

The Living Church.

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

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WHOLE No. 167

FOREIGN AFFAIRS.

THE relations between the German Emperor and the Pope are growing daily more amicable. It has now been semi-officially announced that the Archbishops of Posen and Cologne, who are very objectionable to the government, will resign their sees, and several deposed bishops will be reinstated.

At last, Parnell, a prisoner in Kilmainham jail, has had conferred upon him the freedom of the city of Dublin, an honor which he will enjoy with Mr. Gladstone and General Grant, but which will not hasten his liberation.

It seems after all, probable that the Pope has some intention of leaving Rome. Cardinal Jacobini, the Pontifical Secretary of State, has addressed a note to all the powers which have representatives at the Vatican, asking them what steps they would take if the Pope were compelled to leave Rome. The powers are Austria, Belgium, France, Brazil, and nearly all the South American states. The same question also has been asked in a more indirect manner of the German and English representatives. The Cardinal asks whether the representatives of the Catholic powers would follow the Pope if he was compelled to leave Rome, and whether they would undertake to guarantee the safety of the Pope's churches and palaces after his departure. Cardinal Jacobini enjoys the entire confidence of the Pope, and this sudden action on his part is unquestionably with the full concurrence of his Holiness. The great question that is agitating political circles to-day is: "What does it mean?" It is admitted on all sides that the Cardinal's note is a reply to the New Year speech of King Humbert. It is, in liberal circles, construed as a threat to constrain the government to take measures to suppress the revolutionary party, and it is thought, also, that the threat will be effective.

The Bishop of Manchester's fulmination has not been, in spite of all his efforts, without some good effect. The *Church Review* announces that: "The Rev. Canon Parker, of Burnley, has advanced the ritual of his church to the standard of the Manchester Cathedral; colored stoles, the Eastward Position, and other forms of ritual now being adopted.

The St. Petersburg correspondent of the *London Times* tells the story of two unknown gentlemen of distinction having recently obtained leave of the commander of the St. Paul fortress to place a wreath on the tomb of the deceased Emperor. The commander thanked them, and they withdrew. The ribbon of the wreath was found to bear the inscription: "To Alexander the Third, who is soon to die."

The next English Church Congress is to meet in Lichfield, under the presidency of the Bishop of the Diocese (Dr. Maclagan), in October.

The Archbishop of Canterbury has issued a letter on the subject of emigration, in which he urges that a systematic endeavor should be made to establish more direct communication than at present commonly exists between the Church at home and the Church in the British colonies and in this country, with a view to the Christian welfare of the vast population which is continually passing Westward. To this end a scheme has been prepared under the management of a joint committee, appointed by the Society for the Propagation of the Gospel and the Society for Promoting Christian Knowledge. Those who are interested in the subject may, his Grace adds, obtain full information respecting it from the Rev. J. Bridger, Emigrants' Chaplain, St. Nicholas' Church, Liverpool.

The Bishop of Grenoble, Dr. Fava, who was threatened with prosecution for quitting his diocese without the permission of the government, has issued a pastoral in which he states that, like his colleagues, he informed the Minister of Worship of his intended journey to Rome, and has received a reply pointing out that he should not have started till he had received a favorable answer. The Bishop adds: "I give the French Republican Government the credit of believing that it has less singular ideas of liberty and a less decisive love of liberty than the papers which make themselves my accusers."

BISMARCK has sent to the Quirinal a note stating his opinion that the independence of the pope is an international question, and intimating that he will promote a congress of the powers to make the guarantees more effectual. *La Defense*, of Paris, states that arrangements are completed for the departure of the pope to Malta, in case he should deem it impossible to remain in Rome.

MUCH excitement has been caused throughout Europe by an imperial rescript issued a few days ago by Prince Bismarck, in the name of Emperor William. This rescript, which is addressed to the Prussian ministers, says:

"The right of the king to direct the government and policy of Prussia in accordance with his own judgment is restricted, not abrogated, by the constitution. The official acts of the king require the counter-signature of a minister, and are carried out by his ministers; but they remain the official acts of the king, in those resolve they originate, and who in them gives constitutional expression to his will. It is my will that, in Prussia, and also in the legislative bodies of the

empire, no doubt will be allowed to attach to my constitutional right, or that of my successors, to personally direct the policy of the government. It is the duty of my ministers to support my constitutional rights by protecting them from doubt and obscurity, and I expect the same from all officials who have taken the oath of loyalty to me. I am far from wishing to restrict freedom of elections, but the functionaries entrusted with the execution of my official acts are bound to support the policy of my government, even at elections. I shall acknowledge the faithful discharge of this duty, and shall expect all officials, remembering their oath of allegiance, to hold aloof, even at elections, from all agitation against my government."

In Prussia this action of the Emperor has been cautiously but severely criticised by the press. The *Vossische Zeitung* says "a conflict can now hardly be avoided. May the nation support its representatives in their efforts to protect our constitution." The *National Zeitung* believes the rescript was not called for by the recent debates in the reichstag, the object of which was only to prevent the person of the emperor from being drawn into discussion. It says there is every reason to deprecate a conflict. The liberals would deplore such a conflict, without, however, being deterred from pursuing the objects which they have in view, as the present state of things is not their fault. The article concludes: "The fidelity of the Prussian people to the constitution will again outlive the conflict, and the rest of Germany will not fail to follow the example."

The *Volks Zeitung* considers the rescript the forerunner of a shortly impending crisis. The *Tageblatt* regrets the unpleasant position created for officials by the rescript, which it believes is destined to produce much sorrow and trouble.

Throughout all Europe the press condemns the rescript, which it calls a *coup d'etat*, and the general opinion seems to be that serious difficulties will arise.

Woman's Auxiliary to the Board of Missions.

In the autumn of 1880 the Rev. Dr. Paddock, having been elected to the Missionary Bishopric of Washington Territory, his wife, one of the earliest and most efficient officers of the Woman's Auxiliary, began at once to investigate as to the needs of what she then thought was to be her home. She learned that in a section of country, as large as New York, New Jersey, Massachusetts, Connecticut and Rhode Island combined, with a population of seventy-five thousand, there was no hospital; and this with a sea-board of fifteen hundred miles, around a harbor, where eleven war-steamer were then anchored, and where many sick or disabled sailors must yearly suffer for lack of proper treatment. The tender sympathy of this loving heart at once became active. She began visiting the large hospitals, learning practically of their management and of the modern and best appliances and methods in use. She obtained from an architect building plans for a hospital, and from friends, some money and supplies for the same; and then, before the sad farewells were said, and at every resting-place on her journey, by her ardor and enthusiasm, so fired the zeal of all she met, that we felt sure her aims would be accomplished. One writer, in describing one of her appeals, wondered that every clergyman within sound of her persuasive voice did not at once resign his parish and go to Washington Territory to labor. Within sight of the candlestick, where we thought this burning light would be placed, it went suddenly out, and we were left groping in the mysterious darkness. Surely our loving Father's ways are inscrutable.

With the money in hand last spring, half an acre of ground was bought, on which were several old buildings, one 48 ft. by 28 ft. This has been enlarged, repaired, and refitted, and is known as the Fanny C. Paddock Memorial Hospital, under the charge of the Rev. E. F. Miles, M. D., and his wife. It has nine private wards, and one general one with nine beds. The building is beautifully situated at Sacoma, on Puget Sound; the view commanding a vast expanse of water, with two ranges of mountains, the peaks of which are perpetually snow-clad.

Sacoma is to be the terminus of the N. Pacific R. R., and, with its growing population, will be a centre of influence. It has a lumber mill, employing one hundred men, and supplying two patients constantly for hospital treatment; an iron foundry, and car shops; and it is here that Judge Wright of Philadelphia is to erect a Memorial Church, costing ten thousand dollars.

The purchase and furnishing of the hospital building have been an expense of four thousand dollars. Dear friends, members of the "Woman's Auxiliary," we appeal to you this coming year, to make this place of healing ministrations a permanent refuge, by lifting this burden. Shall we permit the needy stricken ones to pine in sorrow and suffering, while we have the ability to give ease to their bodies and to send rays of heavenly hope to their souls? Shall we let the rust of inaction corrode the trust given us by the Master, "Heal the sick that are therein, and say unto them, the Kingdom of God has come unto you?" And as we can not all go in person to heal, but must send representatives, whose lives are to be living sermons to those under their care, shall we permit them, while diffusing the knowledge of the Kingdom which is to unite men and "knit land to land by the Mission of the Cross," to labor unequipped for work, or under a burden of debt, while we place a limitation to the bestowal of God-given wealth? Shall we not endeavor to walk the unselfish way the Master trod? Dear friends, we leave you to answer, praying that when at the last, our fragments of love, broken prayers, and unfinished duties, are gathered up, they may be made, at His own bitter cost, one perfect whole, and we be admitted to that land, where the "inhabitants shall not say, I am sick," and sorrow, pain and death shall have forever passed away.

21 Bible House, New York, Jan., 1882.

Some After-Christmas Notes.

Written for the Living Church.

In a large city where the Church has many places of worship, eleven Sunday school Christmas festivals were described in detail to the writer of these notes. At these festivals there were ten Christmas trees. On a single one of these trees hung a gift for the chief pastor, the Bishop, who lives in that city. On one only hung a gift for the Rector from his Sunday school. The officers of the school, from superintendent down to assistant librarians, were remembered in almost every case. Children and teachers with flushed faces received gifts, great and small. The Rector read, or heard others read, names, names, names, by the hundred, but never his own name. The writer is a Clergyman, and, for several years, at the Christmas festivals of his Sunday schools, he has enjoyed the great pleasure of receiving one or more gifts from the tree, but this year he finds to his great surprise that his first disappointment is the common lot of the clergy. Will the readers of the LIVING CHURCH take thoughtful note of the phenomenon?

"Why is it" asked a New Year's caller, of the forgotten wife of one of these forgotten clergymen—"Why is it that there are gifts on the tree for every teacher, officer, and scholar, but none for the Rector?" "Perhaps," was the reply, "because the Rector is the one thoughtful person who contrives these gifts, and sees to it that all are remembered; but he surely cannot arrange a gift for himself."

Upon most clergymen the Christmas festival of the Sunday school falls as a sore burden. Many details require his attention. Frequently he is the financier who succeeds in making a very small Christmas fund go a very great way. By brilliant shopping, and, generally, by swelling the fund with his own self-denial, he succeeds in securing bright faces for all his coadjutors in the Sunday school work. What sadness fills his heart at a very joyful time, to think that not one of so many has contrived and financed for him!

Do these Sunday school laborers excuse themselves by the reflection that the Rector has a salary for just such work, while they themselves are voluntary workmen, who need this special acknowledgment? Are Christmas tokens then to be considered merely a *quid pro quo*, and is the Christmas festival of a Sunday school a mere commercial transaction? A clergyman finds it very difficult to put his own work on the commercial basis. It is anything but a commercial act to leave all and follow Christ. What successful clergyman receives in money his full reward? What comparison is there between the incomes of clergymen, and the pecuniary compensation of secular callings demanding like intellectual gifts? Nor does a clergyman value a Christmas gift according to the price paid for it in money. Little tokens redolent of kind remembrance and grateful appreciation will outweigh hundreds in hard money. He has himself found out how true are the words of the Lord Jesus, "It is more blessed to give than to receive," and is surprised to see his fellow-Christians so willingly forego the greatest pleasure God offers to this world of commercial thoughts and selfish joys.

A country clergyman, an earnest missionary of wide experience, was calling a few days ago on a parishioner of the writer. "I was resolved," said he, "this Christmas to have a great pleasure. I have planned and arranged festivals and trees for many years, and it has generally fallen to my lot to read off the names attached to the gifts. And I have thought when I read each name, what brilliant expectation must be excited when the name is called, and what happiness at the moment when the gift is placed in the recipients' hand! So, this year, as I was preparing this great pleasure for others, the happy thought occurred to me, why should not I for once enjoy this happiness myself? So I went down town, bought a pair of sleeve-buttons and a few other trinkets, wrapped them up carefully in a neat little parcel, and wrote upon it very distinctly, my own name, Rev. _____.

With pride I saw the mysterious parcel hang on the tree. On the night of the festival I read the names of many others without misgiving in ringing tones. And when into my hands was placed this parcel, how the church walls resounded as I read the name, Rev. _____! My life's ambition was now realized. I had been remembered on the Christmas tree. But to my great amazement, a minute later, another parcel was taken from the tree bearing my name! Verily, it never rains, but it pours."

Here, however, is another anecdote. It is related by a city clergyman, whose gifts this year were valued at hundreds of dollars. When I was Rector at _____ (it was a city parish, the wealthiest in an adjoining diocese) they never had given me a present at Christmas. It was a season to me of anxiety and toil. Four Sunday schools, six hundred children, with their teachers and officers, were to be entertained, feasted, instructed, and satisfied with gifts. At my last festival there, that of the parish Sunday school, there was a tree. I had presided and made addresses at the three mission Sunday school

festivals that preceded it. I had given to these occasions, so joyful to the others, labor, and thought, and much money. And now the superintendent of the parish Sunday school was calling out the names on the gifts taken from the tree. Suddenly, to my great surprise, my own name was called. The superintendent held in his hands for me a very large parcel done up in a newspaper. With natural and playful curiosity, while the whole assemblage looked on, he undid the parcel. There was a second newspaper under the first. And a third under the second! The parcel became smaller as the superintendent proceeded, but the curiosity of all became greater. At length, from the small remaining parcel, the last wrap was taken, and what was the gift? A small wooden monkey-jack. It was my first gift from a Sunday school Christmas tree. There were blushes of shame all over the great room, and there was a hush of blank astonishment and distress, but nobody said a word, or laughed. Surely the ingenious malice of this practical joke on a minister of the Crucified was little short of diabolical!

The writer was sitting by the fire, a few evenings after the Sunday School festival, talking about the lack of genuine, thoughtful sympathy for the clergyman, which characterizes most of our congregations. On a little shelf near by, was a dainty little basket of flowers now drooping. It was the one gift for the Rector, that hung on the tree, and it came from an affectionate girl; a single member of his Bible class. The class as a whole, and the school as a whole, and every parochial society, had passed him by. The bell rang, and two young ladies entered. "We are delegated by the congregation to request you to call at eleven to-morrow morning, at that address, and be measured for an overcoat." It was the address of a fashionable merchant tailor. It is with some natural regret that the recipient of the new overcoat parts with an old friend, that has stuck so closely to him for more than seven years; but he is not sorry that some members of the congregation observed the condition of the old overcoat and the fruit of the last Christmas tree. There is too much jealousy of the clergy; and an unworthy fear presses the minds of many laymen, lest some secular rewards, not plainly mentioned in the contract, should fall into the Rector's lap. St. Paul indignantly asks of such a flock: "If we have sown unto you spiritual things, is it a great matter if we should reap your worldly things?" But, when the clergyman takes courage to read from the Offertory that ringing interrogation, wardens and vestrymen, rich in worldly things, harden their hearts, and say to themselves, "The clergy are forever begging."

The salaries of our parochial clergy have somewhat increased on the stipends given a generation ago. But when the wealth and luxury of those who sit in our pews to-day are compared with the narrow means and simple life of those who occupied the pews then, it will readily be seen that our clergy are relatively stunted. The laity do not allow the clergy a tenth of a tithe. Flattery and subservience are indeed well paid, but very often St. Paul is obliged to send word to old personal friends, that he needs the cloak that he left (discarded?) at Troas. When the evil becomes even greater, God himself will doubtless work the cure. At present, the courageous and faithful clergy are very apt to find that the day after Christmas is to them in very deed St. Stephen's Day. They have been breaking to their flock the Bread of Life, and receiving in return reviling words and tones. Let the readers of the LIVING CHURCH ponder some of the phenomena of Christmas-tide; and let the clergy "look steadfastly up into heaven, and behold the glory which shall be revealed."

Many of our readers will thank us for transferring to our pages, from the *Scottish Guardian*, of December, the 16th, this excellent Latin version of the well-known Advent hymn, "Lo! He comes in clouds descending" (No. 29 in the "Hymns Ancient and Modern"):

Veni in nube cinctus,
Clavis quondam Crucifixus
Pro peccatis hominum;
Insuper triumphans, ille
Veni: comitantur mille
Mille Sancti Dominum.

Cernit omnes descendentem
Verum Christum, respicientem
Regis honoribus;
Plangent Jesum qui vendebant
Plantent crocum qui spargebant
Domini cruoribus.

Cara signa Passionis,
Causae exultationis,
Claro fulgent radio;
Dum spectamus gloriosum
Vultus quodque speciosum
Cordatum tumentis gaudis.

Sic Te omnes, Rex Eterne,
Te adoret, Qui superne
Regnas cum victoria:
Sume, Christe, potestatem,
Tuam sume majestatem;
Soli Tibi Gloria.

In an editorial entitled "The Plain Pulpit," an English contemporary tells the story of the beadle who did not like a sermon, because he said, "It was rather over plain and simple for me. I like that sermon best that jumbles the judgment and confounds the sense." The editor comes to the wise conclusion "that there is nothing really clever in being unintelligent."

Christmas in Southern Ohio.

The Diocesan organ for January contains interesting notices of the Christmas celebrations at many of the city and suburban churches, and also of the observance of the Festival in several country parishes of the diocese. Of the Sunday School festival of the Mission of the Redeemer, at which between 500 and 600 children were assembled, with many of their friends and parents, the *Chronicle* says that the Service was choral. "The children chanted the Responses, Psalter and Creed; and they did it very well indeed. The selection of carols was good, and they were finely sung. The singing was enough to put one out of all conceit with the lifeless way in which our Church Service is often used."

The description of the observances at Calvary Church, Clifton, we shall quote at length, on account of their exceptional and peculiarly interesting character:

The children of the Sunday school unanimously voted to invite the children of St. Philip's Church to join with them in their celebration, and to give to them the gifts which it has been the custom for the children of Calvary Church to receive. On the afternoon of December 30, conveyances were provided for the visiting school, and the Cumminsville children were brought to Calvary Church. Here the customary tree greeted their vision, richly adorned and laden with gifts. There was some hearty singing of Christmas carols by both Sunday schools, and addresses were made by the Rev. Mr. Rowland, Rector of Calvary Church, and the Rev. Mr. Ely, Rector of St. Philip's Church, after which the tree was lit and the presents were distributed.

The invited guests received their gifts at the hands of their young friends who had invited them. It was an enjoyable occasion to the pupils of both schools—to the visitors who, for several reasons, had given up the expectation of a Christmas festival, and to the children of Calvary Church, who, it is believed, tasted something of the pleasure indicated in the saying: "It is more blessed to give than to receive."

At St. Thomas', Milford, Christmas was celebrated with rather more than usual enthusiasm. On the morning of the Festival, the Rector (Rev. T. J. Melish,) preached on the subject of the Incarnation—"The Word was made Flesh." In the evening, he addressed the children especially on the signification of the Name "Jesus." A very superior chapel has been fitted up in Milford, for Evening Service.

From Trinity Church, Columbus, comes this intelligence:

We had everything this year for a joyful Christmas tide, except the Christmas weather. All the carols about "The snow lay on the ground, and the moon shone bright," were decidedly out of place. The imagination of the "little ones" could not be made to realize such scenes, with the mud in the streets four inches deep, and the clouds so thick and dark that the shepherds could not find their flocks, even if there were any, in these prosaic days, to watch. But, notwithstanding these disadvantages, we had an unusually pleasant Christmas at Trinity.

At Zanesville, on the evening of Holy Innocents' Day, the Rector of St. James' (the Rev. J. M. Pittenger,) experienced a welcome visitation at the Rectory; for his parishioners came in a body to the Rector's home and completely overwhelmed him with the outpouring of their loving kindness. They filled the house with their pleasant faces, and went away leaving it full of the works of their presence, and hearts fuller, with the grateful assurances of their confidence and affection so unexpectedly and so generously bestowed. From the back kitchen to the front door the marks of their presence were found in the substantial and delicacies for the table; the table itself, loaded with China and crystal, and articles of usefulness and ornament, scattered all about, with the remembrances of some not present in a purse of \$79.00 in cash. The people of St. James never do anything by halves.

At St. John's Church, Lancaster, the Children's Festival took place on the night of the Feast of Holy Innocents. The method adopted in the Sunday School of this parish, for regulating the distribution of rewards is worthy of notice:

The children are marked, as in day school, for attendance, scholarship, and deportment. Those obtaining over seventy out of a possible hundred, receive the best gifts; those between fifty and seventy, gifts of less value, and those below fifty, nothing but candy, etc. This system is found to work well, and furnishes an accurate basis upon which to present gifts. They are true rewards of merit.

The faithful Churchwomen of Cincinnati were not willing to enjoy a selfish celebration of the Holy Season of the Nativity; but, in the true spirit of the Holy Child Jesus, they laid themselves out to carry brightness and love into the abodes of sickness and sorrow. The *Church Chronicle* says:

The ladies of the Flower Mission were at work in the basement of Christ Church, during the week before Christmas, preparing for their errand of mercy on Christmas Eve. This is a general charity of the Church in Cincinnati; its members coming from all the parishes. A notice had been sent to be read in all the churches on the Sunday before Christmas, asking for contributions and workers. On Christmas Eve, in the afternoon, the ladies distributed fruit, flowers, evergreens, Christmas cards, turkeys, and toys to the sick and poor at hospitals and homes. In the children's ward of the Cincinnati Hospital, wreaths and cards were hung over the cots, and toys and candy provided, to be placed by the bedside of the little ones. The Roman Catholic and Israelite Hospitals were not overlooked.

The Epiphany of the Church.

Her Manifestation of Good Works. Reported by our Correspondents.

Alabama.—A courteous letter from the Rev. T. J. Beard, Rector of St. John's Church, Mobile, points out an error which has unfortunately crept into the statistics of the LIVING CHURCH ANNUAL. Mr. Beard's parish is put down as containing only 59 communicants, while it really has 630. The diocesan lists were very carefully revised, but it is, of course, impossible to ensure perfect accuracy.

California.—The Rev. E. H. Ward, Rector of St. John's Church, Stockton, is delivering a series of lectures upon the Holy Land, in connection with his history. During his travels, he visited nearly every place of interest in the Holy Land. The lectures for the present month are as follows: January 8th—From Jaffa to Jerusalem. January 15th—Jerusalem Without. January 22nd—Jerusalem Within. January 29th—Jerusalem to Bethlehem.

On the first Sunday in last Advent, the Bishop of the Diocese visited this parish, and confirmed a class of thirteen persons.

Central New York.—The Christmas tree at Zion Church, Rome, on the evening of Holy Innocent's Day, was beautiful and bountiful. Rev. Dr. Eggar stated that its evergreen symbolizes life eternal, a gift of Christ; the lights on it, that He is the Light of the world; and its presents, His gifts to men; adding a word appropriate to the Festival. On the previous evening, "The Night of Glory" Cantata delighted the assemblage in St. Joseph's Church, of which the Rev. Julius Ungar is Rector. He has been requested to repeat it soon with his forty vocalists. The zealous labors of this accomplished German priest should have substantial aid from all interested in the recovery of Catholics from papal error. Tonight, in Trinity Church, Utica, the Rev. C. H. Gardner gives an entertainment to his Children's Sewing School.

Colorado.—The facts herewith produced showing the progress of Church Work in this Jurisdiction, are taken from the Journals of the Conventions of 1874 and 1880, and give approximately the state of the Church at the beginning and the end of a period of six years. The number of families, 1,874; souls, 674; 183 families, 1,969 souls, 6,317. Baptized, 1874—infants, 130, adults, 19; total, 283. Confirmed, 1874, 57; 1880, 123. Confirmed, 1874 to 1880, 675. During the previous eight years, 481. Communicants, 1874, 618; 1880, 1544. Sunday School teachers and scholars, 1874, 731; 1880, 1,605. Offerings within the Jurisdiction for all purposes, 1874, \$5,651; 1880, \$28,885. Churches in 1874, of which two were unfinished and burdened with debt to the amount of \$6,300. Present number 26. Self-supporting parishes, 1874, two; 1880, seven. Parsonages, 1874, three; added since, five. There is not now a dollar of debt on any church edifice in the Jurisdiction. Number of clergy at the beginning of 1874, in canonical residence, 13. Of these three were not employed and three had left the Jurisdiction, not to return. The number at work was seven. Ordained Deacons eight, Priests nine. Number now canonically resident, 23. Number now at work, 23. The value of churches and parsonages, 1874, was \$56,400; in 1880, it was \$110,750. Add the value of the schools and other property, in 1880, and the total is something over \$250,000. Wolfe Hall has been enlarged at more than the cost of the original building, and its patronage has increased more than four-fold. Jarvis Hall, destroyed by fire at Golden, has been rebuilt in Denver. Its present buildings and grounds are of greater value than were those in Golden, and its patronage has increased more than three-fold. Three churches are building, in Manitou, Leadville and Denver, the latter the Bishop's church or cathedral, with sittings respectively for 200, 400 and 1,000 persons. Two parsonages are also in course of erection. The growth of new towns in the new mining regions in Colorado, is beyond all precedent. There are, at least, six such new points where missionaries should be stationed, and churches built at once. As many more such points are coming into view. To get an early foothold is to secure the people and their aid. Self-supporting parishes, as at Leadville and Silver Cliff, would be almost certain at the most promising points, after a year or two of faithful work, if we can be the first or nearly the first on the ground. The population of Colorado has increased in ten years about five-fold, and is now nearly 200,000. The most rapid growth has been in the last two years, and is going on now without check.

Illinois.—Christmas at Trinity Church, Highland Park, proved to be a truly joyful one. On Christmas Eve, the Sunday School had its Service and Christmas tree. The Service was held in the Church, and was conducted by the Rector. The children afterwards marched to the Hall, rented for the purpose, and there they found the Christmas tree loaded with presents, provided for them by their zealous Superintendent, Mr. T. B. Morris, assisted by his corps of faithful teachers. The Christmas Day Services, at Trinity Church, were of unusual interest, and largely attended. The Holy Eucharist was celebrated at 7 A. M., and at 10:30 A. M., with a gratifying result, as regards the large number of communicants.

During Advent, the Rector had appealed to his people to make a liberal offering on Christmas Day. His appeal was responded to, in the sum of \$177.00. As the Communicants of the parish rarely exceed fifty in number, the offering may be considered a very liberal one.

Indiana.—In the absence of the Bishop, all correspondence relative to the filling of vacancies, is committed to the several Deans. There are a number of vacancies in the Northern Diocese, of which the Rev. J. J. Faude, Plymouth, is Dean.

Iowa.—A superior English and Classical Church School has been opened at Le Mars, under the charge of the Rev. Herbert Noel Cunningham, M. A., of Brasenose College, Oxford, Colquhitt Exhibition, graduate in honors, etc.

The new Mission at Spencer, has realized the Apostolic "Church in the House." A home has been secured for the Missionary, and under the same roof (the main part of the house not having its partition walls erected as yet) a chapel is fitted up, with comfortable sittings for nearly or quite one hundred worshippers.

Massachusetts.—The announcement that the entire mortgage debt of \$900, which for some years had rested on St. John's Church, Arlington, had been paid, and that the parish was free from all encumbrance, was a pleasant and unexpected Christmas gift, which caused great happiness to old and young alike. No such encumbrance can again be placed on the church, as the property will be immediately placed in the hands of the Trustees of Donations. The prospects of this parish are now unusually bright. For more than a year Rev. C. L. Hutchins, Rector of Grace Church, Medford, has given his services in officiating once every Sunday. The congregations and Sunday School have largely increased, and new life is manifested on every side. Hereafter, the Rector will be assisted by Rev. C. M. Barbour, recently of Ohio, and there will be morning and evening services.

Michigan.—The payment of the debt of \$8,760 that has for some years hung over St. Paul's Church, Flint, marks a new epoch in the history of this important parish. The good deed was speedily and nobly done by a generous people; and is the reward of the faithful and diligent labor of the Rev. A. W. Seabree, who has been Rector of the parish since Easter, 1881. The success of this effort is one of the many evidences of the growing influence with his people. This church is one of the handsomest in the Diocese, designed by Lloyd, and built at a cost of \$60,000, under the active retorship of the Rev. Marcus Lane, now of Grace Church, Madison, Wis.

On the Feast of the Holy Innocents, a vestryman of the parish presented at the altar a large Altar-basin of sterling silver, fifteen inches in diameter,

and weighing forty-five ounces, a memorial to two children now at rest.

We have to welcome to the editorial brotherhood, a new aspirant for the privileges—and the penalties—of the craft. Now comes the Alpena "Trinity Church Guild" with its first (December, '81) number of the *Trinity Church Register*. On the first editorial page is a Salutory by the pastor of the parish, the Rev. J. A. Nook; and that is followed by a summary of the various parochial activities: Trinity Guild, Ladies' Aid Society, Industrial School, Woman's Auxiliary Missionary Society, etc. We hope that this occasional messenger to the homes of his people may fully answer the expectation of the Rector.

Missouri.—At St. Jude's, Monroe, there was the annual midnight Celebration, as usual, on Christmas Eve. The Church, which is a very pretty structure of white limestone, was beautifully trimmed with pine and cedar and sentences in illuminated letters. The Christmas tree was a beautiful pine, given by one of the vestry from his own place, and when hung with gifts was a vision of beauty to delight the hearts and eyes of all interested in the little ones, as well as the little ones themselves. The children joined heartily. Service and carol, full of the joy of the great festival.

St. Jude's is now without a rector, but so fortunate as to have help from her sister parish at Palmyra; the Rev. John Evans visiting Monroe and holding Service regularly every Sunday.

Springfield.—The Rector of St. Paul's, Alton, has localized the LIVING CHURCH ANNUAL for his parish. He has made a handsome and valuable book, and his thoughtful care has been highly appreciated by his parishioners.

Western Michigan.—The Rev. F. C. Coulbarg, Rector of Grace Church, Grand Rapids, preached a lucid and outspoken sermon during last Ember season, upon the Unity of the Church, taking his text from the familiar passage in St. Paul's First Epistle to the Corinthians (c. i. verse 10). As a key to the whole, we are tempted to make a short extract; regretting that our limited space forbids our quoting from the sermon at greater length:

"Men are wont to say that, granted our divisions are wrong in themselves and contrary to the Scriptural idea of Churchly unity, yet the evils we live under now are not so great as those our fathers lived under in undivided Christianity. In the face of this presumptuous statement, I am bold to say: It may be true, and it may be false; upon that, we must have our opinions; but the fact is that there is little justification in breaking what we could keep. If God will, and will His Church to be one, the duty stands out clear and strong, 'to keep the unity of the spirit.'"

"If, before the Reformation, the Faith and practice became corrupt, it was the fault of the age more than of the unity. It was the duty of those then living to restore the Faith to its positive integrity, and to purify their practice; not to change the plan or break the unity of God's one Church. Luther's original intent was to reform the Church of which he was a priest; but, as years went by, he swerved from his primary and honorable design, and broke loose from the old organic Church; and, establishing the sect of Lutherans, became a revolutionizer instead of a reformer—a destroyer instead of a builder. And, let me tell you that I voice the soundest teaching of this day, when I affirm that Martin Luther lost the most glorious opportunity God ever gave to man, to purify the Church of Rome, when he denounced Tetzel and his sale of indulgences, and nailed to the cathedral door his famous theses. But, when he seceded from the Church, to establish a new sect named after his name, he shattered his noblest enterprise, and plunged into the evils from which our present unhappy divisions have arisen."

Wisconsin.—On the Eve of Christmas Day, a beautiful Cross of brass, the gift of the Rev. F. W. Taylor, of Danville, Ill., for the altar of St. Peter's Church, Kemper Hall, Kenosha, was, after a service of Benediction, placed upon the altar by the Rev. Lucien C. Lance, Chaplain of Kemper Hall; the Sisters of St. Mary and some of the inmates of the house being present.

Christmas in Baltimore.

Correspondence of the Living Church.

A lovely day, bright and mild, was the Christmas which has passed away with the old year. At an early hour the bells of our various churches rang out their merry peals, to call the faithful to the worship of the new-born Saviour-King. The chimes of Christ Church gave forth in joyous tones, the music of "Come all ye Faithful," "While Shepherds Watched, &c.," "Alleluia," and "Merry Christmas Bells." The decorations of this church were very tasteful, and consisted of graceful festoons and a beautiful display of flowers, among which was a large cross of rare blossoms of a brilliant color. An early Service was held at 7:45 A. M., which was followed by Morning Prayer, at 11 A. M., with sermon and the celebration of the Holy Communion. The music at the Service was well rendered by a choir of twenty voices.

St. Paul's Church, the Mother-Church of the city, presented a grand and imposing sight. Over the chancel arch were heavy festoons of river-greens; and long wreaths of the same were twined round the massive pillars which support the clerestory. Rare flowers decorated the Altar, which was brilliantly illuminated with many candles. The festival began, as is usual in this and many others of our churches, with the celebration of the Holy Eucharist, at 7 A. M., which was followed by two more, at 8 and 11 A. M., respectively. The Service at the 11 o'clock celebration, was by the rector, the Rev. Dr. J. S. B. Hodges. The music, by the well-trained surpliced choir of the church, was of a high order, and rendered with taste and precision. A pleasing feature was a solo during the offertory, by one of the boy choristers, a son of the Rector.

St. Luke's Church was also properly decorated. The roof-screen was hung with evergreens, as were also the pillars; and emblems and appropriate texts of Scripture adorned the walls of the building. The Altar was fragrant with many flowers, and brilliant with many lights. This church also had three celebrations of the Holy Communion, the first being at 8:30 A. M., and the third at 11 A. M., at which the Rev. Dr. Rankin, the rector, was the celebrant.

At Mount Calvary Church the music was very elaborate, great care having been given to previous preparation. Flowers and lights in profusion lent their aid in making the beautiful Altar of the church still more beautiful and glorious; and three celebrations of the Holy Mysteries gave to every parishioner an opportunity, on this great Festival, of partaking of the Body and Blood of their Divine Lord.

At the Church of St. Mary the Virgin (of colored people), the Service was of a similar character; and, in addition to the regular organ accompaniment, the "Monumental Band" assisted in making the music jubilant and attractive. St. James's First African Church had also three celebrations of the Holy Communion. At St. George's Church, the Rector (the Rev. Dr. Hammond) celebrated the Holy Communion for the first time on the Bishop Whittingham Memorial Altar, at 7 A. M. This Service was entirely choral. There was also a second celebration with Morning Prayer and sermon, by the Rector, at 11 A. M. At the Church of the Holy Comforter, a new organ, which had just been placed there, at a cost of \$1,000, was used for the first time. It would take too much of the space of your valuable paper to describe in detail the Christmas Services of all our city churches; for in every one of them the Christmas Festival was duly honored by appropriate music and decorations, and the celebration of the great Eucharistic Feast. It may be interesting for some of your readers to know that we have in this city some twenty-five regularly organized churches, exclusive of chapels and missions; in eight of which the Holy Eucharist is celebrated at least every Sunday, and in several of them oftener than once a month. In one of the above eight, the Holy Communion is celebrated daily; and in nearly all the others, from two to three times regularly each week. Six of these have surpliced choirs of men and boys, and full choral Service.

One of our daily papers, of Dec. 31st, contained the following item in its local columns:

APPLICATION FOR HOLY ORDERS REFUSED.—Mr. H. G. Bishop, colored reader connected with St. Mary the Virgin's Chapel (of colored mission of St. Calvary P. E. Church) was yesterday notified that the Standing Committee of the Protestant Episcopal Church, Diocese of Maryland, had formally concluded to decline recommending him for Ordination. Mr. Bishop is a native of Baltimore, his parents still living here. He recently graduated at the General Theological Seminary in New York, and some months since made application for Orders in the Church, having, he states, complied with all the preliminary requirements. Solicitous as to the action of the committee, Mr. Bishop addressed a note of inquiry to the committee, which elicited the information given above. Mr. Bishop says that he then requested to be informed of the reason of the declination of the committee to recommend him for Ordination. To this, answer was made that no record of the debate on the question was kept, and he could only be advised of the result. Mr. Bishop declined that night to indulge in any criticism or speculations upon the causes operating to induce the committee to refuse indorsement to his application for Ordination. It is stated that Mr. Bishop is the first colored graduate of the General Theological Seminary.

Christmas Among the Detroit Churches.

From our Detroit Correspondent.

As noticeable in the churches of other large cities, the Christmas-greens in Detroit are less heavy than in former years, and even the details, while representing careful work and refined taste, betray the hand of the paid professional decorator, rather than the warm and general interest of the congregation. The change may be attributed to two causes: Christ-mas-day observances have conquered the world—not, alas! to Christ, but—to holiday haste and excitement. Even the most earnest Christians have little time left for the beautiful work of decorating the House of God. And polychrome superciliously bows away the evergreens. On our richly-colored church walls the green festoons look sombre now; while, years ago, they formed a rich adornment to our plain churches.

About our Christmas Day Services, there was but little to note. The congregations were, of course, very large. The Bishop officiated at Divine Service, preached and celebrated the Holy Communion at St. John's, Dr. Worthington taking the place of the Rev. Mr. Clark at St. Paul's; the latter having, for a fortnight, been confined to the house by a sprained back. Comfort reached the disabled clergyman in the form of numerous presents from parishioners, the total money value of these amounting to some \$400.

The Sunday School of St. Paul's Church held its festival in the Chapel, on Tuesday evening. There was a treat and out, on the table, the Rector suddenly appeared a very small-sized Santa Claus, bearing on his back a pack with "presents for good children." Every child received a gift, and a box of candy. Prizes were awarded for regular attendance. There was a suitable gift for the Superintendent, Mr. John W. Chester.

At Mariners' Church, a new set of Chancel Vestments of white appeared on Christmas Day. The materials and a part of the work cost nearly sixty dollars, which was raised in small subscriptions, by the earnest efforts of Miss Belle Thirkell. The embroidery, which is of the highest excellence, was done by Mrs. W. J. Higham. The device on the altar cloth is a branch of lilies surrounding a cross; and the inscription on the superfrontal is "I am the Bread of Life." The lecturn-frontal has the "Alpha" and the "Omega" in blue and gold; and the pulpitr-frontal has "I. H. S." in cardinal and gold. The Sunday School, at the same time, placed on the altar a new Altar-Cross. On St. John's Day, the Sunday School had a Service, to joy and supper, proceeded to a Hall close by, to enjoy an after dinner and a magic lantern entertainment, the latter given by one of the boys of the school, Master Freddie Flower. A hand-painted satin fan was presented to Mrs. Charles, by the Rector's Bible Class. The Rector himself received his annual Christmas gift of \$100, from the Trustees.

St. John's Church was filled on the afternoon of Christmas Day, by its three Sunday Schools, for their Anniversary Service. Forty prizes were awarded for regular attendance. The remarkable carolling of St. Mary's Mission Sunday School formed a noteworthy feature of the exercises. The Infant School of St. John's had a tree, on Thursday afternoon; and a parishioner, Mr. Robert Faulkner, provided a magic lantern entertainment. The remainder of the school had a tree, refreshments, gifts, and Elucidatory Readings by Prof. Whitcomb, at Barnes Hall, on Friday evening.

St. James' Chapel Sunday School had a *comtata*, and refreshments in the Chapel basement, on Thursday evening. St. Mary's Chapel Sunday School had a tree, candy, cakes, apples, etc., on the same evening, in the Chapel, with games in the reading room; the Infant School, numbering 97 scholars, having their tree on Holy Innocent's Day.

St. Peter's Church Sunday School had a tree, with candy, pop-corn, and gifts for all, on Thursday evening. Every officer received a gift; a fine walnut secretary being presented to the Superintendent (Mr. William C. Maybury), by his Bible Class. This Sunday School always sends a Christmas greeting to the Bishop; and this year, a Dove of Parian Marble. A gift on the tree was accompanied by this odd letter, which the Superintendent read to the school:

"Christmas Tree at Christ Church, Dearborn, to Christmas Tree at St. Peter's Church, Detroit, sends compliments and Christian greeting; praying it to transmit the accompanying to Miss Fannie H. Brown, Detroit, and to be served to her. It was prepared by my well-laden and love-bearing branches, with instructions to convey it to St. Peter's Tree. We wish you all the love and joy which this sacred anniversary brings. Long may your deep roots grow in the warm hearts of our mortal youth to the good, and of the wisdom of the aged to tender youth! Revive and bloom in your happy hour's life, and die with your fading lights in joyful song! So, living and dying, and Christian hearts, until He, Who, hanging from the Tree, dropped blessings upon mankind, shall come again! Fa ewell!"

CHRISTMAS TREE.

Christ Church, Dearborn, Christmas Eve, 1881.

By a singular coincidence, the Rector of Dearborn, Rev. H. J. Brown, was present, and made some happy remarks to the children, recalling, with pleasure, the Christmas days when he himself was a youth in this Sunday School.

On Holy Innocent's Day, Grace Church Sunday School had a tree, in the Chapel, with gifts for every scholar, every teacher, every officer, and also for the Rector, and with bags of candy for all. The new Assistant Superintendent is Mr. E. N. Lightner, the second Ass. being Mr. H. T. Jones.

Emanuel Church Sunday School had a tree, with gifts, on Innocent's Day.

St. Stephen's had a tree, with free cards and oranges. A new library has been purchased by this school.

The Mizp Band, which is the boy choir of the Church of the Messiah, organized with the Clergyman and the Organist, had a festival in the church, on St. Stephen's Day. Carols were sung, Christmas pieces were spoken by the boys, and Christmas readings were given by Miss Field, and Mr. Kemp Pittman. The boys made a handsome gift of nine volleys in charge, the Rev. Wm. J. Roberts, received a fine picture of Chorister-boys, mounted on a painted frame and easel. The Mite Society sent Mr. Roberts twenty dollars. The Sunday School had a tree, on Thursday.

St. Matthew's Mission Sunday School had a tree, a Santa Claus, and some remarkable pieces and dialogues by the children, on Friday evening.

The Rev. Mr. Brewster has accepted the call to Christ Church, Detroit, and will enter on the Rectorship on Septuagesima Sunday.

The Rev. T. Mott Williams has resigned his position of Assistant Minister in St. John's Parish, Detroit.

Bishop Whittingham.

His Views about the Society of St. John the Evangelist, as understood by Different Correspondents.

The following letter from the Rev. Dr. Lewin, Dean of the Convocation of Washington, D. C., has been forwarded to us by Dr. Campbell Fair, as being calculated to throw light upon the subject which has recently been under discussion by him and Father Gratton, of the Church of the Advent, Boston:

To the Rev. Campbell Fair, D. D.
You know the sad and trying afflictive dispensation which kept me from my home for some time, and, therefore, I did not see the LIVING CHURCH of Dec. 3d, containing Rev. Mr. Gratton's communication, in time to notice it before. Now, as I gave you the information upon which you based your statements in your "Open Letter to the Rt. Rev. the Bishop of Central New York," as regards the late Bishop Whittingham's feelings and views towards the particular Society which Mr. Gratton, in some way, represents in this country, I would simply say that whatever Mr. G. intended by his mentioning Bishop Whittingham's benediction, if it meant anything, it was certainly calculated to convey the impression that the Bishop gave his "benediction" to this Society of St. John the Evangelist, or to one of a similar character, organized with similar vows and with like rules.

This, you justly say, "cannot be, for two reasons." Now, as to the first reason: When Mr. Gratton, about sixteen years since, came to this country from England, where he was then living, though canonically of the Diocese of Maryland, he visited Salisbury, where I then resided, and brought with him the copy of a correspondence which had taken place between the Rev. M. Benson and the late Bishop Wilberforce, then Bishop of Oxford, England, in which Mr. B. tried to obtain the sanction of the Bishop to the Society of St. John the Evangelist, which the Bishop refused to give. However, at the close of the correspondence, after some assurances given, Bishop Wilberforce withdrew his opposition but did not seem to give his hearty consent. After the reading of the above mentioned correspondence, Mr. Gratton informed me that he had submitted it to Bishop Whittingham with the view of obtaining his consent to the establishment of a branch of that Society in the Diocese of Maryland, and that the Bishop denounced the principles of the Society, and would not permit its establishment in his Diocese. Subsequent to this interview with Mr. G., I saw Bishop Whittingham several times, and he alluded to that Society, condemning its principles, particularly the vows required of its members, and the discipline sworn by the members of the Society to a superior, other than the Bishop of the Diocese where the members resided. So much for the first reason.

As regards the second reason, you have stated it very fully in your Open Letter, and the facts being of comparatively recent occurrence, it is well known by too many to need any farther words.

I do not think that anything farther contained in Mr. Gratton's last communication, either for any notice, as your Letter, evidently upon the fact that it refers to the duty of a Priest in the Church, who has solemnly promised, "always so to minister the doctrine, and Sacraments, and discipline of Christ, as the Law hath commanded and as this Church hath received the same."

This communication you are at liberty to use, in any way that you think proper.

Upper Marlboro, Dec. 10, 1881.

To the Editor of the Living Church:
I read with exceeding pleasure and thankfulness—as did, no doubt, a vast majority of those who saw it—the letter of Father Gratton to Bishop Huntington. It well expressed the loyalty, the earnestness, the truly Catholic and Christian spirit, of the great "School of Thought" in our Communion, of which Father Gratton is so admirable a representative.

I read, also, with sorrow and regret, as did, I doubt not, a vast majority of those who saw it, the letter of the Rev. Dr. Fair, of Baltimore, to the same eminent prelate. The main idea intended to be conveyed by the writer was, that the late venerable and sainted Bishop of Maryland was not only not in accord with, but actually antagonistic to, what is called "the Advanced Movement" in the English Church and in the Church in this country. Assertions to this effect have been made over and over again, in certain quarters, since the death of Bishop Whittingham.

Now it happens that I am in a position to give some testimony as to the Bishop's mind with reference to this matter. Will you give me space in your columns to lay this testimony before your readers? The position of a man so honest, so steadfast, so learned, so eminent at home and abroad, as was Bishop Whittingham, upon a subject so important, must be a matter of interest to all Churchmen.

Where, then, did Bishop Whittingham stand as to the great questions which have agitated our Mother Church and our own for the past half century? The persistent and good fight he fought, in his loved Diocese of Maryland, from the very inception of his Episcopate, through long years, in behalf of the great Catholic and Christian principles enunciated by Keble, and Pusey and Newman, ought to be sufficient answer. But let the great Bishop's own words give an answer, if possible, still more clear and emphatic.

Permit me to make a statement of certain events which preceded the utterances to which I allude. Some time before the meeting of the Diocesan Council of Maryland in 1875, the Rev. Mr. Morse, an elderly clergyman, giving some service, I believe, at Mt. Calvary Church, Baltimore, died. The funeral was attended by a large number of clergymen. One of the prayers said was the Commemorative Prayer for the Office for the Visitation of the Sick, used as a prayer for the departed. The use of this prayer in that connection—a custom not by any means uncommon in the Diocese—gave great umbrage to certain of those present; and at once the Bishop was urged to take the necessary steps to the presentment of the Clergy of Mt. Calvary Church for trial. Before proceeding to this extreme measure, however, the Bishop sought an interview with the Rev. Messrs. Richey and Perry. He approached them as a loving father. He did not say that the teaching, involved in the use of the prayer, was not Catholic, nor did he accord with the mind of our Communion; but he did say that inasmuch as the Church had not placed that prayer in the Burial Office, the interpolation of it there was unauthorized; and as their Father in God, respecting and loving them, he asked that, in the future they refrain from using it in any public service. (I think I am right in this statement; but, if I am not, the Rev. Mr. Perry can correct me.) Without any hesitation, most cheerfully and loyally, the Priests of Mt. Calvary Church promised entire obedience. The Bishop gave up all thought of prosecution, and regarded the matter as entirely settled.

But this fatherly way of dealing did not satisfy those who had set the thing in motion. They still demanded trial and condemnation. But the Bishop was like a rock, and firmly rested all the pressure brought to bear upon him. The attack was then turned upon him, and measures were taken to secure, if possible, his presentment. The matter came up in the Diocesan Convention. The day when it was under discussion in that body, will long be remembered by every one who was present. All day long, and far into the night, the struggle lasted. A vote was finally reached at 2 o'clock in the morning, and resulted in a victory for the dear old Bishop.

Two or three days after the Convention had adjourned, I paid the Bishop a visit. He was alone in his library, and received me in the most cordial manner. My object in paying the visit was to express my profound sympathy with him on account of his recent painful experience, and to offer my heartfelt congratulations to him on the result of the Convention. I shall never forget the smile of pleasure that illumined his strong features, as I told him the object of my coming. He rose to his feet, grasped my hand in both of his, and said, with evidence of deep emotion: "I thank you, my brother; from my heart I thank you." Then, laying one hand on my shoulder, and retaining one of mine in the other, he said: "Now, my dear brother, I have some words of fatherly counsel to give you. I want to speak to you not as your Bishop, but as your father. You are identified with a School of Thought in the Church which is doing a great work. What you men teach is all right; it is, as I believe, sound Catholic truth. It is because I believe that I have stood by you, and stand for you, and shielded you; and I mean to stand by you, God helping me. But, my dear brother, there are some things you do—matters of ritual observance, harmless in themselves, appropriate,

may be, and beautiful, but, as I must think, unauthorized by our Church, and which ought not to be introduced upon individual authority. To these things I object. These are the things which give occasion to cavillers—to those who want to make trouble. Give up these things, then, not the teaching; that, I say again, is all right. Give up the things that are not essential, the things for which the Prayer Book makes no provision. Stand by me, and I will stand by you; and together, despite the opposers, we will, by God's help, gain a glorious victory for the Church and Her teachings."

This, almost verbatim, is what the Bishop said to me. And I answered him: "My dear Bishop, I speak for myself; and I am sure I utter the sentiments of those with whom I am used to take action: I have never yet disobeyed you, and please God, I never expect to. Only say what you wish done, and it shall be done; what you wish left undone, and it shall be left undone." These were my very words; and as I ceased speaking, the Bishop hung his arms about me, and with tears streaming down his face, said: "God bless you, my brother, God bless you!" That interview, its words and acts, I can never forget. I cherish it as a proud memory.

I think it right, in the interests of truth, that what the Bishop then said—so emphatic, expressing his mind on the great doctrinal subjects now receiving, thank God! so much attention—should be made public. I have here recorded his words faithfully. So greatly did they impress me, I have thought of them so often since, that they are as fresh in my memory as though spoken yesterday. Upon what Dr. Fair, and others who have written and spoken to the same effect, base their assertions as to the status of Bishop Whittingham, I do not know; but I do know—for, as has been seen, I have the guarantee from his own lips—that that great and learned prelate was in full accord with all the essential principles of the "Catholic Movement" in our Communion. I trust, Mr. Editor, you may find room in your valuable paper for my communication.

W. A. COALE.

Geneseo, N. Y., Dec. 5th, 1881.

The Living Church Annual.

An Objection Answered.

To the Editor of the Living Church:

On page 46 of the LIVING CHURCH ANNUAL is given a "Table of Precedence for the Occurrence of Feasts." I think the custom there recommended an admirable one, but I must confess ignorance of any sufficient authority for its observance in this Church. So far as we have any authoritative utterance in the matter, we must find it in a Resolution of the House of Bishops, adopted in 1868 (see Jour. p. 217). That says that on any Sunday, which is also a Holy Day, "the lessons, Epistles, and Gospel for the Sunday, shall be used, and that the collects for both Sunday and Holy Day should be read." There was an attempt made in 1874 to rescind that resolution; but it failed by a vote of 14 to 27. I think one would prefer to be guided by the Table of Precedence; but if the resolution of the Bishops is to have any weight at all, we must be guided by that until some definite action of the General Convention changes it. M. M. M.

The Table of "Occurrence and Concomitance of Feasts," referred to, is based partly upon the order laid down by the "Clericorum Manuale," but more especially on that drawn up with so much care by the Rev. Mr. Jebb. The latter was inserted in the *Church Almanac* for 1846, and again in that for 1881. This fact itself is indicative of its general conservatism and propriety. The Table is believed to be a correct view of the best use which the Church has known.

As to the question raised by our correspondent, several points should be considered. 1st. The action referred to is a "Resolution of the House of Bishops," not a Canon, nor even a joint resolution of the General Convention. Is it to be held as absolutely mandatory; or is it rather, in the general ignorance of the ancient use, directive?

2ndly. The Resolution concerns only an Occurrence with Sundays. But there are Feasts or Holy Days which occur with each other, for which such a Table is the only guide. The growing disposition to accord a decent observance to all the Holy Days, makes some guide necessary.

3dly. The Table given, prescribes no mode of observance necessarily in conflict with the Resolution. It says explicitly, "The less Feast is sometimes commemorated by using its Collect after that of the Greater Feast,"—"the very direction of the Resolution;"—or by using a hymn at the end of the Service, or by both,— "which is certainly authorized." As for the other mode,—translations of the less Feast to a vacant day,—there is little danger of its being done in these days of religion "made easy."

4thly. In churches where, in addition to the regular mid-day Services, there is an Early Celebration, it would seem to be the fullest observance of the Eucharistic Order of the Prayer to use the Service for the Feast taking precedence at the Early Celebration, and that of the Sunday at the latter Service. In this way both Feasts, and both the Resolution and ancient Custom are duly recognized.

5thly. It would seem to be a question, whether, in the painful, prevailing non-attendance of Church people on Holy Day Services occurring during the week, it is not important to seize upon the opportunity of their proper occurrence on Sunday, to keep them from quite sinking out of sight under a hebdomadal religion and its superincumbent secularity.—[Editors LIVING CHURCH ANNUAL.]

Christmas at St. John's, Kalamazoo, Michigan, was very delightful. On Dec. 14th, and 15th, the ladies gave an entertainment, with fancy and useful articles for sale, which was very successful. The Bishop spent Christmas here, adding much to the pleasure of the rector and the congregation. He preached in the morning and acted as celebrant, also, at the Holy Communion. In the evening the Christmas services for the children were held, they and their adult friends filling the Church. The carols were spiritedly and excellently rendered; the Bishop preached a most interesting sermon, and the offering for Missions was liberal. Altogether, it was a joyful and profitable service.

At the Morning Service, the rector, Rev. C. T. Stout, had the satisfaction of announcing an offering of \$650 to apply on the parsonage debt, thus reducing it to \$1,500, obtainable at a lower rate of interest.

EARLY AMERICAN BISHOPS.

BY THE BISHOP OF IOWA.

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"In the second session, the clergy who came from the Eastward, besides Bishop Seabury, were two of his presbyters, Mr. Hubbard and Mr. Jarvis, from Connecticut, and Dr. Parker, from Massachusetts. All things now appeared to tend to a happy union.

"But a danger arose from an unexpected question, on the very day of the arrival of these gentlemen. The danger was on the score of politics. Some lay members of the Convention—two of them were known, and perhaps there were more, having obtained information that Bishop Seabury, who had been chaplain to a British regiment during the war, was now in receipt of half-pay, entertained scruples in regard to the propriety of admitting him as a member of the Convention. One of the gentlemen took the author aside, at a gentleman's house where several of the Convention were dining, and stated to him this difficulty. His opinion—it is hoped the right one—was, that an ecclesiastical body needed not to be over righteous, or more so than civil bodies, on such a point—that he knew of no law of the land, which the circumstance relative to a former chaplaincy contradicted—that, indeed, there was an article in the confederation, then the bond of union of the States, providing that no citizen of theirs should receive any title of nobility from a foreign power; a provision not extending to the receipt of money which seemed impliedly allowed, indeed, in the guard provided against the other—that Bishop Seabury's half-pay was a compensation for former services, and not for any now expected of him—that it did not prevent his being a citizen, with all the rights attached to the character, in Connecticut—and that should he or any person in the like circumstance be returned a member of Congress from that State, he must necessarily be admitted of that body. The gentleman to whom the reasoning was addressed, seemed satisfied, and either from this or from some other cause, the objection was not brought forward."

(Bishop White's Memoirs of the Church. 2nd ed. 1836, p. 143.)

"To this day there are recollected with satisfaction, the hours which were spent with Bishop Seabury on this important subject which came before them; and especially the Christian temper which he manifested all along.

In the daily prayer for morning and evening service, the principal subjects of difference arising between the two Houses, were the Athanasian Creed, and the Descent into Hell, in the Apostles' Creed.

On the former subject, the author consented to the proposal of Bishop Seabury, of making it an amendment to the draft sent by the other House; to be inserted with a rubric, permitting the use of it. This, however, was declared to be on the principle of accommodation, to the many who were reported to desire it, especially in Connecticut; where, it was said, the omitting of it would hazard the reception of the book. It was the author's intention, never to read the Creed himself; and he declared his mind to that effect. Bishop Seabury, on the contrary, thought that without it, there would be a difficulty in keeping out of the Church the errors to which it stands opposed. In answer to this, there were urged the instances of several churches, as the Lutheran and others, in this country and Europe; and above all, the instance of the widely extended Greek Church, confessedly tenacious of the doctrine of the "Nicene" Creed; and yet not possessed of the Athanasian in any liturgy, or even of an acknowledgement of it in any Confession of Faith. Of the last-mentioned instance, Bishop Seabury entertained a doubt; but the fact is certainly so; as is attested by the Rev. John Smith, an English divine, held in estimation, who wrote "An Account of the Greek Church," with the advantage of having resided in Constantinople. He says (p. 196) after mention of the Apostles' Creed and the Nicene—"as to that of St. Athanasius they are wholly strangers to it." However, the Creed was inserted by way of amendment; to be used or omitted at discretion. But the amendment was negated by the other House; and when the subject afterwards came up in conference, they would not allow of the Creed in any shape; which was thought intolerant by the gentlemen from New England; who, with Bishop Seabury, gave it up with great reluctance.

The other subject—the Descent of Christ into Hell—was left in a situation, which afterwards not a little embarrassed the Committee, who had the charge of printing the book. The amendments of the Bishop, whether verbal or other, to the services sent to the other house had all been numbered. The President of the House, as afterwards appeared on unquestionable verbal testimony, accidentally omitted the reading of the article in its full force, with its explanatory rubric. The meaning of the article in that place, was declared to be the state of the dead generally; and this was proposed instead of the form in which the other House had presented it, in italics and between hooks, with a rubric permitting the use of the words—"He went into the house of departed spirits." The paper of the House, in return to that of the Bishops, said nothing on this head; and, therefore, their acquiescence was presumed. This might have been the easier supposed, as there were some, who, while they thought but little of the importance of inserting such an article, were yet of opinion that the Convention stood pledged, on the present subject, to the English Bishops; it being the only one on which they had laid much stress, in stating the terms on which they were willing to consecrate for our Church; and we, having complied with their wishes, in that respect. This would seem very unsuitably followed by a repetition of the offensive measure,

or something very like it, in the first Convention held after the consecration had been obtained. Thus the matter passed without further notice. But Bishop Seabury, before he left the city, conceived a suspicion that there had been a misunderstanding. For on the evening before his departure, he took the author aside from company and mentioned his apprehension, which was treated as groundless, on the full belief that it was so. It was a point which Bishop Seabury had much at heart, from an opinion that the article was put into the Creed, in opposition to the Apollinarian heresy; and that, therefore, the withdrawing of it was an indirect encouragement of the same. The author saw no such inference; but wished to retain the article, on the ground that the doing so would tend to peace; that it would be acting consistently toward the English Church, and that a latitude would be left by the proposed rubric, for the understanding of the article as referring to the state of departed spirits, generally. It is curious to remark, by the way, that when the book came out, Bishop Provoost disliked the form in which this part of it appeared, more than either the article as it stood originally, or the omitting of it altogether; on the principle that it exacted a belief of the existence of departed spirits between death and the resurrection. So easy it is, in extending latitude of sentiment on one side, to limit it on another.

However, when the Committee assembled to prepare the book for the press, great was their surprise and that of the author to find that the two houses had misunderstood one another altogether. The question was—what was to be done? And here, the different principles on which the business had been conducted had their respective operation. The Committee contended that the amendment made by the Bishops to the service as proposed by their House, not appearing to have been presented, the service must stand as proposed by them, with the words "He descended into hell," printed in italics and between hooks, and with the rubric permissory of the use of the words—"He went into the place of departed spirits." On the contrary, it was thought a duty to maintain the principle that the Creed, as in the English book, must be considered as the Creed of the Church, until altered by the consent of both Houses, which was not yet done. Accordingly, remonstrance was made against the printing of the article of the descent into hell, in the manner in which it appeared in the books published at that time.

In the introduction of the "Selections of Psalms," now prefixed to the Psalter, after stating that "the House of Bishops did not approve of the expedient of the other House, in relation to the selections as they now stand," Bishop White proceeds to state, "But Bishop Seabury interested himself in the subject the less; acknowledging that neither himself nor any of his clergy would make use of the alterations, but that they would adhere to the old practice." (Bishop White's Memoirs, 2nd ed. pp. 149-152.)

In the Service for the Administration of the Holy Communion, it may, perhaps, be expected that the great change made in restoring to the consecration prayer the oblation words, and the Invocation of the Holy Spirit, left out in King Edward's reign, must at least have produced an opposition. But no such thing happened to any considerable extent; or, at least, the author did not hear of any in the other House, further than a disposition to the effect in a few gentlemen, which was counteracted by some pertinent remarks of the President. In that of the Bishops, it lay very near to the heart of Bishop Seabury. As for the other Bishop, without concurring with some, that the service as it stood was essentially defective, he always thought there was a beauty in those ancient forms, and can discover no superstition in them. * * * * The restoring of those parts of the service by the American Church, has been since objected to by some few among us. To show that a superstitious sense must have been intended, they have laid great stress on the printing of the words "which we now offer unto thee," in a different character, from the rest of the prayers. But this was mere accident. The Bishops, being possessed of the form used in the Scotch Episcopal Church, which they had altered in some respects, referred to it, to save the trouble of copying. But the reference was not intended to establish any particular manner of printing; and accordingly in all the editions of the Prayer Book, since the first, the aforesaid words have been printed in the same character with the rest of the prayer, without any deviation from the original appointment. Bishop Seabury's attachment to these changes may be learned from the following incident: On the morning of the Sunday which occurred during the session of the Convention, the author wished him to consecrate the elements. This he declined. On the offer being again made at the time the service was to begin, he still declined; and, smiling, added: "To confess the truth, I hardly consider the form to be used as strictly amounting to a consecration." This form was, of course, that used heretofore; the changes not having taken effect. These sentiments he had adopted on his visit to the Bishop from whom he received his episcopacy. (Bishop White's Memoirs, pp. 154-155.)

During the Peninsular War, one of the 93d Highlanders and a French foot-soldier accidentally met in a wood. As their guns were not loaded, they both retired behind cover to charge their weapons. This having been done, neither felt inclined to show himself, in case the other should get the first shot and slay him. At length the Highlander projected his feathered hat at the end of his gun, as if he were taking a cautious view of his opponent. The Frenchman at once fired, thinking naturally enough that the bonnet covered a head, and sent a bullet through the hat. Thereupon the Highlander advanced with his loaded piece, and his enemy had nothing for it but to surrender on the spot."

The Syrian Church in India.

The Syrian Church existing in Malabar, on the west coast of India, is the representative of a Christian community formed in that country at a remote period. Authentic records exist which show that as early as the second century there were Christians in India. Egyptian sailors who visited India brought back word to Demetrius, Bishop of Alexandria, that the inhabitants of the coast desired further instruction in the Christian religion. At the council of Nicea (A. D. 325), the Metropolitan of Persia is stated to have also exercised authority over a Church in India. According to their own traditions, the Syrian Christians trace their origin to the Apostle Thomas, who was commissioned by the early Church to preach the Gospel in Bactria, and other regions to the northwest of India, and who is said to have converted many in India to the faith. That the tradition is a very ancient one, and one widely diffused, is shown from the fact that King Alfred sent an embassy from Britain in the ninth century to visit the shrine of St. Thomas, in India. These ancient Christians have, however, been commonly regarded as a colony from Antioch, driven away from their homes by the persecutions of primitive times. Their position in India is one of deep interest, since they have been bearing testimony, more or less for centuries in the midst of surrounding heathenism, to the truth of the Christian faith. At the time when the Metropolitan of Persia acknowledged the authority of the Nestorian Patriarch of Babylon, this ancient church in India became Nestorian in doctrine, and used the Nestorian Liturgy of St. Thomas in its services. During the period of the Portuguese power in India, it submitted nominally to the authority of the Church of Rome. Decrees involving transubstantiation, Mariolatry, and the celibacy of the clergy, became binding. The Inquisition was established, and a number of old Syrian MSS. of the Bible and liturgies were burned. Attempts were made by the Syrians to recover their connection with the Eastern Church; but for sixty years Rome maintained her ascendancy, till, in the seventeenth century, through the coming of the Dutch to India, they were able to throw off the Portuguese yoke and to regain their former religious freedom. Many, however, continued in communion with the Church of Rome, so that there are now two sects of Syrian Christians—the Syrians proper, and the Romo-Syrians. The former number about 200,000, the latter rather below that number. There are some 150 churches. Through its long settlement in the midst of heathenism, and its contact with the Roman Church, the Syrian Church has lost much of its former purity. Considerable reforms have, however, been in progress during the last few years.—Christian World, London, Eng.

The Church Times observes: "That there should be considerable freedom in the Church cannot be denied. Nothing is so unnatural and so dangerous as uniformity. Indeed, it might be said, so impossible; for whenever uniformity has appeared it has almost immediately been followed by a sweeping reaction. What we want is not a Church surrounded by sects, but Schools of thought within her own ranks. If the Church should become wholly Ritualistic, she would quickly succumb to a formalism which would provoke an overwhelming Puritan movement. That there is, on the other hand, a very short cut from Puritanism to cant and ungodliness, the history of the seventeenth century has abundantly proved. What is really to be desired, is that there should always be in the Church a powerful Catholic and a no less powerful Evangelical and Broad Church school. Where that is the case, the Ritualist will always be found qualifying his pleas for solemn Services and his Sacramental teaching with caveats against trusting in mere forms; the Evangelical always protesting that devotion of the heart is no reason for dispensing with order and decency in the public worship of God; and Broad Churchmen always declaring that sweetness and light are not substitutes for the forms or precepts of religion. Thus a kind of balance of power will be maintained; and the gifts of every man will be made available for the profit of all."

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To the Editor of the Living Church:

I was glad to see the communication from Mr. Hill Burgwin, and that from "L." in reference to qualification of voters at vestry elections. They show a very desirable uneasiness at the charge, implied in the statement which I made; but I fear that the facts and the law are equally against both of them, unless indeed, I have been misinformed. The Secretary of the Diocese of Northern New Jersey certainly cites the law that prevails there, very differently from "L." for he writes: "Voters and vestrymen need not be baptized, nor Communicants in N. N. Jersey, only profess to belong to the P. E. Church; and no other body (which I presume is a quotation from the Canon), and pay pew rent, or contribute in some way, and be worshippers for six months before election." He and "L." must have been quoting from different codes. As to Pittsburgh, the Secretary of the Diocese says: "The qualifications for voters and vestrymen are regular worshippers, and contributors to the support of the Parish. Members of Convention must be Communicants." Mr. Burgwin, I notice, after saying that no such laxity prevails, as he thinks, in any parish of the Diocese, proceeds to inform us that there is no fixed form of charter. "The Convention," he says, "sets forth a form, which it recommends. And this form, in substance,

is almost always adopted. By its provisions, both vestrymen and voters must be members of the Church."

But no one knows better than Mr. Burgwin, that recommendations and forms, "almost always" adopted, are not law. I asked the Secretary for the law, and I reckon he gave it. I am glad that attention is thus being called to this matter, which touches the existence and good order of the Church in a very vital part, viz., at its foundation. R. Plainfield, N. J. Dec. 3, 1881.

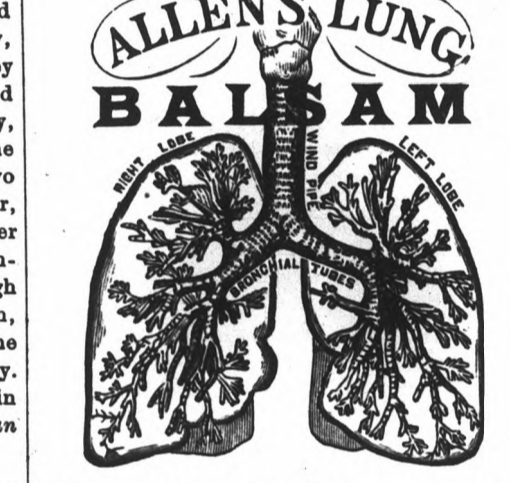
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"L'Avenir," a monthly. The only French Episcopal paper. Yearly subscription, \$1.00. The second year begins Oct. 15th, 1881. Editor: The Rev. C. Miel, Rector of St. Sauveur, 2039 Sansom St., Philadelphia, Pa.

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Jan. 14, A. D. 1882.

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THE publisher of the LIVING CHURCH ventures to suggest to advertisers that "dull times" are the best times for profitable advertising. The business that exists only for the holiday trade for a single year, should end its advertising, of course, with the close of the season. Patronage of this kind is not sought by this paper. The kind of advertising patronage sought by the LIVING CHURCH is that of business which is reliable and permanent, going on from year to year, and all the year. The "dull season" is a time of which such business should take advantage. Ephemeral enterprises have ceased to clamor for public attention, and the regular trade at this time finds its best opportunity for making itself known. It can afford to wait for returns, for these will surely come if it perseveres.

Epiphany.

Of the very many wondrous events which attended the birth of our Lord, there is none more striking than the journey of the three wise men from the far East, to lay before the Holy Cradle their offering of love and adoration. Through toil and tribulation, probably through doubt and fear, the faithful pilgrims followed the God-given Star, until it stood over the stable at Bethlehem. Tradition relates that they were kings, and that they went their way enquiring for that King of the Jews whose advent was to bring peace and happiness to mankind. They came, they saw, they conquered; for is not this the victory which overcometh the world, even our faith?

The Holy Babe smiled upon them, blessed them, and sent them away to tell of Him, and to give up their lives for Him. Thus was begun that "Manifestation" which has changed the face of the world, which has obliterated the distinctions of race and class, and which has at once, so to speak, brought heaven down to earth, and raised earth to heaven.

Wondrous event! which Holy Church rightly celebrates with joyous pomp.

And other Epiphanies are taking place every day. The Babe has gone back to heaven; but He has left behind Him a glorious Representative, to whom, slowly but surely, the glory and honor of this world are coming to find peace for their souls. That Representative is the Holy Catholic Church, the Immaculate Spouse of Christ, the Eternal Abode of the Blessed Spirit. "Heir of all the ages," she, Blessed Mother, traces an unbroken lineage from that "upper chamber" in Jerusalem, in which she received her greatest gift; and, far back beyond that, she claims the heritage of Aaron and of Melchizedek. From century to century, she has advanced, bearing Truth on her banners, and combating error of every sort. Assailed on every side, she has always emerged victorious from every conflict, always shone forth like the moon from clouds, higher upon her onward course than when she entered. And in every generation, the highest positions, the greatest intellects, have found in her the only realization of the True, the Good, the Beautiful, which the world has seen. And to day she stands the same; and, like the Sweet Infant of Bethlehem, she draws to her all that Earth has of noblest and of best. What though obstacles beset her path, what though the people imagine vain things against her, she is patient because she is eternal; and she bides God's time, knowing full well that He is faithful to His promises.

"Though with a scornful wonder
Men see her more oppress,
By schisms rent asunder,
By heresies distressed;
Yet Saints their watch are keeping;
Their cry goes up—'How long?'
And soon the night of weeping
Shall be the morn of song."

Mr. Marigold.

And Mr. Marigold has written. He is of a troubled mind, and as to these things among others—"The Church is so far from what it ought to be, it is so full of imperfect people and opinions and practices." Certainly, Mr. Marigold, but this need not trouble you so long as you are trying to do your whole duty to God and man. The Church is far from what it ought to be, no doubt of it. But when was it ever otherwise? It was so of old time. It was so when Jesus lived at Nazareth, and preached in Galilee, and yet He did not leave the Church. He never spake evil of it. He honored it. He despised none of its laws, and neglected none of its observances; was an habitual attendant upon its Services—"As His custom was, He went into the Synagogue on the Sabbath Day." The Church was, indeed, far from what it ought to have been, and yet He never thought of leaving it, but was content to suffer all things for it, that He might sanctify and cleanse it.

But Mr. Marigold says, "I can't work heartily for the Church while it remains so full of imperfections." But that is just what both Christ and His Apostles did. The Church in St. Paul's day had plenty of bad people in it, and yet he went right on, giving up everything for it that men

usually hold most dear. He evidently never dreamed of leaving the Church because it had in it wrong people and opinions and practices. Mr. Marigold, you forget that if there were a perfect Church on earth, it would be one made up of the inhabitants of other worlds; the very moment that you joined it, it would cease to be a perfect Church. But you say—"Is it my duty to stay in a Church that allows so many things that I cannot approve of?" Certainly, it is not necessary that you should approve of everybody and everything around, in the Church or out of it. There are countless things around them in the world, which Christian people cannot approve of. It is not at all to be supposed that they would. There are countless things which God sees all the time, which He does not like, nay, hates; and yet He does not destroy the world. There is that in us all that He cannot approve of, and yet He suffers us and keeps on trying to make something of us and out of us. But, speaking of things that he does not like, Mr. Marigold says, "For one, I cannot tolerate these things." But how can you help it? You should be more tolerant. You would be more comfortable and happy if you were, and a better Christian, too. If the Lord tolerates those even who dishonor Him, we ought to tolerate brethren and fellow-Christians, whose chief misfortune is that they are not as wise as we are. Abraham, the father of the faithful, was taught to tolerate even a pagan Gentile. At least, the story is, that he was sitting by the door of his tent, one day, when an old man, stooping and leaning on his staff, drew near. Abraham invited him into his tent, and set before him meat. Observing, however, that he invoked no blessing, Abraham asked him why he did not worship the God of Heaven. He said, "I worship the fire only, and acknowledge no other God." Thereupon, Abraham thrust him from his tent, and in anger drove him from his door. But God called Abraham, and asked him for the stranger. Abraham said, "I cast him out because he would not worship Thee." But the Lord said, "I have suffered him these three score years, though he has dishonored Me, and could'st thou not have suffered him for a night?" So Abraham, we are told, ran after the old man and brought him back, and entertained him courteously, and instructed him as to the nature and worship of the one true God. The moral is obvious.

THE LIVING CHURCH ANNUAL seems to have supplied a want. Commendations of it are received from all quarters. A prominent clergyman writes to Messrs. Young: "The Church in America owes very much to the LIVING CHURCH for its Almanac and Calendar. Without any doubt, it is the most complete, fullest, best work of the kind that we have yet had. Accept my thanks for it. I would gladly pay 50 cents for it before paying 25 cents for any of its predecessors."

A contemporary from whose utterances we have often been constrained to express strong dissent, at the close of a most unfair and unkind attack upon Father Grafton, has the following:

When the conscience of Ritualists shall constrain them to fulfill their obligations to their Bishops, and to "hear the Church" that gave them authority to minister at her Altars; when they are willing to be guided by her Councils; when Unity will be restored to a disintegrated Brotherhood, and bitterness and strife will cease to exist. Then will the Church be ready, with fresh heart, and abundant means, to go forth to the great work, which God in His Providence has given her to do.

We quote this expression with unqualified approval, and we believe that Father Grafton will not dissent from it. With few exceptions, if any, it is the sentiment of all catholic-minded Churchmen in this country.

The *Churchman's Shilling Magazine*, (Eng.) has an article on "The Musical Revival in the Scottish Churches." The article is worth reading for the insight it gives into the wonderful revolution in ritual matters going on in the Established and United Presbyterian Churches of Scotland, and also, though with less vigor, in the Free Church. "The Scotch people," says the writer, "although they wink at the wholesale 'cribbing' from the Anglican Liturgy, and appreciate the beauties of its prayers, are not yet ripe for fixed forms. They are unconsciously approaching them, however, year by year. Everywhere the Church is becoming statelier, so to speak, and the externals more imposing."

The *London Church Review* says: "It is not often civic magnates show a real grasp of Church history; but Mr. Alderman Ellis, the new Lord Mayor, in proposing the toast of 'The Bishop and Clergy of the Diocese,' observed that the See of London had existed since the earliest introduction of Christianity into England. He held, therefore, that the City of London was directly indebted to the Church for its earlier civilization. Ancient as are the prerogatives of the Great City, those of the Church can claim even a more remote foundation. We hope the new Lord Mayor will go on as he has begun in Church matters."

The *Richmond Religious Herald* is authority for the statement that nine-tenths of the Methodists of the South repudiate infant baptism. It is a logical result of the "conversion" theory and practice. The Baptists are the only consistent sect in all the varieties of Protestantism; and they have the courage of their opinions. A Methodist minister once assured the writer that he had no idea that Baptism was of any spiritual value or importance, but was to be continued simply in obedience to a Divine command. Why a mere form should have been enjoined upon the Church by Divine authority, he could not explain.

The ninth anniversary of the Church Mission to Deaf Mutes was held at the church of the Holy Trinity, New York, on the evening of the first Sunday after Epiphany. Addresses were made by the Rev. Drs. Gallaudet and Watkins.

Christmas and Christian Art.

Report says that sales of Christmas cards this year have been very meagre. We cannot vouch for this, but can say with some emphasis that nine-tenths of those that we have seen would be dear at any price. For the most part they are mere tricks of trade, gotten up for thoughtless people that are crazy to buy something pretty without any regard to significance or fitness, and with equal disregard of the proper relation between cost and selling price. If the sales have been small it is to the credit of the American public. Publishers and designers need to be taught that the people know the difference between a "hawk and a hand-saw."

The majority of the Christmas cards of this year, notably those for which the highest premiums have been paid, represent the festival as simply a matter of social interest and festivity, a mere secular affair to be passed by with "the compliments of the season." Take for example the card, for the design of which a thousand dollars was paid. It is admirably characterized by the *Christian at Work*, as follows:

Here is a damsel, nationality uncertain, clothed in the chiton and tunica of the Greeks, with ribbons playing about her hair as if an octopus had fastened itself on the back of her head and was gesticulating with his tentacles; to the right is a something which looks most like a dolphin or a mermaid in a state of decomposition bearing the legend of "Xmas;" the damsel's left hand and wrist are arranged to resemble a meerschau pipe-bowl, while a doubtful kind of cloud—a cross between the cirrus and cumulus is in the background, the whole bordered by some device which seems like the eye of a peacock feather. Under all this is a legend, "Thine own wish, wish I thee in every place!"—and this is offered as a *memoria natius* of the Saviour of the world—a birthday reminder of Bethlehem! It is no wonder that the utter and complete failure of artists and the chromo-manufacturer is seen through by the Christian public, a large portion of whom refuse to have anything to do with their productions. If we could have suitable Christmas cards, with pretty devices emblematic of the joy season of Christmas tide, and at reasonable prices—such as we have had, and there are still a few to be had—it would be a pleasure to send and receive them. But the present Christmas card offerings are a failure artistically, have not even a Christian much less a Christmas character, and are offered at prices four times their real value.

This is a specimen of the work which Art is producing in these days, as the hand-maid of Religion. There is no excuse for it. There is an explanation for it in the fact that Art, for the most part, has ceased to be religious. It has no inspirations. It fancies itself superior to the past, and despises the piety of the age that gave it rank among the sublime pursuits of mankind. But it cannot afford to disregard its Christian *Renaissance*, as it cannot ignore its obligations to the Greeks. Art must be religious as well as intellectual, or it is nothing.

Part of the Christmas cards of this year are neither religious nor intellectual. They are mere child's play of fancy, without a guiding thought. And we say there is no excuse for it. The noblest art productions of the past are related to the Nativity. Abundance of material is at hand for Christmas illustrations, in engravings, paintings, and photographs, out of which our artists might have brought treasures to make glad the hearts of all Christian people. Some of these treasures have, indeed, been reproduced. Some exquisite copies of Fra. Angelico and his kind have been offered, so that the dearth of Christian art at this Christmas-tide has not been absolute. May such designs be the rule, not the exception, when the world again celebrates the wonderful Nativity!

We regret exceedingly, to announce the death of Rev. John Cotton Smith, D.D., Rector of the Church of the Ascension, New York. Dr. Smith died on Monday morning, of heart disease, at the age of 56. As a preacher and a writer, he was one of the foremost men of the Church. He was not in any sense of the word, an extremist, and always insisted upon the Catholic and comprehensive character of the Church. In the Advent season of each year he was accustomed to deliver sermons upon the relation of Christianity to scientific, literary, and social questions. Dr. Smith wrote a good deal for the press, and was for some years editor of *The Church and State*. Among his published books and essays have been: "The Liturgy as a Basis of Union," "The Charity of Truth," "The Teachers' Law of Development," "Oxford Essays and Reviews," "The Homeric Age," "The Principle of Patriotism," "The United States a Nation," "Evolution and a Personal Creator."

Lecture on Shakespeare.

A large and appreciative audience, among which were many ladies, assembled in the Hall of the Chicago Historical Society, on Tuesday evening last, to hear a paper read by the Hon. H. C. Van Schaack, on "The Literary Ubiquity of Shakespeare, and Shakespeare in the Wilds of America." The lecturer was introduced by the Hon. Isaac N. Arnold, President of the Society, as an octogenarian; but his erect form, his distinct utterance, and the evidences of profound study and poetic thought displayed in his lecture, showed that his mental and physical powers are still unimpaired. The lecturer is evidently an ardent student of the Bard of Avon; who, although pre-eminently the poet of the only two English-speaking nations, is also the poet of humanity and of all time.

The second part of the lecture referred to the singular recovery of a volume of Shakespeare by Captain Morris, an officer of the English Army, while dispatched on duty to the Northwest Territory, after it had been ceded by the French to the English, about the year 1764. This gallant officer (whose hairbreadth escapes were vividly narrated) was himself afterwards distinguished in literature; and, upon a man of his bent of mind, the gift of a volume of Shakespeare, from Little Chief, when his very life hung in the balance, must have made a lasting impression.

The speaker expressed a hope that such a subject—so fraught with poetic and historic interest—might, one day, be worthily represented on canvas, as an heir-loom to posterity. The Hon. H. C. Van Schaack may well claim a personal interest in this matter, as Captain Morris and the Van Schaacks were personal friends; and some interesting correspondence between them was read in the course of the lecture. The manner in which the book came into the Indian's possession could only be guessed at; but, no doubt, it had once belonged to some one who probably was less fortunate than the gallant soldier to whom it was afterwards given.

Space forbids our doing even partial justice to the latter part of this admirable lecture, which throws a vivid side-light on a most important and eventful period of our national history, when, as yet, the nation "officially" had no existence.

A cordial vote of thanks was awarded the speaker, at the close of his lecture.

The Church of the Redeemer, Astoria, diocese of Long Island, quite recently celebrated its fifteenth anniversary, as also that of the pastorate for the same period of its only Rector, the Rev. E. D. Cooper, notice of which was given in the LIVING CHURCH at the time. This parish has been the recipient of several valuable memorial and other gifts, which were exhibited in public for the first time on Christmas Day. The floor of the chancel has been laid with Minton tiles in artistic designs, with marble steps leading to the choir stalls and to the Altar, the gift of the Young Men's Bible Class, and Mr. T. C. Buck, a Vestryman. The execution of the work was entrusted to Messrs. Porter & Coates, of New York. A beautiful brass chancel rail, from the house of Cox & Sons, London, has taken the place of the old wooden rail, and bears the inscription, "In memoriam, Harriet Cordelia Chambers, Christmas, 1881, from her children." Tablets for the hymns were also presented by Mrs. Granville Beals; and the choir boys (eighteen in number), received Hymnals uniformly bound in Turkey Morocco, the gift of Mr. John E. Lockwood. At the morning Services, the Rector said a prayer of dedication for the valuable gifts; and in the evening, a hearty choral Service was held, at which the choristers were assisted by the boy choir of the Church of the Redeemer, New York.

At a meeting of the Chicago Historical Society, on the evening of Tuesday, Jan. 4th, the President (Hon. Isaac N. Arnold) called attention to the fact that the 9th of next April will be the 200th anniversary of the discovery of the mouth of the Mississippi; and resolutions were carried, recommending to the other Historical Associations located in the valleys of the Mississippi and Ohio Rivers, a celebration of the event, under their joint auspices, to be held in the city of New Orleans, on the day referred to. A committee, of which the Hon. Mr. Arnold was to be chairman, was appointed to carry the resolution into effect. It was agreed, also, to present a memorial to Congress, asking that a joint resolution be adopted, providing for the appointment of a committee from both Houses to attend the proposed celebration.

The Rev. Canon Hole, the humorous vicar of Cauntton, Nottinghamshire, thus describes the English Church Service in Paris: "Next day being Sunday, we attended the English Service in the Rue d'Agnesseau. It was performed chiefly from two wooden pagodas confronting each other, with a noble Protestant defiance of anything connected with beauty or reverence. The Scriptures were read in a cheerfully familiar tone, and the Altar made a comfortable elbow rest. The Eucharistic blessing was given from a black gown, and from pagoda No. 2 (p. 15, "Nice and her Neighbors.")"

The Floating Hospital and Seaside University of St. John's Guild, New York, ministered last summer to 38,385. During the present winter less demand than usual has been made upon the charitable funds of the Guild, we understand, on account of the comparative mildness of the weather, the poor suffering less than last winter. There is always a heavy demand, however. One good thing which the Guild has accomplished, has been the education of the poor into habits of economy and temperance. A considerable number of tracts have been distributed with the special aim of affording mothers information regarding the care of children, particularly in time of sickness. The Rev. Dr. Kramer continues his responsible oversight of the work.

Hospital Sunday in New York came on Christmas Day this year. For days previous, collecting boxes had been placed at public places throughout the city, that all might have an opportunity of giving. Private subscription papers were freely circulated and various means resorted to, to raise money. The Church offerings, and collections of the sects, were very generally devoted to this object on Sunday. This plan, which is one well known in England, and which was set in operation in New York two years ago, it will be remembered, by the Rev. Mr. Baker, the Chaplain of our own St. Luke's Hospital, has become exceedingly popular. Last year \$44,000 was raised. It is hoped that a much greater sum will result from this year's efforts. The reports, however, are not yet in. There were last year 6,698 patients in seventeen hospitals in the city, which are conducted as charitable institutions, the cost of their care being \$285,982, derived partly from endowments, but chiefly from offerings.

The Baptist *Standard*, replying to the *Independent*, says: "John Wesley never 'appointed and ordained' a bishop in his life. When those 'superintendents' whom he sent over to this country took the name of 'bishop,' he reproved them sharply. Men, he said, might call him by any opprobrious name they pleased, but they should not call him *bishop*."

Open Air Preaching.

To the Editor of the Living Church:

Some time since, a paper bearing the above title appeared in the *Minnesota Missionary*. It was from the pen of an earnest and zealous worker; one who has given his life to the Church—a Western Missionary. In a private letter written to a clergyman, also of the Far West, I made some comments upon the subject, and I was asked to state my "ideas" in the LIVING CHURCH, as they would thereby reach the Church throughout the land. As what I propose to say will apply, principally, to the West, and to frontier work, it will be well, in the first place, to say a single word in regard to the West, for the information of the East.

The grand line is drawn just here: the East is finished; the West is being formed. But it is a great error to conceive of the Western mind and intellect as being crude and uninformed. As a rule, almost universally true, the intellectual development of the West is in advance of that of the East. I mean, it is larger in its grasp. The Western communities contain more enlarged and comprehensive minds than those of the East, and this is only natural; the Western man who can live, must be made of much stronger stuff than the Eastern man; he must overcome difficulties of man's and of nature's creation. The vast stretch of country all laid open to him; the untrammelled freedom of social intercourse; such restraints of law only as are absolutely necessary; and the feeling of self-dependence; all these enlarge a man's ideas, and his narrow prejudices fade away; his mind, sympathizing with the absolute freedom of his body, spurns the restraints of dogma; and, as if by force of gravitation, he becomes a doubter, then, alas! an infidel and scoffer. The Art of Logic is second nature to him; his free thought gives him a few false premises, which he (such is man's innate weakness) dogmatically calls "self-evident truths." From these he logically deduces his system. Being perfectly logical and reasonably consistent, it is impossible to shake him from them, unless you expose, clearly, the falseness of his premises; and this can only be done by one fully acquainted with his mode of reasoning, and with the method by which he established, to his own satisfaction, his so-called self-evident truths. It therefore requires men of a high order of intellect, and of logical minds, to meet and answer their arguments, or to win them to the truth.

But there are one or two noteworthy characteristics, peculiar to the frontier man. He is liberal in all things, and to all men; he hates sight that resembles servitude, either of body or mind; his views of Law, Politics, and Religion, alike show evidences of his free thought; and he loves what is new; that is, novelty, not age, wins his respect. If, therefore, we would win our way to the heart and mind of such a man, we must present truth in a new way; at least, in a way new to him. And the free man of the great West is honest and honorable. If he accepts truth or error, he will either hold by them manfully, or as manfully give them up; we seldom see a true Western man who is a slippery hypocrite. The great mass of the people out in the new States do not attend Public Worship, because it would be a restraint upon their freedom. If, therefore, the Church would reach them, it must go to them, not in the stone or wooden church or chapel; not in the tavern kitchen or bar-room; but in the open air, or under a canvas tent, or in the forest solitude. She must set up her Altars wherever men and women are found; and from the fallen tree or the swelling mound, must preach the Word of Life.

But I am told "this is a new way for the Church to do Mission-work; she prefers"—Stop! It is because it is a new way to us in this land, that I urge it. "But it is contrary to our conservative principles." Admit it; but explain what you mean by "Conservatism;" for that "ism" has done more to hinder the spread of the gospel and the growth of the Church in this country, than tongue can tell. The sense in which I understand you to use the term "Conservatism," is the retaining of the old usages and laws, because they are old; and "old" means old in this country. Which means, all that is fifty years old is sacred. My conservatism, on the other hand, means the preservation, retaining and returning to all that is primitive, because it is primitive; and I mean the return to, and the preservation of, all the practices, usages, and laws, so far as they are applicable to the present day, of the purest ages of the Catholic Church. In accordance with my principle of Conservatism, I advocate a return to Open Air Services. Does any one imagine that the Missionaries sent out from Rome, Alexandria, Antioch, Jerusalem and Constantinople, waited until the rich men of those places built churches for them, before they preached or taught? And think you that, when the monks built monasteries and churches, they left the open field or the forest glades? I fancy—nay, I know—they did not.

The Church in America has too long been in the rear-guard; in future, she must lead. Let her cease to wait until the schismatic or the heretic, or the Roman Church, has occupied the field and built a place for worship; let her no longer ask favors of her opponents. Tell our Missionaries, and the city clergy, and the ministers who are scattered abroad in the land, to go forth, clothed in the vestments of the Church, and to proclaim CHRIST on every hill-top, in every valley; to seek the waste places, the forest clearing, the prairie cabins, the market-places, the cross-roads, and the busy streets. Thus, remember, did the Holy Men of old. And you who have church edifices, divide your time between the open air and your well-appointed churches; you will soon see them more crowded than ever. Look at those noble workers, now in India; look across the great ocean, and see the open-air laborers of the earnest workers styled "Ritualists." Call them what you will, they do a grand and

noble work. All over this land, there are tens of thousands of spots where—even if we had the means—it would be all but impossible, now, to plant a church.

One word as to who will occupy the great field thus opened to the Church. First, let all who are now working, work more. Let the Church urge men to form themselves into Orders, under a common head.

But I must not trespass further upon your space. If I have been prolix or crude, at least I am in earnest, and that must be my plea for troubling you with this expression of my thoughts.

Westminster, Md., Jan. 10, 1882.

Letter from Bishop Dunlop.

To the Editor of the Living Church: Allow me to thank the "Layman, who, being called on matters of business to Tucson," wrote you a very sensible letter, on the present condition of the Church in that part of Arizona which came under his notice.

He is correct, too, when he says that the Methodists spend \$10,000 annually in Arizona, when we spend only \$1,000.

The Board of Missions appropriated \$2,000 last year for the entire field, which would be \$1,000 for each of the Territories under my charge. Since your correspondent's letter was published, \$500 has been added; a great relief.

A lot in Tucson, will cost at least \$1,000; it is this which makes the starting of the Church here so difficult.

I thought, more than three months ago, that a lot had been purchased; but the hope of securing the church in question, at a cost much below what it could now be built for, was the cause of the delay.

I have \$500, trusting that some generous spirit to whom God has given the means will furnish the remaining \$1,000.

Santa Fe, Jan. 3rd, 1882.

Memorial Altar to Bishop Whitehouse.

The following description of the altar recently erected in St. Matthew's Church, Bloomington, Diocese of Springfield, in memory of the late Bishop of Illinois, came too late for insertion in our issue of last week:

The steps leading up to the altar are of white marble, fifteen inches wide, with a six inch rise. The base or foot pace is two feet six inches in width. The lower sill of the altar itself is of blue marble, as also the five canopies and upper sill.

The North American Review will present in its February number, to be published on the 15th of the present month, Part III. of its series of articles on "The Christian Religion."

A third edition of the "Lectures on the First Prayer Book of Edward VI.," by Dr. Morgan Dix, has just been issued by Messrs. E. & J. B. Young & Co.

Diocese of Quincy.

To the Congregations of the Diocese.

DEAR BROTHERS:—The Diocesan Board of Missions appeals to each of you, for a special collection on their behalf, to be taken on January 22d, or as soon as may be after that day.

I earnestly press this appeal. The treasury is poorly supplied. With a single exception but small sums have been contributed. Some of you have given nothing. The whole amount, since the last Convention, has not been sufficient for the stipends, counted by a few figures, already due to our few missionaries.

The call for assistance, to establish missions and maintain Services, increases every month. Shall it be unheeded? Shall we let slip opportunities for Diocesan growth?

I pray you, each and all, to make this special offering large. Let it resemble the gifts of the earliest Gentiles to the Lord. Let it indicate the fullness of your gratitude, because He has manifested to you. It must be actually special, not taking the place of any canonical collection, nor diminishing your ordinary gifts.

Your Bishop and friend, ALEX. BURGESS.

Appointed to be read in all congregations of the Diocese, on the second Sunday after the Epiphany.

Cathedral of St. John, Feast of the Epiphany.

St. Mary's School, Knoxville.

This institution, which now officially belongs to the Ecclesiastical Province of Illinois, reopened on the 4th inst., with the largest number of pupils ever known at the beginning of a term.

During the vacation many improvements have been effected, for a full account of which we are indebted to the Knox County Republican.

The original plan of sewerage and water-works, estimated to cost a thousand dollars, has been extended to the cost of nearly twice that amount. Besides other conveniences, a large bath-room has been fitted up with four baths, the water being heated by a regular bath-house boiler.

The supply of water is inexhaustible, as was proven last summer during the drought, when the pond was pumped for six weeks to supply the factory opposite, and showed no sign of failing. It is proposed to have a fountain supplied from these works, as soon as the grounds are completed.

The Mexican Church of San Francisco.

A correspondent of a contemporary, writing from Mexico, speaks of attending a Service in the "grand church of San Francisco." It is no doubt a source of pleasure and pride to many, that our brethren in Mexico, though few in numbers and very poor, have a church of such magnificence as the one mentioned.

And the Bishop's wife in a letter of the same date, says: My husband continues to improve, though the gain is a slow one. He has begun to take a few steps, being upheld on either side, and has much more use of his limbs than has heretofore been the case.

The anniversary of the Orphans' Home and Asylum, New York, was held in Christmas week. A religious Service was held, in which the children took the musical portions, and an address was made by the Rev. Dr. Gallaudet.

Intelligence has been received of the sudden death, at Shanghai, on October 12th, of one of our female missionaries in China, the wife of Dr. Henry W. Boone.

The action here deprecated is similar to that taken by those who lately assumed to set up a Reformed Episcopal Church in this country, at which we were justly indignant.

To the Editor of the Living Church:

I don't know what my parish and myself have done (we have been married over twelve years and never a disagreement of any sort) that we are entirely omitted from your unique and excellent Annual.

The editors of the Annual, by the courtesy of the LIVING CHURCH, are permitted to reply to this kind criticism, that they exceedingly regret the omission indicated above. The mistake does not occur in the general list of the clergy, where the name and city address of the correspondent is correctly given.

I have just received and examined the "LIVING CHURCH ANNUAL," and its excellence prompts me to congratulate you upon producing the best arranged Church Almanac we now have.

For the above, and for many other communications from friends, the editors of the ANNUAL desire to express sincere thanks.

The Church in China. We are glad to learn through the Spirit of Missions, that Bishop Schereschewsky's health is improving; in fact, that, in all physical respects, he is decidedly gaining, except as to his speech.

My husband continues to improve, though the gain is a slow one. He has begun to take a few steps, being upheld on either side, and has much more use of his limbs than has heretofore been the case.

As to men and women, we must cry for them until they come, despite of every possible assurance that you are doing all you can.

Miss Anna Stevens arrived at Shanghai on the 7th of October, and the Rev. Frederick R. Graves, Mr. Edwin K. Buttles, and Miss Elizabeth K. Boyd reached that city on the 13 of the same month.

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Some doubts are now raised about the authenticity of the recent reports as to the "Jeannette." A London dispatch of the 7th inst. says: "Two circumstances justify the belief that the story telegraphed from Irkutsk is untrue.

Personal Mention.

The Bishop of Nebraska preached in Calvary Church, New York.

The Bishop of Rhode Island preached at St. George's, New York, last Sunday, morning and evening.

The Assistant Bishop of Kentucky preached in the Church of the Holy Spirit, Madison Ave., New York, last Sunday.

The Rev. S. P. Watters having resigned his position as Assistant Minister of Trinity Church, Newport, R. I., has accepted an election to Grace Church, Morgantown, N. C.

The Rev. Geo. W. Dumbell, has accepted the Rectory of St. Luke's, Jackson, Tenn.

The Rev. C. J. Curtis, has removed from Winston, to Durham, N. C.

The Rev. H. J. Broadwell, has resigned the Rectory of the Church of the Holy Comforter, Rahway, N. J.

The Rev. A. D. Miller, of St. John's, Hartford, Conn., has declined an election to Grace Church, Jamaica, L. I.

The Rev. Theodore Habcock, D. D., late Head Master of St. John's School, Manlius, N. Y., has removed to Oswego, N. Y., and should be addressed accordingly.

The Rev. Walter Tearne's address is Montrose, Iowa.

The Rev. W. G. Davenport, has accepted an election to St. James' Church, Bolivar, Tenn.

The vacancy in the Rectory of St. John's, Du-buque, occasioned by the removal of the Rev. C. H. Seymour to Cheyenne, Dakota, has been filled by the election and acceptance of the Rev. A. Ramsay, late of Sioux City.

The Rev. C. S. Fackenthal, of the Diocese of California, has been transferred to the Diocese of Iowa.

The address for January and February, of the Rev. Thos. W. Huskins, Rector of St. Paul's, Atton, Ill., Diocese of Springfield, will be in care of Rev. S. M. Huskins, D. D., Brooklyn, E. D. New York.

The address of the Rev. Richard Totten is Cannelton, Indiana.

The Rev. Obadiah Valentine has resigned the parish of St. John's Memorial Church, Ellettsville, N. J., and accepted duty in connection with St. Paul's Church, Springfield, Diocese of Springfield.

The Rev. F. P. Harrington has accepted an appointment as Chaplain and Master in DeVeaux College, Suspension Bridge, N. Y.

The address of the Rev. George W. B. Fisse, is Station G, Philadelphia.

The Rev. Percy C. Webber, late Chaplain of DeVeaux College, having accepted the Assistant Rectory of St. Ignatius parish, New York City, may be addressed hereafter, care of Rev. Dr. Ewer, 152 W. 46th St., New York.

Obituary. CLOVER.—Entered Paradise, on the 1st inst., from the effects of Millburn, N. J., Berta, daughter of the Rev. Dr. Lewis P. and Sarah Ann Clover, aged 26 years.

Miscellaneous. For nearly fourteen years the daily Services of St. Mary's School, Knoxville, Ill., have been held in the Study Hall.

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Calendar.

JANUARY, A. D. 1882.

1. Circumcision. First Sunday after Christmas.
6. Epiphany.
8. First Sunday after Epiphany.
15. Second Sunday after Epiphany.
23. Third Sunday after Epiphany.
25. Conversion of St. Paul.
26. Fourth Sunday after Epiphany.

The Name of the Lord is a strong tower: the righteous runneth into it, and is safe.—PROVERBS xviii. 10.

When Jesus is present, all is well, and nothing seems difficult; but when Jesus is not present, everything is hard.

When Jesus speaks not inwardly to us, all other comfort is nothing worth, but if Jesus speaks but one word, we feel great consolation.

If Jesus be with thee, no enemy shall be able to hurt thee. He that findeth Jesus findeth a good treasure, yea, a Good above all good.

THOMAS A. KEMPIS.

Nor voice can song, nor heart can frame,
Nor can the memory find.
A sweeter sound than Thy blest Name,
O Saviour of mankind!

Jesu! our only joy be Thou,
As Thou our prize wilt be;
Jesu! be Thou our glory now,
And through eternity.

S. BERNARD.

Brief Chapters on the Church Catechism.

BY MARION COUTHOUY.
Written for the Living Church.

CHAPTER III.—BAPTISM.

An Instruction on the spiritual life would naturally begin at the very beginning of that life, and follow it out to its most perfect development. The Church Catechism adopts this plan; let us see in what way.

Contrast the method here set forth with the popular methods of the day. Suppose you have a mind imbued with the teachings found in current religious books, and on the lips of popular preachers; what, then, would you regard as the beginning of the Christian life? "That moment," you would say, "when I found Christ;" when a sudden sense of my own sinfulness came upon me, and a deep conviction of my need of a Saviour; when I began trying to serve Him, and to prove that I really belonged to Him." As an actual fact, however, many persons are living a fruitful Christian life without ever having experienced such a decisive moment; their spiritual activity has been a gradual growth from childhood. In direct contrast to a system which must depend upon morbid self-inspection, if not self-deception, we find in the Catechism the Sacrament of Baptism set forth as the beginning of the Christian life, as conclusively as the time of birth is known to be the beginning of the natural life. We hold to this important truth, if we are well instructed in Scriptural principles as interpreted by the Church. Why, then, do we fail to teach it? We should impress most strongly upon the minds of children who are learning the Catechism, that the words of this answer have a meaning. The young disciples will, in time, be subjected to the tests of modern religionism; they may be asked the questions—"Are you a Christian?" "Have you been converted?" "Have you experienced grace?" Let them be ready to answer intelligently, after some such manner as this: "Yes, I have experienced the bountiful grace of God in His holy Sacrament of Baptism, wherein I was made a Christian—a member of Christ; and I know that I am therefore bound to believe and to do as I promised, or as was then promised for me; and by God's help so I will. That is what I know of Conversion."

But here I must say, in passing, that it is a mistake to suppose that Church teaching totally precludes the idea of conversion after Baptism. We know that we can fall away from grace in a greater or less degree, and every blessed return is a conversion—a turning of ourselves toward God, and of God toward us. But there is this difference: Calvinism teaches that our hearts turn consciously to God, for the first time, once and for all, Baptism having nothing whatever to do with the matter. The Church teaches that our hearts re-turn to God, whose they were made by Baptism, and from whom they have strayed.

Let us teach the child the full meaning of that clause in the Catechism; teach him that he is not free to choose for himself; the responsibilities of the Gospel are upon him, just as the responsibilities of the Law were upon the Jewish child, circumcised the eighth day. He is within the Covenant, heir to the promises; therefore, let him act accordingly, and "walk worthy of the vocation wherewith he is called." This fact of Sacramental New Birth is found difficult of acceptance by adult minds, given over to false teaching and self-will; to the mind of a child it is perfectly simple and easy. Explain it through the analogy of the planting of a flower; there is the seed or slip set in the ground; it is not yet perfect, it is not yet in bloom, but it is there—it cannot get away, though it may die; but life is in it, flowing towards it through the veins of the earth; it has only to grow! I baptizant. Regeneration, over which learned Doctors of Divinity puzzle their astute brains, and talk a vast amount of mystifying nonsense, is, after all, a fact so simple *per se*, that it takes the subtlety of the Old Serpent himself to make it difficult. Of course the acknowledgement must first be made that God can and does work miracles of grace; but this every Christian believes. The miracle here is not less comprehensible than any other conceived species of miraculous regeneration. The child will understand readily that Baptism has placed him in the Church, and that he is a Christian in spite of himself. He has entered the army; therefore, however cowardly, he is a soldier. If not a soldier, surely he could never de-

serve the penalty inflicted upon a deserter; for what can he desert? If not a Christian from the time of Baptism, he could not deserve the condemnation of a reprobate; for, to what has he committed himself?

The idea of *Sponsors* is not so difficult as it appears at first sight. If the child be taught that it is a great and thankworthy privilege to have been admitted into the living Church of Christ as soon after birth as possible, he will not complain of the fact that it was done without his own knowledge and consent; and he will be thankful that he had parents and kind friends to speak for him in his helplessness, and to guide and instruct him afterwards. These are the thoughts that should be encouraged in him. The *word Sponsor* may be a difficult one; the *idea* is quite simple.

The full setting forth of the doctrine of Baptism belongs to the second part of the Catechism, and when we have got so far, we may prove, through many passages from Holy Scripture, by what authority we teach these things. But, in the beginning, it is chiefly necessary that the child be made to understand that, through Baptism, he belongs to Christ. The words "a member of Christ" may be made to convey a clear idea to his mind by some familiar illustration, as that of his own hand or foot, with the following practical application: He wishes to move his hand; the hand obeys the wish; so quickly and readily should he obey the command of his loving Saviour. Tell him how the Apostle says "We are members of His Flesh and of His Bones." He may not understand this, but do we understand it? It will give him some conception of the union between Christ and His Church. This personal sense of union with our Lord is a lovely and loving thought to be early implanted in the breast of a child. We know it is the very heart and soul of our Faith.

The phrase "a child of God" is readily understood; but the word "inheritor" is difficult, and should be briefly explained. The point is, however, that the child should be assured that "it is his Father's good pleasure to give him the Kingdom;" that this Kingdom belongs to him now by right, and he has only to fit himself for it. There is no logical inference from this truth, to the effect that he may act as he pleases, and be sure of his inheritance in any case. Such perversions only occur to those who will not "become as little children"—never to the little children themselves.

In the third answer of the Catechism, we find the obligations which devolve upon the baptised Christian most emphatically stated.

One of Mr. Ruskin's deep-rooted objections to modern society is that it has invented and developed railroads. He refused some years ago to come to the United States because he could not live in a country in which there were "no castles," but if he had been forced to migrate he probably would have found the great and increasing mileage of railroads in this country a more pesisilent evil even than the absence of castles. His objections to railroads are, of course, entirely aesthetic, and it must be confessed that a line of iron tracks is seldom an attractive object in the landscape, and if the picturesque were the only thing to be considered in locomotion, there can be little question that many ways of getting from place to place could be found which would be far preferable to that at present in use. But something can be done to make even railroads attractive to the eye, or at least to mitigate their unattractiveness, and everybody but the hopeless pessimist will be glad to learn that on one of the roads leading out of Boston, the station agents are now allowed an annual sum for purchase of flower seeds, plants and shrubs, and that the company offers prizes to the station agents who make their stations most attractive. This will have its effect, not merely upon the station "grounds," but probably upon the walk and conversation of the station agent himself. The influence of flowers in softening manners is well known, and there is perhaps no place in the world where manners could be softened with more advantage than at railroad stations.

"Father," asked Johnny; "what is a log?" "A log, my son," replied Brown, stealing a hasty glance at Mrs. B., to see if she was listening for his answer, "a log, my son, is a big piece of wood or timber. Why do you ask, Johnny?" "It tells in this story about heaving the log, and it says the ship went fourteen knots an hour. What does it mean by knots, father?" "Knots, Johnny?—knots? Why, you have seen a log—almost always covered with knots—haven't you? Well, that's what it means—fourteen of them—the ship got by fourteen of them in an hour. That's all, Johnny," said Brown, with a sigh of relief that he had got out of it so easily. Johnny thought that ship was not going very fast; but Brown told Johnny not to trouble him any more; he was very busy. And then Brown glanced at Mrs. B. again, and guessed by the sweet smile on her face that she had been listening. Now he wished she had n't.

Two sons of Erin, shovelling, on a hot day, stopped to rest, and exchanged views on the labor question: "Pat, this is mighty hard work we're at." "It is, indeed, Jemmy; but what kind of work is it you'd like, if you could get it?" "Well," said the other, leaning reflectively on his shovel, and wiping the perspiration from his brow with the back of his hand, "for a nice, aisy, clane business, I think I would like to be a Bishop."

A CORNER IN ESTHETICS.—The latest aesthetic pastime—the last sweet thing—is the "doing" of a corner. Every lady we are told, who affects the brush and palette is doing or has done a corner. One of these is described, in an eastern paper as "cut off" with blue having a tint of pink, and adorned with arabesques of gold in labyrinthine tracing. Even the floor of the corner was of a piece with the rest. Here was placed the favorite chair of an absent friend to whom the corner was dedicated.

Our Mother Church.

From the Gospeller.

The early history of the Church of England is most intricate. The history proper soon degenerates into mere biography, with details more or less important; and those biographies, as the pages of Bede testify, become, more and more, mere records of alleged supernatural events.

In the beginning of our enquiries the great names of Alban and Patrick are prominent. Then come two great names, Augustine and Aidan. And now two great names are to occupy our thoughts, Theodore and Wilfrid.

Theodore was Archbishop of Canterbury, and Wilfrid was Bishop of York. Fixing our attention on the story of these two men, we shall gain a clearer view of the state of the Church of England than if we entered into more details of the work in various parts of the country.

We turn first to the story of Wilfrid in Northumbria. The great King Edwin had been killed in battle; his queen, Ethelburga, daughter of Ethelbert and Bertha, had fled to Kent with Paulinus, Bishop of York. The Roman Mission under Paulinus was destroyed, and it was not revived. In its stead a new mission was established: Aidan came from Columba's island of Iona. He was a "Soot;" he brought with him the usages that were opposed to Roman orthodoxy as to the keeping of Easter and other matters of the kind. There was, however, a "remnant" of the Roman Mission in Northumbria. "James the Chantor" represented the customs favored and introduced by Paulinus. Moreover, in course of time, Eanfled, daughter of Ethelburga, was Queen of Northumbria. She had been brought up in Kent with Paulinus. Hence arose the variety of rites which caused confusion at court, as well as in other places. The king, following S. Aidan's rule, used to be enjoying the festivities of Easter, before the queen, following the Roman rule, had finished her Lenten discipline. Oswy, the king, desired uniformity; a disputation was held in his presence. Colman represented the views of the Britons, Wilfrid of the Romans. The king decided in Wilfrid's favor. Royal authority, not papal, settled the question.

Wilfrid was made Bishop of York. He did not go to Canterbury for consecration, but crossed over to France. His friends there treated him generously, and perhaps too hospitably; his consecration was celebrated with great pomp. Wilfrid delayed his return to York: he stayed in France for two years—an error hardly credible in a man of his earnestness and zeal. Meantime the Northumbrians thought they could as well do without him as he without them. Chad was appointed in his stead. Chad, like Wilfrid, was not consecrated at Canterbury; that See was vacant. He went to Bishop Wini of Winchester. Bede says that Wini was the only canonically ordained Bishop in England; that is, the only one who conformed in all things to the Roman rule. Chad was consecrated by Bishop Wini and two British Bishops. The story of Chad's consecration illustrates the low state of Augustine's Mission, and the little hold that Roman influence had on the country, even so late as the seventh century.

When Wilfrid returned to England, he found his post filled up. He, with true nobility, retired and sought work elsewhere. But, before setting down to other work, he appealed to the Bishop of Rome. Pope Agatho gave his decision in Wilfrid's favor. Wilfrid came back to England full of hope. But the pope's decision was not received; his interference was premature.

An attempt had been made to settle the Eastern question in Northumbria. The kings of Kent and Northumbria now aimed at a wider uniformity. They were anxious to have an Archbishop of Canterbury, whose authority could be recognized all over the country. They sent the proposed Archbishop to Rome, but he died before he could be consecrated. Pope Vitalian selected Theodore to take his place. If Britain was directly or indirectly—either by a personal visit or by the efforts of those in France previously evangelized—connected in its early church history with S. Paul, "Saul of Tarsus," it is curious that the seventh Archbishop of Canterbury, the first who really filled the office with full authority, was Theodore, a native of Tarsus. Theodore was a monk, but was not in any "holy orders;" his age was sixty-six. Vitalian sent Hadrian, an African, with Theodore, who was a Greek, to keep Theodore right—that is, according to his view, to keep him from following Eastern customs instead of Roman. After four months' delay, to allow Theodore's hair to grow and to be shaved according to the Western form! the Archbishop and his friend came to England.

Theodore rejected the claim of Wilfrid of York, the Bishop of Rome having shortly before affirmed it. Eventually, however, Chad was transferred to Lichfield, and Wilfrid went to York. It is noteworthy that this was not done in obedience to or in compliance with the decision of the Bishop of Rome.

Wilfrid had York only as his diocese; he did not dispossess the Bishops among whom part of the territory, over which he was appointed, had been divided. His troubles, however, were not yet over. A dispute between the king and queen of Northumbria, in which he took the queen's part, caused his expulsion from his See. He was restored a second time near the end of Theodore's archiepiscopate, having again done brave and earnest work during his banishment.

Details of the work of S. Cuthbert and other great missionaries might here be added. But let a few general remarks suffice to close this part of our subject.

1. For the first 700 years after Christ, or thereabout, there was not a united Church of England. Augustine and his five successors, till the time of Theodore, made little progress in this respect.

2. The greater part of the country was evangelized by missionaries from Ireland, Scotland,

and France, some of whom were connected by consecration, or otherwise, with the See of Rome, but who, as a rule, knew nothing of papal claims.

3. The difference of custom regarding the observance of Easter continued throughout the period, whose history we have investigated. Uniformity did not prevail in all parts of the country before the year 777, when the Welsh Bishops submitted. The change had been introduced gradually for more than a century,—not in deference to the Bishop of Rome, but by Royal authority, or by other and spiritual causes, which tended to the union and consolidation of the whole work of God here.

After Theodore we find more and more deference paid to Rome: from this time we have not to deny its existence, but to define its limits. England gave much to Rome, but never gave herself. It is the same Church in England, which ignores papal claims of 700 years, resists or yields to them for 800, and again ignores them as at the first for 300 years.

At this stage of our enquiry it might be well to re-state our object. That object is not controversial. The Church of England is strong; she can afford to be generous. It is not the duty of her children to speak harsh words of those, in this land or in other lands, who differ from their mother or dispute her claims. But it is their duty to assert her claims, even if their assertion make it necessary to set aside claims that conflict with hers. There are many questions with regard to the Church, under discussion, and more are sure to follow. There is only one way of meeting such questions; and, if that be not taken, great and mischievous errors will not fail to be committed. The one truth which Church people ought to make themselves "up" in, is the "continuity" of the Church of England, and, as the result of that continuity, her *exclusive* claims. There are many good Christians of differing names in England; but there is one Church of God having direct authority from God over us in England, and that Church is the "Church of England."

Dean Stanley at Oxford.

When I reached Oxford, he was fellow and tutor at University College, to which he had migrated from Balliol, after having taken a first-class at his degree examination, and won the Ireland scholarship, the English prize poem, the Latin and English essays, and other high distinctions. In short, Arnold's parting words at Rugby were almost as applicable to his university as to his school career—he had won almost everything he could win. Colleges were even more separate in those days than they are now, each as a rule living its own separate life; and an occasional meeting at breakfast was about all the intercourse I ever had with him at the University.

But with the under-graduates of his own College, and above all with such of them as came from his old school, he maintained a kind of intercourse which, rare as it is even now, was then almost unknown. I may take one instance, for reasons which will presently appear, which, though no doubt exceptional, is not an unfair specimen of what Stanley was to men a little younger than himself when they were thrown together. Mr. Hansard, the present Rector of Bethnal Green, and the man who has done so much for Christian civilization in East London, went up to University College from Rugby in the year after Arnold's death. He had been one of those whom the Doctor specially respected; a boy who, without brilliant ability or scholarship, by sheer uprightness and force of character, exercised a valuable influence in the school. He had not been many hours in the Freshmen's rooms on the ground-floor of what were then the new buildings, and was just thinking of sitting down to a solitary tea, when one of the College servants brought him in a little note. It was from Stanley, asking him up to tea in his rooms, on the tutors' floor. The invitation was, of course, at once accepted with gratitude. He went up, and was met with outstretched hand, and the words, "You knew and loved Arnold." From that moment, not only during his Oxford residence, but until death parted them, they remained fast friends; and how Stanley understood the duties of friendship between young men of their respective ages may be gathered from his pupil's own words. "He would never let me do a wrong, or behave badly, or be idle, without plainly telling me of it, in a kind but earnest manner. This privilege of friendship he continued to claim to the last. But for him I should never have taken Orders, never have gone to the East End of London." The two men were a striking contrast in all ways, which gave a peculiar and touching character to their life-long relation of tutor and pupil, as well as of friend and friend. Stanley "coached" his pupil through the whole of his college life, refusing all payment; and when Hansard was preparing for Orders, at his suggestion, read nearly the whole Bible through with him, and when they were separated in vacation time, sending long sheets of questions to be answered in detail. I shall have to refer to some of their joint work presently, but may mention here a characteristic little anecdote of one of their last appearances together. It was at a great meeting for the support of the homes for children founded by the Wesleyan, Mr. Stephenson. In his speech, the Dean, gathering, as was his wont, any historical flower by the wayside, told the great audience that the pulpit in Bethnal Green Church was the last Church of England pulpit in which John Wesley had preached; and then, laying his hand on Hansard's shoulder, claimed him as his own pupil, and as one whom it would have rejoiced John Wesley to see in that pulpit at the present time.—Thomas Hughes, in *Harper's Magazine* for November.

Near Cambridge, England, the portion of the wall letter-boxes surrounding the apertures has been treated with luminous paint to enable people to see where to post their letters after dark. The result has been satisfactory.

BOOK REVIEWS.

ENGLAND, WITHOUT AND WITHIN. By Richard Grant White. Boston: Houghton, Mifflin & Co. 1881.

This is one of the most admirable books on England that has ever been offered to the American public. There is nothing of the guide-book style about it. The writer is well known to our readers as a scholar of keen perceptions and varied attainments. He sees England as a philosopher, as a man of business, and as a man of the country. He understands the surface of things and gets at the heart of things. One who reads his really brilliant book may understand England and the English people better than by seeing with his own eyes and hearing with his own ears, unless he be gifted with extraordinary insight. The book is a study of national life and character. We are almost impatient at the occasional digressions of descriptive writing. It is the thought and fine discrimination of the writer that impress us from the first, and we can hardly allow him the privilege of recording scenes and events which in themselves are worthy of attention, and are placed before us in charming style.

White's "England" is a book that will be especially enjoyed by those who have visited the mother country, and by Englishmen themselves. In only one thing does his writer show and confess his inability to sympathize in the religion of the English people. It is a sad and serious defect in a splendid work.

DEMOSTHENES. By L. Bredie. Translated by M. J. MacMahon. A. M. Chicago: S. C. Griggs & Co. Price, \$3.00.

This work opens with an exposition of the character and conditions of oratory among the Greeks; vividly photographs the characteristics of Philip of Macedon, and of the Athenian people, with both of whom Demosthenes was brought into contact; depicts the great orator powerfully, as a man, as a citizen, as a statesman, and as an orator; sketches the oratorical duels of that age; studies the use of invective in Greek eloquence; measures the worth of that eloquence in the light of truth and morality; analyzes the relations of justice with politics, and the religious aspects of Demosthenes' character; develops an acute, subtle and exhaustive chapter to the famous "Trial on the Crown," and closes with a striking summary and enforcement of the lessons which the men of to-day should learn of antiquity.

We cannot agree with all the author's views, but we must pronounce his book both scholarly and interesting. Mr. MacMahon has done his work very well, and has shown himself master of the very difficult art for a translator or editor, namely, that of hiding his own personality behind his author's.

THE PRESENCE AND OFFICE OF THE HOLY SPIRIT. By the Rt. Rev. Allan Becher Webb, Bishop of Bloemfontein, London, 1881. New York: E. & J. B. Young & Co. Price, \$1.20, net.

These addresses were delivered by the Bishop during two "Quiet Days" (a Retreat) at St. John the Evangelist's, Wilton Road, and the profits of the sale are to be given to the Cathedral Fund. They deal with an element of religion that is perhaps more often obscured than any other, the agency and work of the Holy Spirit, in Creation, in Providence, in the Church, in the Individual Soul. The great truths of the Incarnation and the Atonement may occupy religious thought to the exclusion of the Holy Spirit's ministrations by which these foundations of the Gospel have been wrought. "He was Incarnate by the Holy Ghost," by Whom also the prophets spoke, and by Whom, it is promised the things of Christ shall be shown unto us. It was that the ministry of the Spirit might come with power, that our Lord withdrew his bodily presence from the world. These addresses are really thoughtful meditations on this most important theme, deeply devotional, often original in thought and always felicitous in expression. There are three sermons added which are well worthy of a place: The Life of the Blessed in Paradise, and after the Resurrection; The Anglican Principle essentially Historical.

SHAKESPEARE'S TRAGEDY OF HAMLET. With Introduction, and Notes explanatory and critical. For use in schools and classes. By the Rev. N. Hudson. Boston: Ginn & Heath.

Uniform with the above, in the same convenient and attractive style, appear the Merchant of Venice, the Tragedy of Othello, and Anthony and Cleopatra. It is the purpose of the publishers to bring out in this form the entire series of plays edited by Mr. Hudson. It is nearly ten years since his "School Shakespeare," in three volumes, made its appearance, and from that time it has increased in popularity till it has come to be known and used in all parts of the land. For excellence and accuracy of typography, and for helpful annotation, this work has not been excelled. This and his work on the Life, Art, and Character of Shakespeare, have placed Mr. Hudson in the foremost rank of Shakespearean Scholars. It is with pride that we number among our clergy one who has distinguished himself in one of the highest departments of literature.

Upon the Tragedy of Hamlet, which is Shakespeare's intellectual masterpiece, Mr. Hudson has bestowed his best thought and has done his best work. The Preface to this volume is an introductory essay to the study of the author, and will be found of value and interest to all students of literature. The analysis of Hamlet's madness and defect of will is original, masterly and conclusive. He shows that Hamlet displays in almost superhuman degree the very will-power that he is supposed to be without; that the part is true to the essential law of tragic representation, in making the hero withhold the blow till the crisis; that the character of Dane are laid open to the world. The unspeakable pathos of Hamlet's situation is finely portrayed, and the fact of his melancholic madness is made indubitable. The analysis of other prominent personages in the play, and the critical and explanatory notes, are of the highest excellence. The editor's work in this volume and in the whole series cannot be too highly praised. For a full description of the "Harvard Shakespeare," and an appreciative criticism of Professor Hudson's editorial work, see *American Church Review* for October, 1881.

THOMAS CARLYLE. By Moncure D. Conway. Illustrated. New York: Harper & Brothers. Chicago: Jansen, McClurg & Co. Price, \$1.00.

When Mr. Conway first went to England, in 1863, he carried with him a letter of introduction to Carlyle, from our own Carlylean giant, Emerson. This letter secured him a friendly welcome from the "sage of Chelsea," who finally bestowed much friendship and confidence upon him. Hence these memoirs have a peculiar value. They serve as a very necessary corrective to the extraordinary "Reminiscences" which Mr. Froude has evolved, as he has evolved much of his history, from his "own inner consciousness." They do not profess to be a biography, but any lover of Carlyle will find in them both pleasure and profit, and, in spite of Froude, do we not all love that stern, rugged, kindly cynic, who hated sham of every sort, and loved humanity which is made up of shams?

THE NEW VOLUME OF THE LIVING AGE. The new year of *Littell's Living Age* opens with the number for the week ending January 7th. Never before have the foremost thinkers of the age, the ablest authors of the time been enlisted in the service of foreign periodical literature to so great an extent as at present; and the *Living Age* which gives with satisfactory completeness and in convenient form, what is most important in this literature, has therefore never been so valuable as now.

The first weekly number of the new year has the following table of contents: Luxury (Ancient and Modern); Quarterly Review; Country Life in Italy; Cornhill Magazine; Mademoiselle Angele; Gentleman's Magazine; Crimean Town Life; Temple Bar; The Freres; by Mrs. Alexander, author of "The Wooing o' t'"; William Whewell, Macmillan's Magazine; Words of Wisdom from Goethe, Blackwood's Magazine; together with choice poetry and miscellany. This, the first number of a new volume, is an excellent one, with which to begin a subscription. For fifty-two numbers of sixty-four large pages each (or more than 3,360 pages a year), the subscription price (\$8) is low, while for \$10.50 the publishers offer to send any one of the American \$4 monthlies or weeklies with the *Living Age* for a year, postpaid. Littell & Co., Boston, are the publishers.

We have received a copy of the *Season*, a lady's illustrated Magazine, published by the Standard News Company. It seems to give all the latest fashions, and also many patterns, and will doubtless prove attractive to the sex for which it is intended.

The Household.

TO DETERMINE THE QUALITY OF SILK.—Take ten fibres of the filling in any silk, and if on breaking they show a feathery, dry and lack-lustre condition, discoloring the fingers in handling, you may at once be sure of the presence of dye and artificial weighing. Or take a small portion of the fibres between the thumb and fore-finger, and gently roll them over and over, and you will soon detect the gum, mineral, soap and other ingredients of the one, and the absence of them in the other. A simple but effective test of purity is to burn a small quantity of fibres; pure silk will instantly crisp, leaving only a pure charcoal; heavily-dyed silk will smoulder, leaving a yellow, greasy ash. If, on the contrary, you cannot break the ten strands, and they are of a natural lustre and brilliancy and fail to discolor the fingers at the point of contact, you may well be assured that you have a pure silk that is honest in its make and durable in its wear.

If good milk disagrees with a child or grown person, lime water at the rate of 3 or 4 table-spoonfuls to the pint, mixed with the milk or taken after it will usually help digestion, and prevents flatulence. Lime-water is a simple anti-acid, and is a little tonic. It often counteracts pain from acid fruits, from wind in the stomach, and from acids produced by eating candies and other sweets. A table-spoonful for a child, to a gill or more for an adult, is an ordinary dose. To have it always ready and good, at no cost, put into a tall pint or quart glass bottle a gill or so of good lime just slacked with water. Then fill the bottle nearly full of rain or other pure water, and let it stand quietly, well corked. The lime will settle, leaving clear lime-water at the top. Pour off gently as wanted, adding water as needed. Some carbonic acid will enter, but the carbonate will settle. The lime should be renewed two or three times a year. Keep it tightly corked.

Don't be too critical. Whatever you do, never set up for a critic. We don't mean a newspaper critic, but in private life; in the domestic circle; in society. It will not do any one any good, and it will do you harm—if you mind being called disagreeable. If you don't like anyone's nose, or object to anyone's chin, don't put your feelings into words. If anyone's manners don't please you, remember your own. People are not all made to suit one taste. Take things as you find them. Even a dinner, when it is once swallowed, cannot be made any better. Continual fault-finding, continual criticism of the conduct of this one, the dress of the other, and the opinion of a third, will make home the unhappiest place under the sun. If you are never pleased with anyone, no one will ever be pleased with you; and if it is known that you are hard to suit, few will take pains to suit you.

For many years past, we have been subject to sore throat, and more particularly to a dry hacking cough, and last fall we were induced to try what virtue there was in common salt. We commenced using it three times a day—morning, noon and night. We dissolved a large spoonful of pure table salt in about a half a tumbler full of water. With this we gargled the throat most thoroughly, just before meal time. The result has been that during the entire winter we were not only free from coughs and colds, but the dry hacking cough has entirely disappeared. We attribute the satisfactory result solely to the use of salt gargle, and most cordially recommend a trial of it to those who are subject to throat diseases.

Mothers owe to their children the preservation of their own health, and can best care for them when they teach unselfishness, and that mothers have rights and a right to pleasures as well as they. Children lose respect for a parent whom they only know as a drudge or a reprover. We must live with our children, not for them. We must enter into their feelings, and share our cares with them, if we would have them, when men and women, reverence our opinions, and welcome us into their lives.—Household.

Towels used to cover common towels on the rack are made of mottled cloth or of plain, heavy linen, and may be both serviceable and ornamental. A spray of bachelor buttons with the slender stems and leaves gracefully arranged, worked in Kensington stitch on the mottled cloth, is very pretty. The heavy linen towels are ornamented by inserting a wide band of the substantial trimming called ricaso. Sew a row of it on the bottom, and fasten into this a heavy fringe of linen thread.

Every cook who makes tea or coffee in tin pots knows that after a few months her results are not the same as when the pots are new; if she can afford it, she throws them away and buys new ones. They can be cleaned in a very simple way, and so last a longer time. Put enough water in to nearly fill them, and then drop a few live coals in the water; gases are absorbed, and the coffee or tea pot is fresh and almost as good as new.

To make a showy sofa pillow, with little labor, use white matelasse canvas, or mandarin yellow cloth. Upon this, make geometrical designs of many colored bits of cloth, velvet and silk, working them down in point russe with all the remnants of silk and crewel accumulating in one's basket for many months. The effect of the kaleidoscope of colors is very good.

If families could be induced to substitute apples, ripe and sound, cooked and uncooked, for pies, cakes and sweetmeats, with which their children are frequently stuffed, there would be a diminution in doctor's bills in a single year, sufficient to lay in a stock of delicious fruits for the whole season's use.

A pretty shoe-box may be made of an ordinary pine box of convenient size, neatly lined with turkey red, with crash for lid and sides, worked in cross-stitch with crewels, and tacked on the edge, finished with narrow black velvet, secured with gilt headed nails.

TO REMOVE STAINS FROM A MATTRESS.—Make a thick paste, by wetting starch with cold water; spread this over the stain, first placing the mattress in the sun. Rub off in a couple of hours; and if the ticking be not perfectly clean, repeat the process.—Heath and Home.

Enamelled cloth makes a neat and useful covering for the wide lower shelf in the pantry where bread and cake are cut. It is useful also, and looks well on the kitchen table, and can be kept absolutely clean with little trouble.

Oxalic acid will sometimes remove stains from brass, which nothing else seems to affect. Great care must be observed in not allowing it to remain on long. Apply it with a flannel cloth, and then polish with chamois skin.

A NICE WAY TO USE DRY BREAD.—Cut in slices and spread with butter, put into a deep dish, and pour in apple sauce enough to cover the bread all up, being sure it gets in between the slices, and bake about two hours in a hot oven. Eat hot with milk and sugar.

VEAL PATTIES.—Take cold veal, either fried, roasted or boiled, chop it very fine, season with pepper and salt and beat it up with eggs to make a thin batter; fry in butter until a nice brown; they are very palatable for breakfast or lunch.

Cups and saucers, when stained by tea, can be cleaned by rubbing with a little table salt slightly moistened.

WHERE SHALL BABY'S DIMPLE BE?

Over the cradle the mother sung,
Softly cooing a slumber song,
And these were the simple words she sung,
All the evening long:
"Cheek or chin, knuckle or knee,
Where shall the baby's dimple be?
Where shall the angel's finger rest
When he comes down to the baby's nest?
Where shall the angel's touch remain
When he awakens my babe again?"
Still as she bent and sang so low,
A murmur into her music broke,
And she paused to hear, for she could but know
The baby's angel spoke:
"Cheek or chin, or knuckle or knee,
Where shall the baby's dimple be?
Where shall my finger fall and rest
When I come down to the baby's nest?
Where shall my finger's touch remain
When I wake your babe again?"
Silent the mother sat, and dwelt
Long on the sweet delay of choice,
And then by her baby's side she knelt
And sang with pleasant voice:
"Not on the limb, O angel dear!
For the charms with its youth will disappear;
Not on the cheek shall the dimple be,
For the harboring smile will fade and flee;
But touch thou the chin with impress deep,
And my baby the angel's seal shall keep."
—Dr. J. G. Holland.

A Little Black Slave.

The following sketch from the French of Claude Nerval, translated by Edyth Kirkwood, illustrates a curious fact in natural history.

I am going to tell you the story of a little slave who was quite satisfied to serve her numerous masters without murmuring, without even desiring to change her condition. But then, it is true, she had never tasted the sweets of liberty. Her name was Trot, and here is her history: At a little distance from the Bois de Boulogne, near Paris, there once lived a colony of red ants, great lazy things that would not exert themselves either to walk or eat. They thought it would be an excellent idea to conquer a troop of slaves who would carry them from place to place, feed them, and milk their cows. So they resolved to make a great effort, and one fine morning a grand army of soldiers was ready to go to war.

No chiefs or captains. Eight or ten ants took turns in heading the division, and divided the ground between them like pointer dogs before a covey of partridges. After some time, the vanguard fell upon a nest of unsuspecting black ants, and a terrible combat ensued.

The slave-robbers tried to force the passage leading to the nest of those attacked, but these defended themselves bravely. Troops arrived from every side to repulse the invasion; while others fled, leaving their precious larvae and chrysalis exposed to the greed of their enemies. The battle raged. The black ants struggled desperately to save their young; but, overpowered by numbers, they could not prevent the triumphal entry of the red ants into their nest. Each victor seized a grub or larva in her mandibles, and started home with her booty. It was thus that poor Trot, with a good number of her sisters, was carried away by force, and transported to the dwelling of her masters. She was then nothing but a chrysalis. Before long she came out of her covering with aptitudes for labor that were soon to be utilized. She was stretching her feet and wondering what she should do, when her shoulder was touched, and a languishing voice fell on her ear: "Bring me something to eat, if you please!" Trot turned quickly, and saw a handsome red ant awkwardly moving her antennae. "Where shall I find what you wish?" asked Trot. "Go outside. Our cows are pasturing on a reed near by," replied her mistress lazily. Trot obeyed. She lost her way several times, but older slaves showed her the road; and at last she found herself under the warm rays of the sun, with other black ants, slaves like herself, who seemed so busy that she did not dare to trouble them for directions. She watched, and saw one of the slaves approach a little green insect on a leaf, and tap it gently with her antennae. A delicious drop of honey came from the little aphid, and the ant seemed to drink it.

"Those must be the cows!" said Trot to herself. She imitated her companion, and turned back toward the ant-hill with an abundant supply of provision. As she went, she met Swift, who had guided her, and who now asked in a friendly way where she was going. "My poor mistress is hungry," replied Trot, "I am taking her something to eat." "And I," said Swift "am going to nourish some larvae. They need great care, but I am fond of them. I wash those confided to me, every morning, to keep them clean; and I wait each day to see them pass to the chrysalis state. But I detain you; good day!" She descended by a lateral passage, while Trot ran and fed her mistress carefully.

"Now," said the red ant, "I feel sleepy. Carry me to bed." "If I can," murmured Trot, casting a doubtful glance at her enormous companion. "Let me try! up! there!" And by a great effort she succeeded in raising her languid mistress. Staggering under this frightful burden, she carried her to the spot indicated, and laid her down gently. "Tis well," said Lambine, the mistress; "now go, and help the slaves to gather the eggs of our queen."

Trot, always submissive, joined a group of ants occupied in gathering little round objects which they seemed to consider of great value. She imitated their movements while she listened to their talk. "How generous our queen is!" said an aged slave. "She has laid more eggs than any other sovereign of the ant-hill." A murmur of approbation followed this assertion, but a younger ant shaking her head with a disdainful air, said: "It must be admitted that we live a sad life in watching over our queens, feeding them, nourishing their larvae, making nests, and carrying our heavy mistresses wherever they want to go! Why, we have not an instant to sleep!"

The old slave pushed the young one angrily, replying: "How dare you talk thus? If you complain any more, we shall know how to silence you. We love our mistresses. They never maltreat us, and our prosperity depends on theirs." The discontented one beat a retreat, raising her shoulders and crying spitefully: "Occupy yourself with your own affairs, old woman; here is a slave who sets aside your dear eggs without molesting them!" All the troop instantly fell upon poor Trot. Some forced from her the eggs she was carrying to her mouth; others fastened those she had collected, and several gatheted themselves upon her, crying: "Imbecile! Careless one! good for nothing! Do you thus treat the dear little eggs of our queen?" "Please excuse me, I did not know," faltered Trot, surprised and half smothered. "You should have asked," returned the old one, in a sour tone, "Come, watch me; see how I do." She took an egg in her mouth, rolled it until it was humid, then laid it softly down, and turned her back scornfully upon Trot, who went away humiliated and sorrowful; and, being overcome with fatigue she crawled into a corner and slept for two hours. She woke hungry, so she went outside, ate a little beetle, and drank a drop of dew to aid digestion; then, remembering her incapable mistress, was about to seek her, when she met Swift who was hurrying on at a terrible rate.

"Wait for me," said Trot. But Swift, breathless, only replied in a suffocated voice: "Come! come!" and ran on faster than ever.

Trot followed her as well as she could, and arrived nearly at the same time in the room where the larvae were arranged. Other slaves had also followed them. Trot soon understood the cause of this agitation, for Swift and two or three others surrounded one of the chrysalis, and neatly pierced the end of its envelopment. A fine red ant came out of this prison. The workers removed every particle of the thin skin which still covered it, carried it, gave it food, and then went to deliver another.

Trot soon took courage to assist, and was praised for her rapidity and skill. But, all this while, her companions seemed sorrowful; they sighed, and looked tearfully upon their beloved nurslings. She asked Swift the cause of this general grief. "These dear children," replied Swift, "that we have nourished and tended for more than twelve months, are about to leave us forever. As soon as they have enough strength, they will abandon the nest. We may perhaps be able to bring back a few; but how many will already be dead! Some will fall into a watery grave, others will be devoured by our cruel enemies, the birds!" And she burst into tears.

Trot tried her best to console her friend. She ran and brought some aphid-milk; and, on the morrow, after they had both been busy showing the new-born vagabonds out, she was so kind and winning that Swift threw her a glance of gratitude, as she said: "Thank you my amiable child. Come with me. To reward your goodness, I shall teach you all your duties, and hereafter you need make no more mistakes."

Swift conducted Trot to the chambers where the larvae were tended. Some ants were feeding them, while others washed the nurslings' faces, by licking them over. The warriors kept guard, ready to repulse any intruder. "The sun is risen," said Swift, "it is time to carry the children up-stairs." Each ant seized a larva in her mandibles. Following their example, Trot also took her burden, and the whole troop began to ascend the passages leading to the upper story. There they deposited their nurslings in a room already heated by the sun. "Come and help me to carry more," said Swift; "there is nothing like work to make one forget sorrow." Accompanying words with example, she gave her young companion a thorough lesson in cleaning, tending, and transporting the larvae; but all of a sudden she was interrupted by a swarm of slaves falling head first into the chamber, as they carried back their helpless charges.

"What is the matter?" inquired Swift. "Rain! rain!" cried the nurses. "Does rain hurt the little ones?" asked Trot. "It kills them, neither more nor less! They must be brought down stairs, when there is the slightest cloud." Trot was a submissive pupil, and soon learned all her duties, fulfilling them faithfully, and ready to give her life to please her mistress. All went peacefully for some weeks, when something incomprehensible occurred. A number of slaves disappeared, and never came back. A company of scouts composed of Swift, Trot, and two others, received an order to explore the land to see if some enemy were hidden in the precincts of the ant-hill. The scouts proceeded cautiously, questioning every inch of ground with the end of their antennae; and, not far from the nest, Trot's vigilant eyes discovered a deep excavation, which she showed to her companions. She was going to look over the edge, when Swift seized her, crying: "If you go any nearer, you are lost!" "Why?" questioned the astonished slave. "Because one of our most dangerous enemies lies at the bottom of that hole, a monster who has dug that pit to snare and devour us. Now I understand the disappearance of our companions. As of old, not one Roman escaped from the field of carnage, when Hannibal—but I will not pursue my historic reflections. Alas! not one has been able to return, to relate the sufferings prepared by this monster for the imprudent." "Bah! nonsense!" cried Miss Dare-all. "I don't believe it. The hole is empty!" The venturesome insect walked lightly to the edge, and leaned over to look in—Alas! alas! the treacherous sand slipped under her, and drew her down deeper, deeper!

Silently and horror-stricken, her companions looked on. For one instant they hoped their unhappy friend might save herself; for her antennae appeared over the edge of the abyss, and she made frantic efforts to mount. But her invisible enemy blinded her with a shower of sand, and she rolled to the bottom and into the very jaws of the ant-lion, whose greedy eyes were fastened on his prey. "Lost! lost!" sighed Swift, "If she had but listened to my warning! Let us return, and relate this sorrowful adventure."

For a long time, all wise ants avoided this perilous spot; but a greater misfortune, resulting from singular circumstances, soon fell upon the hill. A ragged little boy sat down in the Bois de Boulogne, one sunny morning, and cried bitterly. He was pitifully wasted and worn. A compassionate man, with soft grey eyes, thick beard and tangled hair, who was a Russian exile, and loved all children for the sake of those he left behind at Moscow, stopped and said: "What is the matter little boy?" "Ah! Sir," replied the child, "I am hungry." "You must work and earn money." "But, sir, I am too weak; I am just out of the hospital." Although the stranger did not know where his own next meal would come from, he took a piece of brown bread from his pocket, offered it to the child, and smiling to see him glad, was about to walk on, when the boy cried: "Oh, please take me with you! Please, please do!" A shade of sadness and pity passed over the exile's face. He looked thoughtfully for a moment, then said gently: "I cannot take you with me, child. I am very poor, and have no home; but I remember seeing the shepherds in my country do something which will help you to gain a living. Come with me, and I will show you."

The boy followed his guide to the fields near the Bois de Boulogne, where the exile walked slowly, examining the ground attentively. Presently, he gave an exclamation of pleasure. He had discovered the entrance of an ant-hill, which was, I am sorry to say, the very one where Trot lived. "Good!" he said. "There is a lake near by; nothing could be better! Now help me to make a little circular ditch." The earth was soft, and this was soon accomplished. The Russian brought water in his hat, and filled the ditch; then he raised the ant-hill with a stick, and placed it in the interior of these fortifications, after having laid some branches at one side only of the enclosure.

The fright among the working inhabitants of the hill was something terrible, when they saw their dwelling upset and carried to another place; but, as usual, their first thoughts were for their nurslings. Some carried the larvae, some the grubs, and some the queens. All endeavored to find a refuge for their precious burdens. But where? They were surrounded with water. One only spot offered, and that was below the branches laid inside the circle. There they hastened to deposit their burdens.

Alas! poor Trot! The thoughtless boy, for pure amusement, stopped the unlucky insect, and cut her in two with a bit of glass. The stranger, indignant, pulled him back. "Do not touch them, little simpleton! I have a great mind to leave you without telling you how they can help you, cruel boy!" "Please forgive me," whispered the child "I didn't mean to hurt her. See, she isn't dead yet; she is running on her hind legs."

It was true. The faithful little ant, forgetting her own sufferings, and thinking only of her duty, went on with her work and carried ten more of her beloved nurslings under the branches. Then she lay down, and rose no more. Trot was dead! The stranger, who had silently watched this little drama, took the urubin by the hand, and said: "Before I give you, the means of gaining your bread, you must promise that you will never again willingly kill an innocent insect." "I promise, sir." "Very well, then, look." He raised the branches, and uncovered a mound of white larvae that the ants had piled up. "Now gather these, and sell them in the city to feed nightingales. I leave you, but remember your promise!" The poor boy never saw his benefactor again; but, from that time, he was able to gain a living, and he never forgot his promise to the Russian exile, who probably returned long ago to his family at Moscow.

There is Coming a Change in the Weather. I Feel it in My Bones, and Barometers Should Hang on Walls and not in my Nerves and Bones," said a gentleman the other day. A physician answered him, "I will tell you what will remove every Nerve and Bone Barometer, and take out the Limp and Stiffness. It is a simple thing, but no less efficacious than simple. It is Dr. Benson's Celery and Chamomile Pills.

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GENESIS I. AND SCIENCE.

A Series of Papers by Charles B. Warring, Ph. D.

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It is wonderful how this agrees with the world's actual history. In the ages before a certain time—the Glacial Epoch—the same plants grew in Spitzbergen and in Florida.

Professor.—However true this may all be—and I must confess it is based on well-established facts—yet, unless you can dispose of my other objection, your argument is thrown away.

Myself.—Dr. Croll declares, on the authority of Mr. Meech—and I admit it—that a smaller number of solar rays than at present would be received during the year at the poles, if the axis was perpendicular.

High lands are cooler than low lands, yet, on equal surfaces, the former receive more solar rays than the latter. So, too, men in a balloon have almost perished with cold, while people on the ground beneath them have been oppressed with heat.

Hence, temperature depends far more upon the heat retained than upon the amount received; and therefore, if it could be shown—as I think it can—that in those earlier days the heat in high latitudes was in some way retarded, the mild temperature would be accounted for, and your objection would fall to the ground.

For these and for other reasons, which I have set forth in full in an article in Penn Monthly, it appears to me that a perpendicular axis and an atmosphere rich in carbonic acid and aqueous vapor, would account for the uniformity in life, conditions which characterized those times.

Professor.—It would seem so; but there is a fact in geology which appears to prove that very long before the Glacial Epoch, there were Summers and Winters, and hence, the earth's axis must have been inclined as at present.

* Perhaps to no one scientist except Laplace are we so much indebted for the discovery of physical truths which elucidate the Mosaic Cosmogony, as to Prof. Tyndall. Prof. Huxley has aided, not by the discovery of new truths, but by his clear and authoritative statements of some already known.

body supposes that those rings mark the active growth of summer and the rest of winter. If so, then your case fails.

Myself.—That is the belief of botanists; but it is only a belief, and is not founded on facts. I have had occasion to examine into the connection between these growth-rings and the seasons, and have embodied my conclusions, with the facts on which they rest, in an article entitled, Is the Existence of Growth-Rings in the early Exogenous Plants Proof of Alternating Seasons?

Professor.—But they have wet and dry seasons which produce the same effect as a change from hot to cold. And these wet and dry seasons depend on the inclination of the earth's axis.

Hymns for a Church Sunday School.

In a recent issue of your paper, a "Perplexed Presbyter" asks for "a good collection of hymns for a Church Sunday School, suited for young scholars, printed with and without music. The tunes such as could be easily learned."

A few of the hymns in the Church Hymnal are well adapted for this purpose, and only a few. Most of the Church hymns are not well adapted to the young scholars. The Church Hymnal needs to be supplemented, I think, by "a good collection" of children's hymns, set to such music as is well adapted to children's voices, and at the same time, not mere sentimental songs, but hymns and music which breathes a spirit of true devotion and loyalty to the Church.

"Perplexed Presbyter" will find, it is thought, just what he seeks for his Church School, in the above-named book. It is of English issue, but may be had here at a few cents per copy. There is also an edition with music. It is a very complete manual, having even Christmas Carols appended, and is of admirable adaptation. Mr. Jas. Pott of New York can probably supply either edition.

Of all the religious bodies, for discussing questions commend us to the Dunkards. At the recent convention in Ashland, Ohio, a paper was read requesting that a rule be adopted by the Church, denouncing "the wearing of plain hats by the sisters," and make the wearing of such hats a forfeiture of Church fellowship.

The troublesome question was at length settled by the standing committee offering a resolution, which was adopted by a small majority, that "Whereas, This committee has decided that it is wrong for sisters in the Church to wear hats, we decide that elders and other officials, who allow members of their churches to wear hats, be considered transgressors and their course condemned."

A letter appears in The National Church from "A Wesleyan Minister's Son," in which he says "that we can scarcely be aware of the extent to which migration from the Wesleyan body to the Church is going on." There seems to be a general movement amongst the younger Wesleyans toward "the Church of their fathers."

The Week.

The public debt decreased \$12,793,633 during December, and \$75,107,094 for the year.

Judge Morton, of the Massachusetts supreme bench, has been appointed successor to Chief Justice Gray.

John Pierpont, chief justice of the supreme court of Vermont, died at Vergennes on Saturday, aged 76 years.

The largest steel sailing-ship afloat, named the Garfield, has been launched at Belfast, to ply between California and Australia.

Postmaster General James, in closing his connection with the department, expresses the belief that it will be self-sustaining this year. During his term of office a net reduction of \$1,439,163 was made in the star service.

Oscar Wilde, the English aesthete, who arrived in New York a few days ago, is 26 years of age and six feet four inches in height. He says he came to lecture and see the country, and will not return to England until he has done so.

The territorial division convention of Dakota has recommended the division of the territory on the forty-sixth parallel, admitting the southern part as a state and the northern part as a territory, to be called South and North Dakota respectively.

Seven men were hanged in different States, on the feast of the Epiphany. Is it not time that Churchmen should protest against outrages of the sort, inflicted by judges, sometimes through ignorance, but often, it is to be feared, through sheer wantonness?

While the funeral of Rev. Simon Kuhlenthaler was being held, on Jan. 5th, in the Salem Evangelical Church at Quincy, Ill., even the standing room being taken, a railing broke with a crash. The entire congregation started pilled all for the main door, and were instantly killed five or six deep in the outer hall. Forty persons were injured, four or more fatally, some others being maimed for life.

The full bench of the supreme court of Kansas, in passing upon an agreed case, has made a decision which will invalidate nearly all the laws passed by the legislature of that State in 1877 and 1879. The ground of the decision was that the act was passed with the aid of the votes of four members who were not legally elected. Among the laws thus made void is the prohibition educational amendment.

Hon. Richard H. Dana, Jr., of Cambridge, Mass., died of pneumonia, at Rome, on Friday. He graduated in Harvard in 1837, and was admitted to the bar in Boston in 1840. He wrote "Two Years Before the Mast," drew up the federal prize act in 1864, and was prosecutor in the civil proceedings against Jefferson Davis at Richmond. Mr. Dana had also a great reputation as an ecclesiastical lawyer.

"I've lived and loved," said an unhappy old maid. "When I was young, Dr. Eason's Skin Cure, for tetter, eczema, and pimples on the face, was not to be bought. As I had a rough skin, I kept out of company and am now an old maid."

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