue faithful unto his holds sweetest communion with it, permits life's end. it closest communion with Him.

not sufficent that we perceive and know times are very hard, I am going to the war, what things we ought to do. We must and then I shall be able to let you know ask God for "grace and power faithfully how Bob is going on, and you can get a to tulfil the same through Jesus Christ our situation. You know you could have got Lord." - First Sunday after the Epiphany.

To be always intending to live a new life, but never to find time to set about it heart, and caused her to put her arm round me all about Mr. Pearson; and all he taught -this is as if a man should put off eating him, and draw him down to her and kiss us. and drinking and sleeping from one day him as lovingly and tenderly as though he and night to another, till he is starved and had been her own Bob. destroyed .- Tilletson.

Stories on the Catechism.

By A. C. Jones.

DRUMMER PHILIP.

II.

The time passed slowly on, and Anna sat alone, waiting and watching for her boy. The old church clock struck out the hours-nine, ten, eleven, twelve-it was past midnight now, and no sign of either Bob or Phil. And then along the street, which was so silent and deserted now, came one light boyish footstep. Very quickly it approached the door, and then there was a pause, and Anna knew, as well as though some one had told her so, that Phil was afraid to come in, afraid to tell her that he could not find her boy. The and all that came within reach. pale face was paler even than usual when the poor tried fellow stood in the doorway, trying to find words in which to speak.

"You have not found him," said Anna, quickly; "don't mind telling me the worst, Phil, I can bear it, indeed I can.

"Oh, Anna, I have seen him," and then came a great gulph; "I have seen him, but -he has gone away to the war."

Then Pailip, the tears streaming down his cheeks, told her how it had all come about; how he had traced Bob to a publichouse some three or four miles out of Warchester; how he had found him and some other fellows in the company of a recruiting sergeant, who was telling them marvelous tales of all the advantages they would reap if they would only enlist and go and fight the Russians. Phil had tried to speak to his friend, and to persuade him to go home with him, but it was all of no avail; the boy did not tell the loving sister that Bob had given him a sharp blow on his arm, which was hurting him now, and had bade him mind his own business, and not interfere with him.

"Not that I mind his being a soldier," she answered. "But, Philip, you know how changed he has been lately. You know when he gets amongst a bad wild set that he'll go on from bad to worse, for there will be no one to say a word that will keep him back, and he will forget all that he knew once; and perhaps, Phil, he will be killed, and I shall never, never hear of him again.'

"God will take care of him, Anna. We will say our prayers for him every day."

But poor Anna only bowed her head the Epiphany, we read of the child Jesus upon her hands, and murmured, "My boy,

Once she looked up. "Oh, Phil, Phil,

Phil did not answer, only a strange look found him in the temple, sitting in the of some sudden determination came upon midst of the doctors, both hearing them his boyish face. He made Anna go to this incident that I wish to draw our lesson very early, and before seven o'clock he this week: from the love that our Lord was at the door of the Mission Chapel, or die.' Jesus had for the temple, and the prefer- where he knew he was sure of finding Mr.

mean?"

Then Philip told his tale, the tale which we already know. "Anna has been just it, and all the golden vessels for the holy if I sm there I can let her know how he is getting on. The sergeant wanted to enlist me last night; he's gone on to Malton orship! to day. I heard him say he was going, and I can follow him there."

"But do you really wish it?"

"Yes, sir, for Anna's sake; and please I

"I wish it too, my lad, but, if it be God's will, you will come home again Will God delight to dwell in us? Yes, safely; and if not, Phil, if God should if we make ready for his pure presence. take you to Himself, you'll have done

"Yes, all the days of my life, sir; and

"Every day, my boy, at God's Altar above all." And Mr. Pearson turned away for a moment, and then laid his Then, when this heart within us is a hand upon Phil's head and gave him his he had placed himself before him: "For

Five minutes later, Philip, his pale face Let us be careful not to defile the tem-ple of God, which temple we are. It is "Anna," he said, "work is very bad, and one often, only you wouldn't leave your boys."

Some faint perception of the reason why Phil was doing this, came into Anna's

had been her own Bob. "Oh, Phil, I can bear it better now,

so much more clever than I am."

'That I Should Keep God's Holy Will and Commandments, and Walk in the Same all the Days of my Life."

Malton; and ere the sun set on that July day Philip Winter had enlistened as a drummer-boy in the 190th Regiment, the I was to have been confirmed only I came drummer boy in the 190th Regiment, the I was to have been confirmed, only I came same corps which Bob had joined at Southsea on that very morning.

Two days more, and Philip wrote to tell Anna that Bob was all right; looking with Phillp, and after a few words between handsomer than ever in his bright new the two, the drummer boy fed upon the

unselfish lad, "but he's awful busy now."

tossing about on the sea, going to war in the battle won, for Drummer Philip. real earnest. Bob would not speak to his former friend. All the old affection seemed to have died away. Evil associates had utterly changed poor Bob. He had found it hard, as we all must, to keep God's in Church, always at Holy Communion. should fight, against sin, the world, and

There is not time to tell you of the landing in the Crimea, and of the first weeks spent there; weeks in which Philip and Bob were more than ever estranged. The former wrote home bright, cheery letters to Anna, telling her each time what a smart-looking young soldier her brother was. He wished he could say more, but he knew that Bob had been under arrest on more than one occasion, and that he did not bear a good character with the officers. And Philip could only say his prayers, and ask that all might be right in the end.

It was a November night, and on the heights of Inkermann the united armies were encamped, knowing that ere another sun had sunk to its rest, there would have been a fierce battle fought, and many of those who were eager for action now, full of energy and life and spirit, would be lying all cold and stiff upon the ground, their souls gone into the keeping of the God of

of soldier boys, telling some good story, and importance. But very erroneously, a channel of that grace which is indispenswhich made them all laugh; but profane jests, and words which mocked at holy Him, open vows of loyalty, and open ser- that there is a proper use.—Rev. George things, came into his tales; and Philip, as vice. Baptism openly marks the Chris- A. Leakin. he stood and listened to him, felt that he must ask him, on that night of all nights, to remember the old nome teachings. His day. There is no ostentation, necessarily,

to your sermon."

because of what may have happened to us ability, and not honorable to God. before this time to-morrow.'

"There, there's my hand, and be off and don't bother me any more, or it will be worse for you." And Philip turned away, sad at heart, but brave still, in the strength of his right purpose.

The morrow came. I will not tell you of the sharp fierce fight, of the deeds of heroism wrought by many a British soldier on the bloody field of Inkermann. I will only tell you of something that took place. when it was all over, and the Russians had been beaten.

Two lads were standing near each other outside one of the tents. Neither of them spoke; perhaps they could find no words We must cast out all unholy thoughts that what you think is your duty. You will try in which to tell all that was in their hearts. From a bush near them came a groan, they turned and saw a Russian soldier lying there. Bob Stainforth held in his hand a can of water, and rushed forward to give some to the wounded man.

Philip saw the Russian point the muzzle of his rifle at his friend, and in an insant fell senseless to the ground.

There were those who had laughed at the brave little fellow before, who saw all listen to all you have to say; you shall tell justice to ould Ireland."

"It's all right, Bob, dear. You'll go

"I'll do my best, Anna, but he is ever Pearson said we had promised, and we must keep our promise until we die. Bob, He found the recruiting sergeant at dear, stoop down; there is a parson that to the war. Perhaps he would let me take my first and last Communion."

In a few minutes the clergyman was Precious Body, and drank of the Precious "He'll write soon, I think," put in the Blood, and then he crossed his hands upon his breast and said; "Kiss me, Bob. Take He did not tell of Bob's anger at seeing my Prayer Book, and cut off a bit of my him, nor of how he had laughed at him, hair for Anna; and tell Mr. Pearson that and made him the butt of the others; nor I've thought of his words many and many did he tell her how when he knelt down to a time. And, Bob, you know I promised say his prayers on that first night he had to keep God's holy will and commandspent in barracks, Bob had been the ring- ments, and walk in the same all the days leader of a party, pelting him with boots of my life." They were the last words he ever spoke; and then he laid his short Another fortnight and the lads were life down, and the strife was over, and

And now in Warchester there lives a man who lost an arm at the end of the sembling for worship would destroy the Crimean war in trying to save the life of a fellow-soldier; he is always in his place holy will and commandments; and so he had not fought, as a soldier of Christ man, says that no one is like her own Bob; and after all these long years they are never tired of talking of Philip Winter, the Drummer Boy.

Bishop Brown on Missionary Offerings.

From the Calendar.

The Bishop of Maine was very urgent, at the great missionary meetings in New York, that the names of regular contribu- You are fighting with your own shadow. tors to the missionary funds of the Church, Going to Church is an important duty, as should be reported, in some way, to their many others; but the performance of one brethren, published, for instance, in the duty, as Church-going, will not compen-Spirit of Missions, annually. Very de-sate for the neglect of others. It is a means cided objection was made to his views, on of grace: not grace itself. It places a perthe ground that our Blessed Lord discount- son in the way of salvation, where he will enanced all pretentions of liberality, and learn what further is to be done, and the advised that, in matters of charity, the mode of doing it. Food will not of itself left hand should not know what the right preserve life; therefore, according to your hand doeth.

We are inclined to think, however, that tian from the rest of the world. Holy Communion is a Scrament in the light of

cording to their state in life, were honorfor services rendered.

The topic is very suggestive. We are nclined to believe that openness in piety and secrecy in charity, may go hand in hand. It will be a happy day for the Church when Christian men shall be anxious to have their brethren know that they are serving their Master and helping His kingdom to the full extent of their ability, while equally anxious to hide their liberal deeds for the poor and sick, for the widow and the orphan.

now, and tried to staunch the life blood and he saw that the Dublin time was twen-Phil, don't die saving my life, and I'll powers!" says Pat, "there is another in-

tation'

"I Can Read my Bible at Home."

THE CHURCH LEAGUE SERIES .- No. 25.

"I can read my Bible at home." Then you have cause for gratitude that you can read and that you have the Bible, of both of which privileges thousands are deprived, and you should express your gratitude by keeping all God's ordinances. But by your excuse you mean that you purpose not to go to Church, because you can read the Bible at home. You can, but do you read it? No! for it would be strange to see one not taking pleasure in public worship, yet delighting to read the Bible that enjoins that worship. To stay at home when opportunity is afforded for public worship is in direct opposition to the Apostle's injunction "not to forsake the assembling of ourselves together, as the manner of some is;" and if they were not to neglect it, when persecution raged against the Christian assemblies, how can you omit it, who have none to molest you? I'o read the Bible at home instead of as-Church, which can be known to the world only by the visible acts of its members. Then we could not know that Christ has any friends, or who they are. Let the members of any other society make the experiment of neglecting the times of meeting, on the plea that they can read the constitution and history at home, and soon they will have no society to neglect. No! You can, indeed, read the Bible at home, but you do not, and will not, so long as, with such an excuse, yon break the Lord's

"Going to Church will save no one." -But who said that by itself it would? principles, you should not eat.

Public worship will not, indeed, save the Bishop of Maine was more nearly right any one, as the lives of too many persons than his opponents thought. Tribute prove; but wilful absence from Church, paid to God, and alms going to man, are unrepented of, will destroy you; because Bob Stainforth stood amengst a group often treated as matters of similar nature it violates a command of God, and closes God demands open confession of faith in able to salvation. The very abuse shows

The Photophone; What is It?

Professor Graham Bell explained to a limbs trembled as he made his way through in payment of tribute to God. What does crowded gathering at the Society of Arts the group, and laying his hand on Bob's the payment mean but that God is King? on Wednesday evening his recent invenshoulder, said in a husky whisper, "Bob, What does is mean but that man acknowl- tion, the photophone. This new instrudear, dear Bob, please think of Anna, edges that from God he has life, and wealth ment, as has already been made known. and of all Mr. Pearson taught us. And and grace. We do not say that it is not produces sound and articulate speech in and asking them questions. It is from bed at last; and in the morning he got up when the battle comes, it won't matter, if possible that some men might wish to buy distant places by the agency of a beam of we have been good boys, whether we live for themselves a reputation for piety by light. But Professor Bell interested his building a church or endowing a diocese. audience in the discovery he and his as-The others did not hear his word, but the But, generally, God is honored by open sociate in his experiments at Washington, scowl on Bob's face told them something service. There is such a thing as letting Mr. Sumner Tainter, had made, that light "If you please, sir, I want to go to the of their nature, and then there sounded "your light so shine that men may see may not only be made to convey sounds, through the cold air a laugh of derision: your good works and glorify your Father of the war, Phil, my lad! what do you "Hallo, young saint, what have you to say which is in Heaven." And there is such upon most, if not all known substances. for yourself? We are quite ready to listen a thing as hiding a light under a bushel. The reproduction of the voice by light is We say this. Some men wish for privacy managed in this way. The speaker's voice is Philip did not answer. Once more he about their payments for divine service, directed through a tube against the back of turned to Bob: "Shake hands, old fellow, because they pay sums unworthy of their a looking-glass of extremely thin material, microscopic glass, silvered. A beam of In the primative Church it was one of light is thrown on the front of the glass. the duties of the deacon to announce the The thin glass, vibrating in response to gifts of the laity to the whole congrega- the speaker's voice, assumes alternately At the time of the offertory he convex and concave forms, and thus scatwould say audibly, "Brother Andrew ters or condenses the light. The beam of gives a talent of silver, or five fleeces, or light, thus varying in intensity according so much oil. Brother Peter gives the to the sounds acting upon it, is received quarter of a talent of gold, or a bullock, or ten sheep." But not at all to magnify the generosity of the men so named. It was labor of Professor Bell and his colleague simply a testimony that these brothers, ac- in their endeavors to make the most of Mr. Willoughby Smith's discovery that in ing their King, were doing their duty in silenium an electrical disturbance is prosustaining the kingdom, were loyal, loving duced by light. They have matured an subjects, proud of their monarch and will- arrangement in connection with their light ing to be known as belonging to Him. It receiver by which the sensitiveness of the was a receipt publicly given by the Church silenium is wonderfully developed. When the varying beam of light falls on the silenium, an electrical disturbance is produced similar to that which is conveyed by wire in the ordinary telephone, and the vibrations of the speaker's voice are then accurately reproduced in an ordinary telephone receiver. In the course of their experiments it occurred to Professor Bell and Mr. Sumner Tainter that as a molecular vibration or disturbance produced in a rod of iron by the magnetising influence of an intermittent electrical current sent round it, could be observed as sound by placing the ear in direct contact with the An Irishman once saw a clock which rod of iron, it was probable that a molecular that passed, and who rallied round him showed the Greenwich and Dublin time, disturbance of any kind, however produced, could be heard in like manner. which was flowing away so fast; and Bob ty minutes behind that of Greenwich, and They therefore directed an intermittent knelt at his side, not caring to hide his he asked how that was, and it was explain- beam of light on their silenium through grief, crying out in his agony: "Oh, Phil, ed to him that Dublin being to the west of holes in a rotary disc, and discovered that Phil, forgive me for all I have made you the first meridian, must have its time later sound was emitted. The inter-position suffer these many months! Only live, than that of Greenwich. "Then, be the of the hand stopped the sound; but to their surprise a piece of hard rubber which chance led them to interpose did not entirely stop it. They then found that the Respect is the result of a lifetime, where- intermittent light directed on the rubber A sweet smile came upon the dying as a single silly act often wins one a repu- alone produced sounds, and subsequently all the substances they tried in the shape of small diaphragms, including even pa-Most of the shadows that cross our path because of your goodness. And you will because of your goodness. And you will look after Bob, and keep him out of miston of the intermittent beam of light.

A book is a man's best friend, and the per, emitted musical sounds under the action of the intermittent beam of light.

John Bull. A book is a man's best friend, and the per, emitted musical sounds under the ac-

The Household.

All communications for this Department should be addressed to The Household, 225 East 19th St., New York City.

Jamie, the Gentleman.

There's a dear little ten-year old down the street, With eyes so merry and smile so sweet I love to stay him whenever we meet; And I call him Jamie, the gentleman.

His home is of poverty, gloomy and bare, His mother is old with want and care, There's little to eat and little to wear, In the home of Jamie, the gentleman.

He never complains—though his clothes be old, No dismal whinings at hunger or cold; For a cheerful heart that is better than gold Has brave little Jamie, the gentleman.

His standing at school is always ten-For diligent boys make wise, great men, And I'm bound to be famous some day, and

Proudly says Jamie, the gentleman.

"My mother shall rest on her cushions of down The finest lady in all the town, And wear a velvet and satin gown--" Thus dreams Jamie, the gentleman.

"Trust ever in God," and "Be brave and true-Jamie has chosen these precepts two; Glorious mottoes for me and for you;

May God bless Jamie, the gentleman. -Wide Awake.

The old saying, that "many hands make light work," does not hold good when applied to the number of servants in a household. I think that, at least, nine housekeepers out of every ten, will testify that each additional servant over and above two, is an extra thorn in the flesh, an extra care and anxiety, one more to be waited upon and looked after. At the present time, in our small families, we see two, three and four servants, doing little but making extra work, when in the days of our grandmothers one good girl, with the help of mistress and different members of the family, could and would accomplish all the work called for to make comfortable, pretty and happy homes for a large family. These things ought not to be.

While I do not by any means advocate that the head of the household should be a family durdge, I do say, that every mistress in a home should be fully cognizant of every kind of work going on before meals. The hotter you drink it, the better. in her house, and that by judicious advice, and a systematic division of time and labor, she could direct everything, and take upon herself some of the household duties, which rightly belong to her, and in the exercise of which she will gain in bodily strength, enter upon the home pleasures with the greater zest and truer enjoyment, and at the same time improve her mental condition: "If you want a thing done, send your man to do it; if you want it well done, go do it yourself." Where a housekeeper cannot afford to keep a servant, she should not be above

putting her hands and mind to any necessary

work that may present itself. Labor does not degrade any one, and without a question, the faithful, conscientious performance of any duty, elevates both mind and body. Children should be brought up to feel that they, too, have some light duties expressly their own. Teach them to feel responsible for those same duties. It will add to their happiness and make them feel that they can be useful and helpful.

I would not wish them to feel burdened, but a daughter of the late Sir James Allan Park, Justhemselves skeptical, The inadequateness of this little judgment on the part of a loving mother tice of the Court of Common Pleas, and was explanation of one of the most striking social phecan make a child feel that it is a pleasure to do her share towards making home, homelike, and lightening mother's care. Children never get toration of the Abbey Church of Minster, in the into mischief when engaged in some wholesome employment. Let us get along with less outside help, as a rule, and confine our home work more within the family circle. It need not, it will not make home less beautiful, less attractive. On the contrary, it will add more to its beauties and attractions, if each member will do, in the right spirit, with loving heart and willing hands, all that his or her hand findeth to do.

The loveliest, happiest homes that I have ever visited have been those where the families were large, servants few, but where home was made an earthly paradise, simply because each one was as eager to take his or her own share of whatever was to be done, and each worked for the have always noticed that in such families there combined with an unwieldy debt, has nearly was always time to spare for real pleasures outside and for the entertainment of friends at

The heart of a child is easily won. Love begets love. Love children and they will love you. Let children feel that you care for them, and you sympathize with them in all their sorrows, rejoice with them in all their joys, show you are their friend, and have the key to their hearts.

Teachers, do you wish to be loved by your pupils? Love them. Children read hearts intuitively.

Love is the grand secret in domestic education. Give your children a genial loving atmosphere in which to grow. Love precludes not decision or correction, but is prompt in the execution of

Deal with your children as God deals with his. Do not meet their anger with your anger, their petulance with your own, or their obstinacy with willfulness still greater.

Who ever accomplished anything by proaches, or violence, or harsh measures? Commend your little ones when they do well.

Let a mother approve of a child's conduct whenever she can. Let her show that his good behavior makes her sincerely happy. Let her reward him for his efforts to please, by smiles and affection. This approbation from his mother is to him a great reward.

WATERING PLANTS .- One of the most im-WATERING PLANTS.—One of the most important points in window gardening is watering. There should be plenty of cracks in the bottom of the pot, so as to let the water pass off rapidly, and thus ensure perfect drainage. This is one of the few rules without any exception, as there is not a single plant suitable for window culture which will flourish if the water be allowed to extend in the bottom of the pot. stagnate in the bottom of the pot.

A good way to use up all the odds and ends of every color, in all kinds of yarn, even bits raveled from wool socks and stockings, is as follows Get your colors all together, take a piece of each kind, say one-quarter or one-half yard, some color a yard or more, tie them together, regardless of order, and wind into a ball ready to knit. Use two needles, putting on ten or fifteen stitches, knit garter stitch. Knit in strips about a yard long. After knitting your strips, dampen thoroughly and press quite dry, and then sew on to a piece of cloth or bit of carpeting, as large as wish your rug. Then cut them through the middle lengthwise, and ravel, except for a heading. This makes a pretty and economical rug, and one which is serviceable.

QUERY.-How shall I remove iron rust and ink spots from the children's clothes?

ANSWER .- Mix fine salt and cream of tartar, moisten with water and lay on the stain; expose to the sun, and repeat the application if neces-This will remove the iron rust. ink stains, rub the article affected (if white) with yet speaketh." In this volume of selected sermons salts of lemon. If the article is colored, pour (the motive of choice seems to have been, that this boiling water through the stain until it disap-

A CURE FOR EARACHE.—There is scarcely any ache to which children are subject so hard to bear, and difficult to cure, as the earache. But there is a remedy never known to fail. Take a bit of cotton batting, put upon it a pinch of black pepper, gather it up and tie it, dip it in sweet oil and insert it in the ear. Put a flannel bandage over the head to keep it warm. It will give immediate relief.

Here is a simple way of preventing dough from sticking to the tin in which it is baked. Grease the tin thoroughly, and then put in a handful of flour; shake it all over the inside of the dish in which you bake: then, after turning it upside down, strike it on the edge of your flour bowl; that will free all that does not adhere to the grease. Now put in the dough, and your baking will "come out nicely."

Apple fritters make a nice and cheap dessert. Prepare a batter as for griddle cakes, that is, a thin batter made of flour, sweet milk and baking powder, or flour, sour milk and soda. Then stir in apples which have been chopped fine, the quantity depending on your taste. Fry them as you would griddle cakes, and serve hot with a sirup made of melted white sugar.

A GOOD CURE FOR COLDS .-- Boil two ounces of flax-seed in one quart of water; strain, and add two ounces of Rock candy, half a pint of honey, and the juice of three lemons; mix, and let all boil well; let it cool, and bottle. Dose, one cupful before going to bed, and half a cupful

In the winter throw open the blinds, raise the curtains and let in the glorious sunshine, that the room may be light and bright and cheery—so that plants and children shall alike thrive in its congenial atmosphere.

The indescribable something that makes a room dear and home-like, is a social, cheery

The Church Abroad.

The Rev. Page Wood and the Rev. Mr. Hunter, two of Dr. Colenso's clergy, have seceded from the "Church of England," as represented by Dr. Colenso, Dean Williams, and Archdeacon Colley, and have joined the "Church of South Africa." These are expected to be followed by Africa." These are expected to be followed by a third; so that the break up of the South African schism seems to be imminent.

The Rev. Mr. De la Bere, Vicar of Prestbury, has been suspended by Lord Penzance, for six months, for contempt of Court, in refusing o obey his monitions in the matter of ritual.

Stottish Church, in 1827.

The Queen has given £2,500 towards the res-Isle of Sheppey. The British Medical Journal says that it is

closed to the public, is £10,000 deficient financially, as the result of last year's operations. Mr. Ground, who has for many years been a Congregationalist minister, has been promised

ordination by Bishop Lightfoot. The Church of England, in thirty-seven years, has erected 2,581 new parishes, and in thirty years has expended \$200,000,000 on Church buildings. Not a very dead Church.

A determined attempt is being made to prevent Crinity Church, Montreal, falling into the hands of the Roman Catholics. Originally built chiefly for the officers and soldiers of the British regiment stationed in Montreal, the removal of the troops left it dependent upon the Protestants in happiness and comfort of the others. And I the neighborhood, who are chiefly poor. This, brought it under the auctioneer's hammer, but efforts are being made to save it.

In digging the foundations for a new shaft at the rear of premises in Long-acre, London, some workmen came upon a chest containing a large number of gold and silver coins, of the reign of you are interested in all that interests them, that Henry VIII., in a high state of preservation. Besides a quantity of miscellaneous articles, the box contained about twenty pieces of church plate and ornaments. Among these were a massive chalice, a ciborium and a monstrance, all set with precious stones; a finely-carved crozier head, a lapis lazuli crucifix, a pectoral cross and chain attached, some small vessels, and what appears to have been the mitre of an abbot or a bishop. At the foot of the chalice a cross with a nimbus is engraved, and in a scroll the Latin inscription, "Ad majorem Dei gloriam."

> With the December number The Sanitarian closes its eighth volume, and an index of the whole eight volumes, 1873 to 1880, inclusive. With the evidence of this index before the reader, there is no risk in stating that The Sanitarian is the most complete cyclopædia of practical sanitation extant. In no other publication on the subject is there to be found such a choice collection of essays and excerpts by equally numerons and distinguished sanitarians, compre hending all branches of sanitary science. \$3 a year; 30 cents a number. The Sanitarian. New York.

Reading Book of English Classics. This introduction to English Literature, for young pupils, is now in use by many of our prominent Church schools. We quote the following from a letter from Sister Edith, of Kemper Hall, Kenosha, Wis.: "Your 'Reading Book of English Classics,' the second edition of which is now advertised, is already in use at the Hall. I consider it the best book of the kind I have ever known, and shall most certainly use it as generally in the school as possible." For sale by Jansen, McClurg & Co.

Current Literature.

SERMONS, ON VARIOUS SUBJECTS. By the late Rev. Alvan Hyde Washburn, D.D. For ten years Rector of Grace Church, Cleveland, Ohio. Brooks, Shinkel & Co., Cleveland. Price \$1.75.

The memory of Dr. Washburn, the old faithful priest of Grace Church, Cleveland, Ohio, is fragrant to all Christians who knew him, by reason of his personal piety; is thankfully treasured by Churchmen for the testimony which all his life, work and eaching bore unflinchingly to Catholic truth and practice; full with the odor and inspiration of charity to those who are privileged to recall the meek and tender patience of the lion-heart; deeply pathetic in view of the suddeness and horror of his death in the Ashtabula disaster, and the almost impossiblity of certainly recognizing the charred and blackened mortal remains of the poor priest, whose hands had so many years broken the Bread of Life to the people of Christ committed to him. But, "he, being dead, memorial of his pulpit work should best express the characteristics of Catholic tone and adherence to the Church's regula fidei, for which his pastoral teaching was well yet simply marked), he certainly displays an ability and eloquence as preacher which we are not apt to look for-particularly in sermons not designed or finished by himself for the public pressfrom one who has drawn forth the regard and emulation of his brethren, mainly as a plodding and diligent parish priest. We find pleasure in adding that the volume is handsomely printed and bound. The publishers' part is worthy of the work.

LECTIONARIES. Gathered and Arranged by the Rev. Chas. F. Hoffman, M. A., Bector of All An-gels' Church, New York City. American Church Press Co.: 76 East Ninth St., N. Y. Price \$1.75.

This publication is a costly venture of Mr. Hoffman; the work is valuable to all Churchmen who are cogitating how best to arrange a table of lessons, and who would be grateful for a painstaking and responsible collecation of the various tables appointed n all divisions of the Catholic Church; its sale must necessarily be very restricted; and Mr. Hoffman certainly deserves the thanks of the Church for the generous gift towards our fulness of information on this important matter. We have had a former book from Mr. Hoffman with this same imprint, on the title-page, of a forlorn and ragged cock with serrated wings and tail, and underneath it the motto, Carpe diem. We can well enough improve the time that is given to a study of the interior of the book; but if carpe diem is to be set on the front of any future gift by Mr. Hoffman, in his series, we would gladly emby Mr. Hoffman, in his series, we would gladly embrace the opportunity under the figurehead of a better-looking rooster. Such a limning as this of ever the most abject cock we ever saw, were a fowl slander. Our tastes, generally, run to the old and traditional, but in re of this particular bird, we prefer the common pattern of last spring to any amount of

THE WELCOME CHORUS. By W. I. Tilden. Oliver Ditson & Co., Boston, New York, and Philadelphia. Sold by Lyon & Healy, Chicago.

This is a very good sioging-book for High Schools and other Academies. The first part [43 pp] is one of well graduated study in the elementary principles of music. The method of this is very clear and simple. It is altogether well done. Following this comes a series of practical studies in notation, on which a large amount of faily practice should be expended by any serious beginner. The rest of the book comprises a creditable and interesting collection of solos, fuets, trios, and choruses; some religious and others secular in their composition, a few of the former beag arranged from the motets of celebrated writers. The book should, on the whole, be well commende or the purpose to which it is designed.

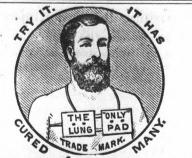
NORTH AMERICAN REVIEW.-Buckle's explanation of the decline of the spirit of religious persecution, was that in modern times faith had undergone an The death is announced of Mrs. Eden, wife of eclipse, and men could not bring themselves to pernomena of our time, is forcibly shown in the North American Review for January. by Prof. John Fiske, who assigns a number of other causes that have been at least as influential in bringing about this most desirable result. First, there is the decline of the martial spirit and the greater devotion to pacific indusreported that Guy's Hospital, which has 180 beds trial pursuits. Then, as men rise in the scale of civilization, they are less disposed to be domineering. Finally, men in modern times have quite lost the sense of corporate responsibility-the belief that a whole community is liable for the offenses of each individual comprised in it. These points are established with all the ingenuity of reasoning and wealth of learning for which the author is so distinguished. The other articles in this number of the Review are: "Controlling Forces in American Politics", by Senator Geo. F. Edmunds; "Atheism in Colleges", by President John Bascom; "The Ruins of Central America", by Desire Charnay; "Partisan Government", by William D. Le Sueur; "Popular Art-Edu. cation", by Prof. John F. Weir; "The Limitations of Sex", by Nina Morais; "The Mission of the Demo. cratic party", by Senator William A. Wallace; and finally, a review of Recent Philological Works, by Prof. F. A. March. The Review is sold by booksellers and newsdealers generally.

The first weekly number of the new year and new volume—a good one with which to begin a subscription-has the following table of contents: Village Life in New England, by a Non-resident American Contemporary Review; The Marshal Duke of Saldanha, Quarterly Review; Lyme Regis; a Splinter of Petrified History, Cornhill; My Holiday in Jamaica, Chamber's Journal; The Photophone, Spectator, Girl and Grandfather, Temple Bar; Sir Alexande Cockburn, Spectator; Jewish Success and Failure, Spectator: and a variety os select poetry. For fiftytwo numbers of sixty-four large pages each (or more than 3,300 pages a year), the subscription price (\$8) The Living Age for a year, both postpaid. Littell & Co., Boston, are the publishers.

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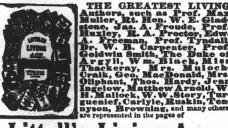
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Archbishop Tait and His Policy. From our English Correspondent.

LONDON, Dec. 16, 1880.

The attempt to procure the release of Mr. Dale, upon pleas, which—though unimportant were purely technical, has failed; and so, a very promising bridge of retreat for the Persecution Company has been broken down. Indeed, matcompromising Erastianism of the Judges would bury made, at a clerical meeting on Tuesday, it placed on the side-walls between the windows. is clear that his Grace is getting very uneasy at Church-work, for which all true Churchmen city of David, a Saviour," etc. long." But, after all, there are other Churchhad a hand in the matter; or, rather, the Perseused for the very purpose for which he may be light and flowers. assumed to have intended it. I believe that the Poet-Laureate of Pharisaism for little children, Dr. Watts, says or sings somewhere:

And say it was done but in sport. And none, but a prelate absolutely beside himself, would get an Act of Parliament passed, to an evergreen crown. enable a bitter party society to persecute people, and then say that he did not expect people to be persecuted.

It will perhaps be worth while to state what are understood to have been the steps, by which Dr. Tait's "luck" (the word in that connection is his own) led him, from an obscure Scottish village, to the throne of St. Augustine. He was the son inscriptions, The Mighty God, The Counsellor, of Mr. Crawford Tait, of Harvieston, in Clackmannanshire; almost exactly sixty-nine years Peace on earth, good will towards men, The ago, he was born in Edinburgh. In 1827, he Bright and Morning Star; and two banners on went to Glasgow University; and, in 1830, winning the Snell Exhibition, he was able to come up to Balliol College, Oxford, of which he was ultimately appointed Fellow and Tutor. Unfortunately, being in Holy Orders, he was precluded from accepting the Greek Chair at Glashe succeeded to the management of that famous altar and font. prig-manufactory which Dr. Arnold had set up at Rugby. In 1850, his health broke down, and display exquisite taste. But the principle feahe accepted, as a retirement, the Deanery of ture on Christmas Day, was the music. It was

story. His nursery was invaded by scarlet-fever, positions of the late celebrated Edward Hodges, tale is touchingly related in the Memoir which and energetic rector of the Parish. The usual his Grace has published of Mrs. Tait; and which choir of men and boys was strengthened by volno one with a human heart can read without the unteers from the members of the congregation. most entire sympathy for the bereaved parents. That the Queen shared in the general sentiment, which prevailed throughout the entire day, the is not surprising; and that she should wish to Churches were all well attended, and in those her. But that her condolence should have taken selves of the privilege of receiving, at an early Unfortunately, Dr. Tait lacks several important qualifications for the mitre. He has, no doubt, men. many estimable qualities; but, his ignorance of the subjects, which, as a bishop, it is especially his business to know, is phenomenal. For instance, he stated, in one of his Visitation Charges, that the insertion of "a certain famous rubric" important change which took place at the Reformation, in the doctrine of the Real Presence; the rule which had been in force through the

But the worst defect in the Archbishop is his incapacity for understanding the real nature of the Episcopal Office. His idea of it is, as he has intimated over and over again, that it is a magistracy. You may therefore easily understand | Church herself had become responsible for widehow a cross between a schoolmaster and a justice of the peace looks at Church questions. Instead of entreating the elder clergy as fathers, Christianity was the argument from fulfilled and the younger as brethren, his notion is to settle everything by the decrees of a court. It prepared themselves by special study to use. The is generally believed, that the Public Worship main prophecies of the Old Testament were ing of disgust at Mr. Ridsdale, of Folkestone. him. The fact is, that he had directed his secthe suit, on the ground that the Archbishop's secretary had no right, legal or otherwise, to interfere. Thereupon, his Grace brought in his sisted by the Earl of Shaftesbury; and it ultifinal result of its passing will be, a couple of years will probably show.

Verily, the irony of events is wonderful. A Church of England, and so, virtually, to forward the interests of the Anglo-Roman sect (for he was one of the four Oxford tutors who performed that feat); and now, it seems likely that he, an enthusiastic worshipper (and not without reason) at the shrine of Erastus, is actually in a fair way to bring about what, till his Pontificate, would have seemed impossible, the disestablishment of the National Communion. If, like Mr. Pecksniff, the Most Reverend prelate is solicit-our about what shall be inscribed upon his silent tomb, he has a great opening before him, in the way of epitaph-writing. Christmas Day in Baltimore.

Correspondence of the Living Church.

Without, the day was dark, and gloomy, and drizzly; but within the various Churches, all was bright and beautiful and glorious.

On Christmas Eve, at midnight, the bells of Christ Church rang out a joyful peal, and during the half hour following, the chimes played ters have been made much worse; for the un- Pilgrims of the Highest, Hosannah to the Lamb of God, Hallelujah, and The Three Kings of in itself constitute a sufficient reason why Orient. The Church was elaborately decorated, Churchmen should resolve, come what may, that one of the principle features being shields borthe present state of things should not continue. dered with evergreens, and bearing the Old From a speech which the Archbishop of Canter- Testament names of Christ in colored letters,

At St. Peter's, the decorations were unusually the pranks which that godless monster, the Pub- elaborate. A good screen of evergreen extended lic Worship Regulation Act (the work of his own across the chancel arch, festoons of evergreen hands) has begun to play. He says-"The very adorned the walls of the church above the galunwise course taken by the Churchwardens of leries, and below them were texts of Scripture St. Vedast, in pressing for the imprisonment of in green letters. On the west side was "How their pastor, has, to a certain degree, checked beautiful upon the mountains," etc., and on the the hopeful tendency towards peace and real east side, "For unto you is born this day, in the

At Mount Calvary Church, and at the Church wardens, besides those at St. Vedast, who have of St. Mary the Virgin, the decorations are exceedingly tasteful and appropriate. The music cution Company has agents in other places be- on Christmas Day was of a high order, and well sides Foster Lane. And, surely, the Archbishop rendered, and at the several Celebrations of the has no right to complain, if his own statute is Holy Communion, the altars were brilliant with

At St. Luke's Church, in addition to the usual chancel and altar decorations, the pillars are entwined with evergreen wreaths, and the windows "Sure, none but a madman would fling about fire, and arches are decorated with garlands of cedar and ivy. The stalls and font are also ornamented with green, and above the latter is suspended

At Emmanuel Church, the decorations are exceedingly tasteful, evergreen garlands being used with excellent judgment; and in the chancel are panels of large white lilies, painted upon a golden background.

At Trinity Church, the chancel is decorated by a triple festooned arch, and on the walls are the The Prince of Peace, The Word was made flesh, which are inscribed, "Unto us a Child is born. Unto us a Son is given.'

At Grace Church, a handsome rood screen cov ered with holly is stretched across the chancel, while down the flutes of the pillars, and around every alternate column, are lines and wreaths of gow, and so, going back to Scotland. In 1842, evergreen. Beautiful floral crosses adorn the

At St. Paul's Church, the decorations, as usual, throughout of a high order; the Te Deum, the But here comes in the marvellous part of the Jubilate, and the Gloria Patris, being the comwhich swept off his three little girls. The sad Doctor of Music, and father of the present able

Notwithstanding the unfavorable weather manifest her deep feeling is most creditable to which had early celebrations, many availed thempeace on earth, and proclaimed good will to

The Advent Lecture in Detroit.

From our Detroit Correspondent. The concluding lecture of the Detroit Advent course was delivered on Wednesday evening, in the Service for clinic Communion, marked an Dec. 22, by the Rev. Myron A. Johnson, D. D., of Jackson. Taking as a text, II. Peter i:19, "We have also a more sure word of prophecy; the truth being, that this same rubric was simply whereunto ye do well that ye take heed as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your heart," the practical importance of the study of the prophecies was vindicated, and the general neglect of this department of Scripture study was deprecated. The lecturer wondered how far the spread infidelity through her neglect of this study. One of the most effective of all the evidences of prophecy, but it was an argument which few had Regulation Act was brought forward from a feel- briefly reviewed. The prophecies about the three great human families, Shem, Ham, and for having had the effrontery to resist him in Japheth; about Ishmael and his descendants; the Court of Arches; and, what is more, to beat about the Jews and their dispersion; of the fate of Nineveh, Babylon, and Jerusalem were more retary to take proceedings against the Vicar of particularly mentioned with graphic descriptions, St. Peter's; and Mr. Ridsdale took exception to showing how literally they were fulfilled. The first coming of our Lord had been predicted with a distinct mention of at least a dozen particular circumstances detailed by the lecturer. We Bill, which, in the first instance, took the form thought the Jews were to be condemned for reof a measure enabling the Bishop to settle every- jecting our Lord at His first coming. The rejecthing as he might choose. Of course, such a tion was owing to their insufficient and insincere proposal could not pass. It was especially re- study of prophecy, a sin of which we were guilty in our day. In the Old Testament, for mately assumed its present shape. What the one prophecy of our Lord's first coming, there were twenty prophecies referring to His second coming. In the New Testament there were nearly five thousand passages referring to the vehement Scottish "Protestant" partizan, Dr. Second Advent. Surely it cannot be intended Tait, helped to hound Dr. Newman out of the that this subject, which the Holy Spirit had seen fit to regard as relatively so important in the inditing of God's Word, should be ignored or neglected.

The second coming of our Lord would be a personal coming. Every eye should see Him, not His work, nor His system. We had no right to divest prophecy of its manifest and literal signification, by so-called spiritual interpretations. If we were living among the Jews who rejected our Lord, and heard them interpreting the prophecies of our Lord's first coming, after

clared that the two most prominent features of the world's history during the last half century, were locomotion by steam and wide spread education. These were in fulfilment of the of the approaching end, that "Many shall run to and fro, and knowledge shall be increased."

In these achievements of the nineteenth century the lecturer saw, however, no evidence that the millenium was already begun. On the contrary, this was an age of ungodliness, like that described in II. Tim. iii. 1-5, as characterizing the perilous times of the last days. This age was perilous times of the last days. This age was the standard of the plaster on my back this morning so I could get the address; but it is so dim that I do not know that I have got it correct. Yours Respectfully.

A. G. Lewis, M. D. prophecy of Daniel, naming as one of the signs cation: sionary effort. One of our Lord's predictions was this, that the "gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." This extensive preaching of the gospel was not to be carried on entirely in the hope of converting souls, but in obedience to the Master's command. We could not convert souls; that power belonged to God. Nor had conversions ever been promised as the unfailing result of faithful preaching. Some conversions God granted everywhere. But an entirely converted city was unknown. Nor need we expect that universal faith was to be introduced by this extraordinary missionary effort. The present outlook betokened the contrary result. The increasing knowledge of our day seemed to be ushering in Anti-Christ.

An interesting feature of this lecture was the succession of apt and forcible quotations from distinguished writers and preachers, mostly of our own day. Dr. Johnson is a clear and cogent reasoner, both lucid and energetic in style, and powerful in his delivery. The lecture was written, and held the attention of the audience for three quarters of an hour.

The success of this memorable course of lectures in attracting and interesting large audiences on weekday evenings, is a testimony to the practical value of the Advent season, and to the stirring interest attaching to the subject of our Lord's second coming. These lectures, too, have had no insignificant influence upon the Christian community in general. Probably never before have so many sermons been preached in Detroit on the second Advent. It would be strange if all this should have no good result.

WESTERN MICHIGAN.-Trinity Church, Niles, is beautifully trimmed, and all the Christmas Services were heartily rendered and well attended. On Christmas Day, the Bishop of the Diocese preached an able and thoughtful sermon. At the Celebration, a large number of Communicants received. The Bishop was assisted in the Services by the rector, the Rev. Mr. Tate. Sunday (St. Stephen's day) was observed with appropriate Services, beginning with an early Celebration of Holy Communion. St. John the Evangelist's day, was celebrated by the children the form of a bishopric, and that bishopric the hour, the Blessed Sacrament of the Body and with a Christmas tree, and beautiful Carol Ser-See of London, is little short of astounding. Blood of Him whose advent in the flesh brought vices in the parish church. The carols were beautifully sung, and the Service led by pliced choir of boys and young men. All entered heartily into the Service; and the singing, and appearance, and reverent demeanor of the boys reflects much credit upon them.

> SPRINGFIELD .- St. Paul's, Carlinville, raised an amount sufficient to pay full balance of debt on the church building, on Christmas Day. The Rector, early in Advent, had stated that the debt had been reduced to about \$150; and asked that it might all be paid by the Christmas Offerings; which accordingly amounted to somewhat over \$190. It was a merry Christmas for St. Paul's. The debt was about \$2,300 in 1875. But the people have been struggling faithfully to pay it. This is a parish which has received no missionary aid for many years. Its contributions to missions are necessarily small. But has it not been doing good missionary work?

> WISCONSIN .- On the 22d of Dec., Bishop Welles ordained to the Priesthood, in the Cathedral chapel of All Saints, Milwaukee, the Rev. George H. Drewe, who has been for some time past, working zealously and successfully, at Hazel Green, in this diocese. The candidate was presented by the Rev. Wm. B. Ashley, D.D. President of the Standing Committee, and one of the Examining Chaplains. The sermon was preached by the Rev. Erastus W. Spalding, D.D., Dean of the Cathedral. Drs. Ashley and Spalding, and the Revs. C. L. Mallory and Howard St. George, assisted in the imposition of

> COLORADO. -On the fourth Sunday in Advent, at St. John's Cathedral, Denver, Bishop Spalding advanced to the Priesthood the Rev. Wm. Page, rector-elect of Georgetown; Rev. David C. Pattee, of Canon City; and Rev. O. E. Ostenson, of West Denver. The Bishop preached and celebrated the Holy Communion. Dean Hart and Canon Haynes assisted in the laying on of hands. The Bishop greatly needs more men and means for his work. The wonderful growth of population and industry continues. Twelve churches could be built within a year, if we had means to give to each a little help.

the prevalent method of dealing with those of His second coming, we should not excuse the Jews who thus robbed Scripture of its meaning. Who, then, may presume to apply these new methods of interpretation to the prophecies not yet fulfilled, and expect to be held less guilty than those unbelieving Jews?

Taking up particularly certain special prophecies of the second Advent, the lecturer declared that the two most promisent features of the second second

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