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A MANSION IN HEAVEN.

A Legend of St. Thomas, Bishop of Abyssinia.

Written for the Living Church.

High in the favor of the king
Thomas the Apostle stood,
Bishop of Abyssinia he,
Whose title was "the Good."
"I trust this Christian," said the king,
"And in my absence he
Shall with my gathered treasures build
A palace grand for me."
And then his treasury keys he gave
Into St. Thomas' hand;
"Two years I take my journey far
And leave thee in command;
Build thou for me a palace fair,
Fairer than any known,
Thyself inspect each joist and beam
And lay the corner-stone."
He said—and on his journey went;
St. Thomas opened the door,
And daily from the treasury took
Money to feed the poor.
And in the monarch's name he gave
Outside the church a dole,
While he within prayed God that Christ
Would turn the heathen's soul.
The years pass by, the king returns
His palace to inspect,
And finding none, in prison threw
The recreant Architect.
"I'll torture thee till back I get
The treasures thou hast spent."
Without an answering word the Saint
To prison calmly went.
That night, while in the prison bound
St. Thomas praying waits,
In sleep an angel took the king
Up to the Golden Gates.
"Look in, O mighty King," he said,
"Your stately palace see;
'Twas with thy treasure built by prayer
In Paradise for thee."
Eternal and not made with hands,
Where neither moth nor rust
Can fret that treasure or consume,
St. Thomas stored thy trust;
Its stones are alms he daily gave,
From death to save thy soul,
And earnest prayer the cement which
Consolidates the whole."
In awe the Abyssinian king
Before the Angel bowed,
And in the trouble of his soul
In sleep he cried aloud.
Trembling he woke, and straight arose,
And to the prison went,
And at the Apostle's feet so low
His kingly head he bent.
"Teach me," he said, "that so I may
Dwell in that mansion fair
Which thou hast built in Paradise
For me, by alms and prayer."
With his own hands he loosed the bonds,
And led the Saint away,
Who in his church baptized the king
And all his house next day.
MARY BAYARD CLARKE.
Newberne, N. C.

Life and Times of St. Hilderbert

A. D. 1057-1134.

Written for the Living Church.

Lavardin in France was the birth place of St. Hilderbert. The eleventh and twelfth centuries were characterized by marked changes, both of a political and ecclesiastical nature; and by a great awakening of latent intellectual power. The history of France at this period is indissolubly connected with that of the Church. About the time of the birth of St. Hilderbert, Philip the First came to the throne; he was the weakest and the most incompetent ruler among the descendants of Robert the Pious. In those exciting times he remained inactive, manifesting no interest in the struggles between Emperor and Pope; and none in the grand, unselfish efforts of the Crusaders.
In the early part of the twelfth century, his son Louis the Sixth became king; and, although not of a vigorous character, commanded more respect than his inefficient father. The Feudal System, which had sprung into full life a century before was now at its height; the Emperor Henry IV. was the head; under him were the kings, who in their turn held the Dukes as vassals; the Dukes the Counts; the Counts the Barons; and lowest of all were the peasants and serfs. Such was the political aspect of the country during the time of St. Hilderbert. And sad indeed would the history of the world have been during the dark period of tyranny and feudalism, but for the glorious light which emanated from the centre of ecclesiastical life.
Convents and Monasteries were islands of peace in a sea of wild license and unrestrained cruelty; and princes often laid aside the royal robes, to assume the cowl and sandals of monastic life. The only restraining power of the Age was the authority of the Church, and when one sees all she contended with, it seems miraculous that the faith was thus grandly preserved.
The great enterprise of the Church during the eleventh century, was the First Crusade, led by Peter the Hermit.
At this time, St. Hilderbert was thirty-eight years of age, and a teacher in the School of Theology at Mans.
The command issued by Pope Urban II., brought to the picturesque town of Clermont hundreds of Bishops, Priests and Cardinals, and thousands of the eager, expectant, and susceptible people of France. When, standing on a platform in the midst of this vast assembly, the eloquent Urban urged the people to lay aside all hindrances, and to rise as one man to the rescue of the Holy Sepulchre, and when Peter the Hermit pictured in glowing colors the sad scenes he had so recently witnessed, then, in the hearts of all, from nobles and princes to ignorant peasant boys and girls, was kindled an intense interest merging into wild fanaticism. One and all were

eager to receive the Red Cross, and to set forth; unaware of the perilous journey which awaited them. And thus rose the glorious madness of the First Crusade.

However moved St. Hilderbert may have been by these scenes, and how ever deep his longing for the restoration of the Sepulchre, he remained at the work for which he knew he was fitted, and for which he had been chosen; namely, the guidance of the spiritual and mental progress of the pupils at Mans.

The great revival of learning and literature had taken place at the beginning of Hilderbert's life. The Academical Studies were eagerly engaged in, and the discovery of a Latin translation of the dialectic writings of Aristotle aroused into exuberant life the reasoning faculties which had so long remained dormant. Then arose Scholasticism (to which school of thought Hilderbert belonged); and, opposed to it, Mysticism. "Scholasticism," says Dr. Hase, "was a kind of knight-hood in Theology, a natural result of the free power of thought in communication with the absolute ascendancy of the doctrines of the Church." Theological schools had been established at the great centres; and they rang with the learned discussions of the times.

Contemporary with St. Hilderbert, were many men who rose to great spiritual and intellectual eminence. Among them may be mentioned—Peter the venerable, the peace-maker of Cluny; the great St. Bernard, who shook the Church to its very centre with his soul-stirring eloquence; and Bernard de Morlaix, that very saintly monk; also Hildebrand and Damiani, the strenuous advocates for the celibacy of the clergy; Roscelinus the Trinitarian skeptic, and Berengarius the opponent of the doctrine of Transubstantiation, who met with their adversaries in St. Anselm and Lanfranc. And, before St. Hilderbert's death, Pierre Abelard appeared, that deep yet dangerous thinker, "whose life," it has been rightly said, "was the shipwreck of genius."

St. Hilderbert received his education under the eminent theologian Berengarius, the Scholasticus of the Cathedral school at Tours. That he should have accepted his Master's teaching concerning the Eucharist was most natural. He asserted that not the elements themselves but their influence was changed; and that the Holy Communion was a spiritual not a carnal feast, where, though the partaker really received Christ, yet it was through the heart not the mouth.

After the completion of his course of study, he was appointed teacher in the School at Mans, where he remained till elected to the Bishopric of that See, two years after the departure of the Crusades. As an author he ranks high, having left many writings;—among them, more than ten thousand verses. These have been greatly admired by Dr. Neale, Archbishop Trench, and others. There is an "epigrammatic terseness" about some of them, which Dr. Neale endeavored to preserve in his translation. The following extract from his hymn upon "The Hours" will serve as an example of this:

"In twelve hours the sun goes through the heaven;
In their bright course, the firmament arrayed.
For these fair signs we yield their Author praise,
For the cheered darkness and the lovely rays."

The grandest hymn written by St. Hilderbert is the "Ad Tres Personas S. Trinitatis." Trench says, "It rises in poetical animation, until towards the end it equals the very best productions which Latin Christian poetry anywhere can boast." He shows plainly in this poem what was his position towards Roscelinus, the great Trinitarian skeptic of the twelfth century. That it was in part written as an answer to his heretical assertions, is manifest. It consists of two hundred lines, and is divided into three parts, in which he addresses separately the Three Persons of the God head, and closes with a picture of the future life.

In a most wonderful manner does he deal with the paradoxes of Infinity, in these lines from the "Ad Patrem."

"Super cuncta, subter cuncta,
Extra cuncta, intra cuncta,
Intra cuncta, nec inclusus,
Extra cuncta, nec exclusus;
Super cuncta, nec cunctus,
Subter cuncta, nec substratus."

One is forcibly reminded of that sublime Ode in the Russian Anthology, by the celebrated Derzhavin, as translated by Dr. Bowring:

"O Thou Eternal One! Whose presence bright
All space doth occupy, all motion guide;
Unchanged through time's all devastating flight;
Thou only God! There is no God beside!
Being above all beings! Mighty One!
Whom none can comprehend and none explore;
Who fill'st existence with Thyself alone;
Embracing all—supporting—ruling o'er—
Being, Whom we call "GOD"—and know no more!"

In the "Ad Filium" Hilderbert brings out the most uncompromising orthodoxy. It reads like the Athanasian Creed—that venerable Symbol of the Faith—that grand orthodox Hymn, of which the Liturgy of the American Church has been robbed. It is a wonderful and sublime embodiment in verse of the Catholic doctrine of the INCARNATION. Medieval Latin is so peculiarly adapted to Theological subtleties, that this

part of the hymn suffers immeasurably by translation.

"Nate, Patri conequalis,
Patri consubstantialis,
Pa ris splendet et figura,
Factor factus creatura,
Carnem nostram induisti;
Causam nostram suscepisti;
Semperternus, temporalis;
Mortuus, immortalis;
Verus homo, verus Deus;
Impermixtus Homo—Deus!"

Probably there is no statement of the Mediatorial work of Christ so wonderfully comprehensive and condensed, as the one found in the closing lines of this part of the hymn:

"Circumcensus, baptizatus,
Crucifixus, tumulus;
Obdormivit et descendit;
Resurrexit et ascendit;
Sic ad celos elevatus,
Judicabit judicatus."

The great merit of the "Ad Spiritum Sanctum" is its bringing out the Deity, the Personality and the Consubstantiality of the Adorable Third Person of the Godhead.

This truth is most important in these days; when so many sectarians neglect His worship, and look upon Him not so much in the light of a Divine Person, as of a sort of electrical force which comes and goes at the beck of some fanatical exhorter.

The three parts of this hymn merge (like three streams uniting in one great river) into one strain of prayer and praise to the One God—the Ever-blessed and Undivided Trinity. Then, from the fifty-third to the seventy-second lines, he describes the horrors of an endless perdition;—this is indeed a miniature of Dante's *Inferno*. On that awful background stands a description of the Heavenly Jerusalem.

And, as the beauty and delicacy of execution in sculptured marble is thrown into relief by a dark background, so this picture of the Celestial joys seems intensified by the portrayal of such horror and woe.

The following is a literal translation:

May I in that Zion rest,
David's City, peaceful, blest;
Built by Him the Light, Who made
Of living stones divinely laid;
Holy Cross the wood supplied
For those portals opening wide;
Guarded from each harmful thing
By the presence of the King!
There the light doth never cease;
Spring eternal, endless peace,
Fragrance sweet that fills the sky,
Ceaseless, heavenly ministries!
All is there unending life,
No decay, defect, nor strife;
None are feeble, none deformed,
All to Christ have been conformed.

This magnificent hymn then closes with a sublime apostrophe beginning:

"Urbs coelestis, urbs beata
Super petram collocata:"

Heavenly City, City blest!
Thou that on the Rock doth rest!
In thy port, where none assail thee,
From afar I see, I hail thee!
Thee I hail, to thee aspire,
Seeking thee with fond desire.
How thy sons exultantly
Join in high festivity,
What the love within thy halls,
What the gems that deck thy walls,
They and only they can tell,
Who within thy gates do dwell.
Oh, may I on streets of gold,
Mingling with the Saintry throng,
Moses and the prophets old,
Raise thy holy triumph song!

At the age of sixty-eight St. Hilderbert was chosen Archbishop of Tours. It was a city of great historical interest; for here was the tomb of St. Martin—the place of refuge, the oracle and Delphi of France.

No more lovely spot could have been selected for one to pass the closing years of life. The climate was one which encouraged dreamy meditation and devout contemplation. The beautiful Loire, winding through the city, with its banks almost perpetually covered with fresh verdure; the clear atmosphere, and the mild rays of the sun all combined to form a Paradise on earth.

Here the saintly man spent the last nine years of his life; a life which from earliest days had been a consecrated one; consecrated to God and the Church; consecrated to the cultivation of those intellectual faculties with which nature had so liberally endowed him. And here, in the seventy-eighth year of his age, without regrets for the past or anxieties for the future, he calmly met the great and solitary hour of death.

CAROLINE E. LITTLE.

In the town of Red Bank, N. J., Church work is progressing. Each Sunday there are two Services, morning and evening. A Sunday school Service also is held. On each Holy Day, the Holy Communion is celebrated; every Wednesday evening, there is Divine Service, followed by a lecture; and there is a chapel attached, where the Rector holds Service and preaches every Sunday, besides addressing a Sunday school. In the Parish church there is a Ladies' Vestry Society, which, within a little over one year, has raised \$400, carpeting the entire floor, besides adding many useful and necessary articles for the beautifying of the church building. The Chapel Guild has added much new and handsome Chancel furniture for the chapel, as well as repainted and otherwise improved it. The Rector, Rev. J. Gibson Gantt, although working hard and preaching often, retains his health and rejoices in such prosperity. The people are kind, and there is much social intercourse. Over one thousand calls have been paid the Rector and his wife within ten months.

Home and Health.

By a Business Man.

MR. EDITOR:—Encouraged by the favorable reception of some letters that I wrote to you last summer, I venture to offer some suggestions upon a subject in which both you and your readers must be interested. However successful you may be in your work, I do not envy you if your enterprise involves the sacrifice of home and health! Whatever else of earthly good a man may gain, without these he is not to be esteemed fortunate or successful. Without these he cannot give or receive the choicest blessings of life; he cannot, indeed, be said to live, in the best sense of the word. If he is called by Providence to the sacrifice of these, he may accept the call with humility, but he may not dare to bring such a misfortune upon himself.

I am convinced that home and health are the greatest blessings and involve the greatest responsibilities that can come to a man; and that all other interests and pursuits are as nothing in comparison. In the pressure of public duty he may forget this; in the excitement of competition, in the exultation of success he may, for the time, lose sight of the greatest treasures that God has given him in this world. Business may thus become a snare and an enemy; as dangerous as pride, or covetousness, or lust. It may become an idolatry, by which a man is deceived and cursed; a delusion, for which all his hard work is wrought for ruin.

I have been reflecting, of late, upon the very strange coincidence that is often to be observed between what is most to be desired and what is most to be feared. I think I have somewhere met with the statement that our greatest spiritual dangers attend upon our noblest virtues. I leave it to the clergy to elucidate this thought. As a business man I can claim to understand only the practical affairs of life. In this sphere I find a parallel to the statement above mentioned. Our dangers, physical, intellectual and social, are proportionate to our advance in civilization. The greater the mental activity of a race, the higher it rises in mental culture and social refinement, the more it is liable to become the prey of disease, and to lose all the benefit and advantage which it is prepared to enjoy.

It is no less true than strange that the loveliest homes are often the scenes of sickness and death. That they must be so, at times, is according to the course of nature; that they are so frequently visited in this way is not, as it seems to me, in the course of nature, but in the violation of natural laws. As a rule, the more elegantly people live, the more unhealthfully they live. Pure air, abundant exercise and sleep, plain food and daily recreation, are nature's requirements. The high pressure of business and the habits of high social life, ignore these requirements, and the homes that should be brightest and best are often but dreary dwelling places, where disease and death lurk in ambush for their victims.

For my part, I do not believe that civilization and culture ought to involve such a dreadful penalty. There is no need that home should be unhealthy, or that society should be weak and sickly. I have an idea that the cause and the cure of "home-sickness" may be found; and though I am not a physician or a sanitary engineer, I think I can make some suggestions that will be of service to those who, though better "business men" than I am, have not given any thought to this subject.

The first requirement of life is air. It is the first element that the infant must be supplied with, and the last element that age relinquishes. We must have air all the time, or we die. A very brief suspension of respiration destroys life. Yet, in our home life we generally stint ourselves in this respect, however lavish we may be in every other. There is free, fresh air for everybody, without charge and without limit, but few there be who avail themselves of it. Especially in the cities, we breathe only about a half of the air that we are entitled to, and that half is frequently of a very bad quality. Indeed, it may be said that in many families air is not breathed at all, as God made it. Sewer gas is breathed, diluted with air; human exhalations are breathed; laundry and kitchen fumes are breathed; but pure air, of which there are cubic miles for every man, woman and child, is never breathed in its native purity.

There are some sources of contamination of the air, in a great city, over which a man has no control, and from which he cannot protect his family. Some that do exist he can abolish, and is bound to abolish, by insisting upon the enforcement of sanitary laws. The residue is very insignificant. A man's foes, in this matter, are chiefly in his own house and under his control. It is in his power to have his house well ventilated, to keep sewer gas out and to let pure air in, and to require that every member of his family should spend a portion of each day out of doors.

As to the latter, no suggestion is needed beyond the emphasizing of its importance. Nothing is more neglected than this, and nothing in sanitary regulation is more important. Women and children are shut up to breathe foul air, in

many cases, for nine months in the year; and it is not much better for men who ride to and from their business in crowded street-cars, and work all day in crowded offices.

The colder the climate, the greater the need and benefit of a daily exposure to the air. It is not only for pure air to invigorate the blood, but for cold air to tone the whole system, that outdoor life in winter, to a certain extent, is required. Without it, the body becomes enfeebled, an easy prey to any disease that may be in the air. With it, the body is braced up to endure changes of temperature, and to resist contagion and organic weakness.

A business man ought to see that the business of right living is managed on business principles, by all who are in his care; and one of the rules that he should consider fixed and irreversible, for himself and for every member of his family, in health, is that exercise must be taken, every day, in the open air.

Upon the ventilation of houses, and upon the exclusion of sewer-gas, I will give my ideas, if you desire, in another letter.

The Church and the Colored Race.

From our Baltimore Correspondent.

The Society of Simon the Cyrenian, which was organized in May last, held a meeting in S. James' First African Church, on Thursday evening of last week. The object of this Society, which is composed of clergymen and laymen, white and colored, is to further Church-work among the colored population of the Diocese; to aid existing Missions and Churches, and to establish new Missions and Churches among the colored people within the Convocation of Baltimore; to extend the knowledge of the Church among those colored people whom she has not yet reached; and to awaken an interest in their welfare throughout the Church at large, by all proper and practicable means. This Society, which has been organized for a period of some eight months, has as yet done nothing towards carrying out the objects for which it was created. Several meetings have been held, which have been well attended by some of the most prominent of our laymen both white and colored. Matters and things connected with the objects of its organization have been discussed, and considerable interest has been manifested; but as yet nothing has been done. No additional Services have been held, no new points for the establishing of new Missions, occupied, no new Sunday-schools commenced, and no new plans adopted for extending the influence of our Church among these people, and teaching them to love those Services of the Church which are so well adapted to their peculiar needs and temperament. But it is to be sincerely hoped that this great and all-important subject, will not end in talk, and that the establishment of one or more new Missions in such parts of our city as may be deemed the best localities for this work, will soon find a place among the items of Baltimore Church news. At the meeting above mentioned but little business was transacted, as the affairs of the Society are managed by an Executive Committee. A Special Committee was appointed, consisting of the Rev. C. B. Perry, of the Church of S. Mary the Virgin, and Messrs. W. H. Bishop, and H. C. Bishop, to prepare a memorial on the life and worth of the late Rev. H. B. Smythe, Assistant Priest of the Church of S. Mary the Virgin.

H.
Baltimore, Jan. 16th, 1881.

A meeting of the Southern Deaneary was held at Joliet, Ill., on the 17th and 18th of January. There were present, besides the Bishop and the Rector of the parish (the Rev. John H. White), the Reverend Dean Phillips, Rev. Drs. Jewell and Courtney, Revs. A. W. Glass, John R. Holst, L. W. Applegate, Chas. E. Hodge, and T. D. Phillips.

The Office was said on Tuesday (17th) at 11 A. M., and followed by Holy Communion. The sermon on "Religious Earnestness" was preached by the Rev. F. Courtney, S. T. D. At 2:30 P. M. Bishop McLaren read a Paper on "The Doctrine of Sacrifice." Later in the afternoon a Business Meeting of the Chapter was held. In the evening, at 7 o'clock, there was an informal Service, followed by ten minute addresses: the first, by Dean Phillips, on "Good-for-nothing Salt"; the second, on "Temperance," by the Rev. John R. Holst; the third, on "Living Evidence," by Rev. F. S. Jewell, Ph. D.; the fourth, on "Daily Conversion," by Bishop McLaren.

On Wednesday morning there was a Celebration of the Holy Communion at 8 A. M., followed, at 10:30, by Morning Prayer and Litany. The sermon was preached by the Rev. L. W. Applegate, his subject being "Purpose of Christian Work and Worship." At the afternoon session, the Rev. Dean Phillips read a Paper on "How shall we hold the Young?"; and the Rev. Mr. Glass, another, on "Rural Work in a Rural Deaneary." At 7 P. M. the program was the same as yesterday. The first of the ten-minute addresses was given by the Rev. Dr. Courtney, in the place of the Rev. F. M. Gregg, who was not in attendance; the second, by the Rev. Chas. E. Hodge, on "The Service of Praise"; the third, by the Rev. Thos. D. Phillips, on "Systematic Giving," and the fourth, "Closing Words," by Bishop McLaren.

The next meeting of this Convocation is appointed for April 25th.

Work for the Church.

Its Progress and Its Needs as seen by our Correspondents.

Central New York.—The Bishop of the Diocese visited the Church of the Good Shepherd, Binghamton (the Rev. G. Livingston Bishop, Rector), on the morning of the first Sunday after Epiphany, January 8th. Though the day was rainy and disagreeable, the church was completely filled. The singing and responses were devotional and hearty; and the Bishop's words were listened to with earnest and close attention. Bishop Huntington, choosing his text from the Gospel of the Day, declared that the subject of our Blessed Lord to His earthly parents should teach obedience—of the child to his parents; of the citizen, to the "Powers that may be;" and of the Christian, to the Church's Command for Holy Baptism, Confirmation, and the Eucharist.

After his most excellent extemporaneous sermon, the Bishop confirmed eight persons, and addressed them. He afterwards celebrated the Holy Communion, assisted by the Rector and the Rev. J. W. Capen; a large number of communicants receiving the Blessed Sacrament.

The choir of this parish is composed of adult male voices; and is the only one in the Diocese so constituted. The result seems to be the reverent and devotional rendering of God's praise.

Grace Parish, Watertown, has commenced the publication of a parish journal, under the name of the Working Churchman. It is handsomely printed, and is to be published quarterly at the low price of twenty-five cents a year.

Deaconess Mary D. Burnham has addressed the following letter to the clergy of Central New York, which we think will be of interest to our readers: "The work of faith on Paris Hill has become a recognized mission of the Church in the Indian Territory. By personal solicitation the Domestic Committee have been persuaded to appropriate towards the maintenance of the first year the sum of \$1,000. Through the courtesy of Bishop Pierce, and for important reasons, the continued responsibility of conducting the affairs of the mission, of regulating its expenses and of providing the additional means necessary for its support, rests still with Bishop Huntington, and with those to whom it has been provisionally entrusted.

No Christian effort to carry the Gospel of the Lord Jesus Christ to the heathen red men of our land was ever more favorably begun than this; for at once, and in their own tongues, Kiowas, Comanches and Cheyennes hear "the wonderful works of God." The Rev. Mr. Wickes and his Indian Deacons have been most cordially received by white men and red men on all the Reservations. The ground lies fallow, and is ours if we take full possession.

Buildings are immediately essential to the furtherance of the work. There are no houses to be hired for the missionaries to live in, and they cannot live in the tents of the people, nor be long dependent (as now) upon the hospitality of the Agents and white employes. The Mission House and its outbuildings are situated on a hillside, and hospital wards should be connected with each House; for it is believed that the hearts of many adult Indians can be surely reached through the merciful care of the sick and nursing of the tribes. Of providing the additional means necessary for its support, rests still with Bishop Huntington, and with those to whom it has been provisionally entrusted.

Central Pennsylvania.—The Epiphany session of the Convocation at Williamsport, was held in St. Paul's Church, Lock Haven, on Tuesday and Wednesday, the 10th and 11th inst. Fourteen clergymen were present: The Rev. J. Henry Black, Dean, the Rev. C. R. Bonnell, Rector of the parish, the Rev. Drs. Hopkins and Clerc, the Rev. Messrs. Peck, Hewitt, Chevers, London, Skinner, Starr, Johnson, Dobson, Balsley, and H. A. Metcalf, of the Diocese of Massachusetts. The Convocation Sermon was preached by the Rev. John Hewitt, on "Casting Out the Beam." (St. Luke 6:42.)

On Wednesday, at 9:30 A. M., after the transaction of some important business, preachers and essayists were appointed for the next session, to be held in Christ Church, Williamsport, on the second Tuesday after Easter. The members of the Convocation attended Divine Service at 10:30 A. M. After a sermon by the Rev. Dr. Clerc, from 1st Cor. 1:12, 19, the Holy Eucharist was celebrated by the Dean, assisted by the Rev. Messrs. Peck and Starr, and the Rev. Dr. Hopkins. A large number of communicants received the Blessed Sacrament. At 3 P. M., after prayer, "The Lesson of the Hand," L. E. K. 38-44 was explained by the Dean, and commented on by several of the clergy. This was followed by missionary reports, and the discussion of some interesting plans for the increased efficiency of missions within the limits of Convocation.

On the evening of the same day, addresses were delivered on the following subjects: First (by the Dean), How may spiritual life be fully developed in the Church? Second (by the Rev. W. H. Johnson), Fidelity to Christ insures fidelity to the Church. Third (by the Rev. J. M. Peck), Co-operation of the clergy and laity in the work of the Church. Fourth (by the Rev. John Hewitt), The principle on which offerings should be made to God in the Church. These addresses, delivered with marked ability and happy illustrations, engaged the undivided attention of a large and interested audience. After the Service, a resolution, offered by the Rev. Dr. Clerc, was carried, requesting the Bishop to invite Mr. Graham, of the English Temperance Society, to address a meeting at some convenient place within the limits of this Convocation. At a business meeting held on Wednesday afternoon, the Rev. Dr. Hopkins offered a series of resolutions in favor of setting off the Convocation of Williamsport as a new diocese. The Dean stated to the Convocation his serious objections to the passage of these resolutions. He objected to them, 1st, Because they are unequal for and obtrusive, the whole subject of the division of the diocese being now in the hands of a large and intelligent Committee of eight clergymen and eight laymen, who are to report to the next Convention. 2nd, Because the resolutions assume a state of things which does not exist. 3rd, Because they commit those who vote for them to a division which is impracticable; the Convocation of Williamsport being so small and too weak for a separate diocese. After much discussion, the resolutions were finally adopted. It did not appear that some of the clergy who voted in the negative were opposed to division; but that in case of division, they would strenuously insist on a much larger assembly than the one proposed. They would ask that two Convocations should be united to form a new diocese.

Connecticut.—An interesting meeting of the Hartford branch of the Woman's Auxiliary was held in Christ's Church, in that city, on Thursday, January 12th. Representatives from twenty-six parishes in the Hartford Archdeaconry (which includes those parishes in Tolland county also), were present, and evinced very much zeal in the work of the Auxiliary. At the business meeting, which was held in the morning, and which, as usual, was conducted by the ladies, the various reports were received, and letters asking for aid were read.

At 2:30 P. M., the members met in the church, where prayer was said by the Rector, assisted by Revs. Francis Goodwin and H. S. Clapp. The Bishop, who was present, then gave an outline of the work laid out for the year by the Society, and commended the various objects as worthy of a hearty adoption by the Auxiliary. The first was the aid which had been asked for at St. Mark's Hospital, Utah. The sum needed was \$500. The second, for the benefit of the Freedmen of the South, \$400. And the third was to aid in sending a trained nurse to Wuohang, Chin, which would require \$60, making a total of fourteen hundred dollars. The Bishop pointed out the fact that in sending out missionaries who should administer to the bodily infirmities of the suffering heathen, they were but following out our Lord's example, who went about healing the sick, and curing the diseased.

The Auxiliary then listened to the simple, yet beautiful story of the work among the Indians of British America, as carried on by the missionaries of the Church of England. The address was deliv-

ered by Archdeacon Kirby, who kindly was present for that purpose. The methods and extent of our work, enlivened by the striking incidents in it, as described by him, were listened to with great interest and profit.

On Tuesday, Dec. 27th, an Ordination was held in Trinity Church, Hartford, at which Lewis P. Bissell was made Deacon. The candidate was presented by the Rev. Prof. Johnson, and the sermon was preached by the Bishop. On Wednesday, January 11th, Mr. R. Graham, as special organizing Secretary of the Church Temperance Society, laid before the Missionary Society of Berkeley Divinity School, a full statement of the principles and workings of that organization. He also gave a brief history of its establishment and success in England, and urged its claims upon every Churchman in this land. It was time, he said, that the Church should take this great evil in hand, and deal with it upon a sound and rational basis. The address was highly interesting and instructive; and, it is hoped, will lead to earnest action.

Illinois.—At the celebration of its first Christmas festival, at St. George's Mission, Macomb (which was established in April of last year), a full Church Service was finely rendered by the choir and Sunday School children; while a large congregation showed the appreciation of the community for the untiring efforts which have been made by the members to render the first festival a success.

On New Year's Day (the Feast of the Circumcision), a special Service was held, and the Holy Eucharist celebrated. The congregations were large, both morning and evening.

On the 11th of January, the Bishop of the Diocese visited the mission, and appeared much pleased with affairs in general. After an instructive and eloquent sermon, the Holy Rite of Confirmation was administered to a class of seven persons. A very enjoyable social was held after Service, and the newly confirmed class received the congratulations of many friends.

Another and much larger class, not quite ready at the present time, will be presented at the time of the Bishop's next visit, early in March.

The Ladies' Guild, which has already done good work in the cause of the Church, is making arrangements for some entertainments to be given before the Lenten season; the proceeds to be used in church furniture. Of the earnest zeal and courage of our priest in charge, Rev. D. Davidson, too much cannot be said. Though he is only with us twice a month, yet his influence is already felt in our lively little city; and the mission is gradually widening and extending under his careful ministrations. There is a growing field here, and untold things may be accomplished.

Long Island.—The January number of the St. Mary's Parish Record published at Brooklyn, by the "Young Men's Guild" of St. Mary's, is before us. The title page bears a neat wood-cut of the church and its immediate surroundings. The Rector of this Church is the Rev. D. V. M. Johnson, D. D., and the observer from the Church Directory, that there is a weekly Celebration in St. Mary's at 7:30 A. M., on every Sunday in the month except the first, when it occurs after the usual Morning Prayer, as well as on all Holy Days. The parish societies are numerous, comprising the "Parochial Association," of which the Rector is President; the "Woman's Benevolent Society;" the "Sowers and Reapers;" the "Missionary Guild;" the "Sewing School;" the "Daily Parish School;" and the "Young Men's Guild." There are also duly appointed "Delegates to the Woman's Auxiliary."

The Parish Record for the current month contains a musical programme for all the Sundays after Epiphany, and for the Feast of the Purification. We notice that Anthems are provided for at both Morning and Evening Prayer.

We do not criticise willingly, but we cannot forbear to say that, in our judgment, it would be in better taste not to publish, in full, letters of acknowledgment from the missionaries who have been favored with timely gifts through the thoughtful kindness of Missionary Associations. It seems to us that localities and names might very properly be withheld.

This number of the Record presents its readers with extracts from the Rector's Annual Sermon (delivered on the Fourth Sunday in last Advent), on the work of the past year; in which he summarizes the work of the parish and its financial returns. From this, we learn that the total amount of offerings from all sources, during the year was \$10,726.06. We have, also, the first instalment of the Rev. Dr. Corby's Catechism, entitled "Plain Instructions on the Catholic Religion."

Maryland.—All Hailios Parish, A. A. Co., had a bright and joyous Christmas time; the unusually pleasant weather making everything more in consonance with the spirit than is usual in this climate. There was an Early Celebration, and a second at 11 A. M.; also a night Service at 7:30, a new feature in this Parish. There were used on this occasion, for the first time, a Memorial Paten and Chalice, given in memory of the Rev. James Bonnar, B. D., late Rector, who fell asleep on St. Peter's Day, 1880. The Paten of solid silver, gold plated, was the gift of some members of St. Peter's parish, Ashtabula, Ohio, where Mr. Bonnar served as priest for nearly fourteen years. The fact that the paten and chalice were the work of T. W. Cooper, of New York, is of itself a sufficient warrant of their elegance and beauty. Daily Services, with Celebrations on the Saints' Days, filled the Octave.

Michigan.—The Rev. George H. Drewe has resigned the charge of St. John's Church, Clinton, and has been transferred to the Diocese of Lincoln, England. Previous to his removal to Michigan, Mr. Drewe had labored for four years at Hazel Green, in the Diocese of Wisconsin, where he organized a Mission, built a church, and did a very successful work in the teeth of strong sectarian opposition. He left, as the seals of his ministry, twenty Communicants, all brought into the Church under his ministrations, principally from among the Methodists. And now Mr. Drewe (who is English both by birth and education) has been appointed to the curacy of Tydd St. Mary, near Wisbeach. The parish is ten miles long by five in width, and has a population of a thousand souls. The church is a fine old edifice, recently restored. There is a surplined choir of men and boys, and the music is Gregorian. Eucharistic vestments and lights are used; and Early Celebration every Sunday, with Choral Celebration on all Holy Days is the rule. We heartily congratulate our brother upon his pleasant prospects, and wish him much success in his new field of labor. Mr. Drewe sailed with his family from New York, by the "National" Line Steamer "Erin," on Wednesday, the 18th inst.

Minnesota.—And now, the Parochial-Paper Fever has broken out in Minneapolis, and all the Rectors there have taken it badly. It has assumed the form of The Church Record, and is intermittent in its character, recurring at intervals of a month. But, to be serious, the first number of a small sheet of four pages, bearing the above name, has made its appearance with the New Year, as the representative of Getthsemane, Holy Trinity, All Saints, and St. Paul's Parishes. In Getthsemane Parish Church, aside from the usual Services, there is a Celebration at 11 A. M., on the first Sunday in the month, and on all the great Festivals; and, on the third Sunday in each month, at 8:30 A. M. Week day Services are held on every Friday evening; and at 10 A. M. on Saints' Days. The Rev. D. B. Knickerbocker, D. D., is Rector, and the Rev. Clem. H. Beaulieu, Assistant.

The following churches, chapels, and missions are served from Getthsemane parish: St. Andrew's, North Minneapolis; Grace Chapel; St. John's, Hassan; Maple Grove; St. John's, Minnetonka Mills; All Saints, Howard Lake and Rookford. Divine Service is also held at the jail every Sunday at 3 P. M. Besides this, Religious Services are held in the Cottage Hospital, at 3 P. M., daily. The Brotherhood of Getthsemane is an important and most serviceable institution of this parish, being ever ready for good works, and its efforts having been blessed.

Holy Trinity Parish, of which the Rev. Theodore M. Riley was the Rector, until his recent acceptance of a Professorship at Nashotah, Wisconsin, has not as yet secured a successor in the pastorate. The Rev. L. F. Cole is Rector of All Saints'; and the Rev. F. W. Tompkins, Jr., of St. Paul's. In the former parish, the Holy Communion is celebrated on the first and third Sundays in each month; and, in the latter, on the first only. St. Paul's has a Mission (Trinity) at Oak Grove, where Divine Service is held on the second and fourth Sundays of the month, at 3 P. M.

The Church Record was started with a view of bringing the Church people of Minneapolis nearer together, so as to unify their work, and to increase mutual sympathy; in a word, of getting them out of the congregational rut. And we shall rejoice, if the attempt to accomplish this shall prove successful. But, so long as they think and speak of themselves and of each other as "Episcopalians," they cannot hope to get much in that direction. "Episcopalian" is not *tertium quid*, but "Presbyterian" is, simply designating a particular form of Church Government. In order to real unity of sentiment and action, men have to recognize their oneness in the One Body—the Holy Catholic Church.

Besides reports for last December, of some of the work done in different parishes, the Church Record contains a copy of a very complimentary and affectionate letter addressed to Mr. Riley, on his transference to Nashotah Theological Seminary, by the Rectors of Getthsemane, All Saints' and St. Paul's.

The Northern Convocation is to hold an Epiphany meeting in Brainerd and Duluth, January 30th to February 2nd. January 30th and 31st in Brainerd, February 1st and 2nd in Duluth. All are cordially invited. D. Y. Knickerbocker, D. D., Dean.

The ladies of the Mission at Morris, recently procured a new Communion Service for their church. The church at Lake City, Rev. C. R. Plummer, Rector, has been enlarged and improved during the fall. Boys' and Men's choirs are now organized in Christ Church, Red Wing; Good Shepherd, St. Paul; St. John the Evangelist, St. Paul; and in Getthsemane, in Minneapolis. Rev. Mr. Powell is heartily engaged in his new mission field at Waseca and Albert Lea. He feels greatly encouraged by the interest manifested. The following parishes and missions in this diocese are vacant: Parishes—Ascension, Stillwater; Holy Trinity, East Minneapolis. Missions—Appleton, Ortonville, Austin, and Fergus Falls. The Seabury Divinity School now numbers twenty-four students in all departments. Others are expected during Epiphany term. Rev. Mr. Gunn, on the St. Paul & Omaha Railroad, is engaged in building four mission churches. The new stone church erected for the White Earth Indian Mission has the walls up and a roof on. It will be completed in the spring. St. Paul's, Duluth, has recently established a Cottage Hospital. Rev. W. C. Sherman has declined the call to Northfield, and will remain at Cannon Falls.

Pennsylvania.—The Second Sunday after Epiphany, Philadelphia was favored by the presence of several visiting clergymen; among them Bishop Clarkson, of Nebraska, who preached at the Church of the Annunciation in the morning, and, in the evening, at the request of the Bishop of the Diocese, administered the Rite of Confirmation.

The Rev. H. Martyn Hart, Dean of the Cathedral at Denver, Colorado, preached three times during the day, and made most powerful appeals for means to assist in carrying on Church work in Denver and its vicinity.

Quincy.—The Bishop visited Henry, on Thursday and Friday, the 5th and 6th of January, and preached each evening to a large and attentive congregation. Two very worthy daughters of the Church, Mrs. Wm. Law and Mrs. George Guyer, are making preparations, after some unavoidable delay, to have a new church building erected at this point, as soon as possible.

On Sunday, January 8th, the Bishop officiated morning and evening at Trinity Mission, Monmouth, and confirmed one person, and there are several others nearly ready to receive the same holy rite. This mission station evinces great zeal for the extension of the Church in the large and growing town of Monmouth. The services of a clergyman are very much desired.

On Wednesday, January 11th the Bishop visited St. George's Mission, Canton, and on Thursday he officiated at night in Canton. Here, the state of the weather, combined with sickness and other causes, prevented a large attendance at Services. The candidates for Confirmation in this thriving city and strong mission will soon be organized. At Lewistown, on Friday the 13th, the Bishop addressed a very goodly number of the Sunday School children, at 4 P. M., and at night he preached and confirmed one candidate. The church was beautifully trimmed by loving hands, for Christmas, and everything pointed to new life and vigor in this old and interesting parish. It is hoped that the Bishop will soon be able to find a clergyman for Canton. At Lewistown and Rushville, the Rev. Mr. Moore assisted the Bishop, and also baptized one child on Saturday morning. In the afternoon, the Bishop stayed at Elmwood for a short time, and visited a few of the Church people, and also made arrangements for holding Services there. Here is another promising field for Church work, where it is hoped beginning will soon be made for the establishment of a Mission.

Tennessee.—The children's Christmas festival, at St. James' Mission, Cumberland Furnace, was celebrated on the eve of St. Stephen's Day.

The congregation assembled in the mission school room adjoining, and proceeded to the church, the children singing as "Professional" "The Church's Foundation." In spite of the rain, the building was filled.

After the Service and Christmas carols, Santa Claus appeared, in his strange costume, and distributed the presents magnificently provided for one hundred delighted children.

The Bishop arrived on Friday; preached on Friday and Saturday nights; twice on Sunday, and celebrated the Holy Communion; and preached again on Monday night. At these Services, a number of persons were baptized, and thirty-two confirmed. Of these thirty-two, five were from the Methodists, one from the Presbyterians, and one from the Roman Catholics. Five of the number were confirmed in private; the Bishop accompanying the missionary over the hills and through the woods, three miles away. Although several aged persons walked two and three miles through the snow and cold, all could not attend, and there were still nine others to have been confirmed, but who were unavoidably left out, making the class of candidates for the Sacred Rite forty-one. This, be it remembered, in a mission, only about four years old, and begun where the Church was almost entirely unknown, the population scattered among these iron hills of Tennessee; having to make her way, inch by inch, over ground that had been pre-occupied; and that, not by undue excitement, but by steady perseverance in Churchly ways.

Note also: The baptisms in the mission, in a little over four years, have been one hundred and thirty-six; fifty-nine during the last Conventional year. Communicants last reported forty-seven. Fifteen of those last confirmed were men, and the character and position of several of these were not the least gratifying features of the occasion. One woman was confirmed, being over one hundred years old, native of South Carolina; and, by her side, her grand-daughter, thus linking three generations, in the bosom of the historic Church. Her son, daughter, grand-daughter and four grand-sons were confirmed; seven in all. Two great grand sons and one great grand-daughter were buried last summer.

Another was confirmed, with her son and his wife, whose six children are baptized; a married son and married daughter, each having four children to be baptized, with several others. Twenty-one grand-children in all. A man was confirmed aged seventy. Who shall count the number, in time, to be brought into the Fold by these? Children, grandchildren, and great-grandchildren! Lastly, a pleasant reminiscence for the Bishop was a New Year's gift of eighty-one dollars, a token of loving appreciation by members of the Mission.

BOOK REVIEWS.

AUNT'S RNA. By Blanche Willis Howard. Boston: James R. Osgood & Co. Chicago: Jansen, McClurg & Co. \$1.25.

Another book by the author of "One Summer" has, naturally, excited considerable anticipation. It has not, however, made the sensation that the former enjoyed, and critics seem really at a loss to decide accurately whether the present work shows the promised improvement. To our mind, "Aunt Serena" is a decided step in advance. There is less of posing characters for description's sake merely, and far more steady progress toward the denouement. Simplicity is its prominent characteristic. With the exception, perhaps, of the villain, who is a most extra ordinary woman, the characters are all of the usual novel type, if not of every-day life. Aunt Serena, at first thought, may be deemed impossible, but we are prone to think that if she met with a biographer many another might be found. The story begins in a small American village, but the chief characters, the two heroines, the aunt and niece, are rapidly transported to Europe, the hero having, incidentally, made his appearance before their departure. In a German town the story goes on with the sequel. There is the "snake in the grass," the two-faced woman gossip, admirably drawn; a charming German frau; some amusing children—but ever and always making all things bright and pleasant is the charming Aunt Serena. Alas! at the latest moment, when the crisis comes and her special talent is needed, the poor, old, "whitesouled" saint falls asleep, and leaves the reconciliation to be worked out by the fair-haired music teacher. Everything, then, as far as the commanding hero and the sylvan-like child are concerned, is satisfactorily settled. We are left to imagination or, perhaps, to a sequel, for a proper grouping of Gertrude and the boyish cousin. Altogether, the book is a decided success, and ought to be as popular as "One Summer."

THE THEORY OF PREACHING. Lectures on Homiletics. By Austin Phelps, D. D., late Brierley Professor of Sacred Rhetoric in Andover Theological Seminary. New York: Charles Scribner's Sons. 1881. 8vo. pp. 610.

Professor Phelps was much beloved as a living teacher. The volume lets us into something of the secret. What he says is clear, and straight to the point, well illustrated, practical and helpful, and characterized by a rare sweetness of spirit. His lectures were addressed to students looking forward to the Congregational ministry, and there are in them consequent limitations and narrowing allusions—none, however, of serious moment. The severest criticism of the book is that the author looks at his subject one-sidedly, and treats preaching as the one great end and aim of the ministry, placing it, if we may so say, in a too logical interpretation, above Worship and the Sacraments. In this he is, of course, fully following in the well-beaten pathway of the popular Protestant theology. But, although the criticism is a valid one, we believe, that in this case, it renders the volume doubly useful to Churchmen. None will deny that there are many in the ranks of our clergy who are equally one-sided in an entirely opposite direction. What ver exalts the true place of the pulpit in the minds of such, will add much needed force to our work.

Merely ambitious preaching is surely one of the gravest faults that a priest can be guilty of, and one that inevitably maims not only his own spiritual life, but that of his hearers. Yet the power to preach well, is so closely allied with the ability for usefulness, and with the highest success in the holy office, that it is a marvel the subject is not more studied, than, we fear, it actually is.

Professor Phelps treats his theme as a science, and goes over it very thoroughly indeed. There will be varying opinions as to some of his conclusions—none as to his searching way of getting at things, or his solidness of sense, and real worth. We have a fair specimen at the very outset of the volume. The best test of a good sermon is the instinct of a heterogeneous audience. That is not good preaching which is limited in its range of adaptation to select audiences; be it select intelligence, or select ignorance, it matters not. The pulpit permits no such a nobler thing to do, to preach to the few, than many as dist from the few, but for all. No other variety of public speech is so cosmopolitan in its freedom from provincial limitations as that of the pulpit. To a good preacher, his field is literally the world; it is the world of real life, not the world of books alone, but the world as it is in its completeness and range of character and station. He finds men and women and children. 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GENESIS I. AND SCIENCE.

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

[Copyright, 1881.]

Myself.—It may be that by "signs," Moses had reference to the means of determining the times of the Jewish festivals, which, as you know, are governed by the full moon in connection with the vernal equinox; or perhaps in a broader, and, as it seems to me, a better sense, the light was to be for signs by which to measure time in general.

Professor.—But are you not giving that word, "seasons," a sense which does not properly belong to it? Do we not read elsewhere that the moon is appointed for seasons? and if so, how can the word mean what we now call seasons?

Myself.—The Hebrew word is very like its English synonym. It has reference to seasons of all kinds; seasons for sowing; seasons for reaping; seasons for the religious ceremonies, etc. All these, so far as they are a measure of time, or have a fixed place in the calendar, are established by the obliquity of the earth's axis, or, in other words, they count from the vernal equinox, without which they either would not exist at all, or else would have no fixed point from which to be computed.

But now I wish to call attention to what seems an inexplicable omission on any theory other than that which attributes to the Author of this account, a knowledge of the true relation of the sun and moon to the earth. He speaks of seasons, days, and years, but of months—next to days, by far the most natural division of time—he says nothing whatever; nor of weeks, the institution of which was to the Hebrews, and to Moses above all others, since he was the law-giver of his nation, a matter of the greatest importance.

Professor.—This is, I must admit, remarkable, and, so far as I can see, unaccountable on any theory which I am prepared to adopt. I must take time to give the whole matter more study, and to examine thoroughly the many questions examined.

Myself.—I do not venture to hope that I can solve every problem. Ability fully to comprehend this narrative implies a complete knowledge of our world's early history. Of all its statements, those in relation to the fourth period are the most difficult, because so little is yet known of what happened in that great stretch of

time to which it refers. But thus far I have found so many exquisitely exact harmonies with science, in a literal interpretation of the narrative, that I am induced to believe that equal truth is embosomed in this verse, which will become manifest whenever knowledge is more perfect. I will make some suggestions which, if not in answer to your question, lead towards it. Two modes of explanation offer themselves. Perhaps the truth is to be found in their combination.

It is possible that this fifteenth verse is merely an enumeration of old duties in connection with the new. This may have been done, that those disposed to worship the sun and moon might not claim exemption for them in any particular from God's control.

Or it may be we are to look for some circumstance occurring about the beginning of the Glacial Epoch which rendered such a command appropriate. I can think of but one, viz., an interruption of the usual supply of light.

Are Standing Committees Responsible?

To the Editor of the Living Church:

The Maryland Standing Committee are repeating their action of two years ago. This time they refuse to proceed to recommend for Ordination to the Diaconate, a young colored candidate, a graduate in full standing of the General Theological Seminary; and, simply stating that the testimonials (those required by Canon, and the only ones that they can receive) are not satisfactory, refuse to give the reasons why the canonical testimonials do not satisfy. Let it be known also, that two clergymen—the Rev. Dr. Hodges, Rector of St. Paul's Church, and the Rev. Dr. Richey, Professor at the Seminary—who had signed the testimonial required by the Canon in addition to the one signed by the Rector and Vestry of the Congregation to which the applicant belonged, hearing that the Standing Committee were delaying their action, and fearing that delay or refusal would do harm to the usefulness and good name of the candidate, as well as to the whole work among the colored people, wrote to the Standing Committee just before their meeting, asking what could be done on the applicant's part to make the testimonials satisfactory, if the committee should judge them not to be so already.

Surely, there is a wrong somewhere; and, if the Standing Committee of Maryland are acting in accordance with the Spirit of the canonical requirements of the Church, the Canons should be altered, so that such harm to men applying for recommendation, and such wrong to those who sign the required testimonials, may be avoided in the future.

A certain testimonial is required of a certain clergyman and his vestry. It is furnished, and sent to the Maryland Standing Committee, accompanied by another testimonial signed by two eminent presbyters, as required by Canon. Both these testimonials are in due form; but the Standing Committee, without in any way declaring in what respect they are unsatisfactory, vote that they are not satisfactory, and give no one a reason, nor even so much as a hint at any remedy which would make these canonical testimonials satisfactory to them.

It may be, as one of your number is reported in one of the Baltimore newspapers to have said, that "the Committee was unwilling, in Mr. Bishop's case, to accept the endorsement of the Mount Calvary Clergy," one of whom (the Rector) was called upon by Canon to sign the testimonial.

While all are ready to disclaim any wish to do Mr. Bishop injustice, none will tell publicly the real reason for their action, or non action, as they will probably call it, when, at the next Diocesan Convention, they ignore the whole matter; as has been their wont on former occasions.

Provincial Church Congresses.

To the Editor of the Living Church:

The Church Congress has ceased to be an experiment, and may now be regarded as one of the permanent institutions of the Church. Its meetings have uniformly attracted the respectful attention of the community, and have never failed to create an impression favorable to the Church and her methods of administration.

This being the case, the question naturally suggests itself: Why should such a beneficent work be limited to a single Congress, meeting but once a year, in a single city? In a country so large as ours, it seems to me that there is certainly room for several such bodies, instead of only one, as heretofore. The Church Congress—let us say—of the Eastern Dioceses; of the Middle States; of the South; and of the Northwest. As we, unfortunately, have no Provincial System, as yet, in the Church, this subdivision is suggested as a substitute therefor, pro hac vice. There are, I doubt not, many Western cities that would welcome a Church Congress, even if it were only a provincial one. Is Chicago ready to move in this matter? W. N. W. Ft. Wayne, Ind.

Church Mission of Philadelphia.

Correspondence of the Living Church.

Philadelphia is justly celebrated for its charitable organizations. The most efficient of them, doubtless, is the "Protestant Episcopal City Mission," which gives relief to the sick and the poor, without regard to creed or color. The Rev. Samuel Durborow is the Superintendent. There are also ten missionaries employed, who devote their time to the service of the Society. Each one has special duties. The work includes visiting the prisons, the almshouse, the hospitals, and the sick in their own homes, giving religious instruction and consolation, distributing food, clothing, and medicine, as they are needed; and indeed, ministering to all the varied forms of suffering that are constantly to be found in a great city. Besides those regularly employed, there are volunteer visitors. They usually take in charge a few families where there is poverty and sickness; sometimes furnishing the money required, and making reports to the mission. Among these volunteers are some of the most eminent lawyers of the city.

One of the most interesting branches of the work is that connected with the "Sick Diet Kitchens," of which there are four. The "Central" one is at 411 Spruce Street, where also is the Superintendent's office, and the "House of Mercy"—a Home for Consumptives. The other kitchens are so distributed as to be accessible to the greatest number of applicants for help. The food given out consists of beef-tea, soups, milk, stewed fruits, jellies, rice, farina, tapioca, and eggs. That which is cooked is as carefully prepared as it would be in any private family; and it is varied as much as possible from day to day so that the sick will not tire of it. The distribution takes place every day except Sunday, between the hours of eleven and twelve o'clock. Each patient receives two or three articles; those that are most desired, if any choice be expressed. After the food is distributed, the lady who has charge of the kitchen goes on her daily round of visits. She investigates the condition of applicants for relief, and so far as possible takes every precaution against impostors. She visits the families where there is need of religious instruction, and where there are critical cases of sickness; and indeed goes to any point where she is particularly needed.

To all people who are overworked and scantily paid, the Diet-Kitchens are a great blessing; for when sickness comes into the homes of the poor, they are unable to provide the delicate nourishing food required. So the Mission supplies it, thus saving great suffering and many lives; nourishment being often as important as medicine. In the summer, a number of invalids are sent to a country home, to recruit; which arrangement has proved very beneficial to the health of all who have gone there.

A part of the Mission work lies among the better class of the poor—those who are gradually though surely killing themselves in the struggle to earn an independent living. A great proportion of these work for the large establishments where "cheap ready made underclothing" is sold. From one point of view this clothing is rather expensive; for the very life of the seamstress goes into its manufacture. It is no exaggeration to state that most of these women cannot earn more than from thirty to thirty-five cents a day (many only twenty-five); while some who have no sewing machines work for fifteen cents a day. It is nothing unusual for some of these women to sew all through the long night, two or three times a week. It is a sad fact that many great fortunes are built upon the oppression of the poor. Large establishments cannot be troubled by giving work out to individuals; so a contractor undertakes the distribution and charges a percentage, which lessens by so much the pitifully small wages of the seamstress. It is so convenient and economical to buy ready-made underclothing, that our feeble protest against the traffic will doubtless be without effect; but it is most earnestly to be hoped that any lady who is tempted to invest in it will consider all that it has cost the seamstress.

The House of Mercy and several other buildings are occupied as Homes for Consumptives, in care of the Mission. The admission to these Homes is absolutely free; and they are devoted to that class of patients, because there is scarcely any provision for them in the hospitals of the city. A peculiarity of this work is that those who have homes of their own are provided for there, in order to prevent the separation of families. These outside patients are constantly visited and carefully looked after by physicians and missionaries. Many persons who were considered hopelessly diseased have recovered so far as to live for many years in quite good health, on account of the care received from the Mission. It is gratifying to record the fact that the Mission has recently come into possession of a legacy from Miss Mary Shields, of Philadelphia, which exceeds in amount a hundred and fifty thousand dollars. This will go far towards relieving the destitute consumptives of the city.

One interesting feature of the Mission charity work is the care of a limited number of old ladies and old gentlemen. These are provided for as in case of the consumptives; some of them in their own homes, while others are boarded in families. This plan is considered more economical than erecting a house purposely for them, inasmuch as thereby a greater number can be taken care of for a given amount of money.

A striking feature of the Charity is the gracious way in which the benefits are dispensed. Gifts are always accompanied with a kindly word, and the sensitive are spared the humiliation to which they are too often subjected. If applicants are found worthy, they are relieved, without the tedious preliminaries which some organizations consider essential. There is no "red tape." The claim on the Mission is sickness or poverty, or both combined.

The missionaries employed have most enthusiastic interest in their work; and the Superintendent seems to live simply for the Mission. With a most sympathetic heart he has also a head; so the business is always conducted without hurry or confusion. And all who contribute to the organization can feel assured that their gifts will accomplish the most good of which they are capable.

Bishop Talbot tells the story of one of his early experiences in Nebraska, where in the dimly lighted school house at night, to which each had brought his own candle, they were beginning the Service from the Mission Service Books, after the prayer had been given out. One farmer who was not disposed to be cheated out of his part, called out from the congregation, "Hold on, parson, I have not found the place yet." The Bishop replied with his accustomed bonhomie, "All right, I will wait for you."

A Sufferer for Thirty Years.

A grateful patient writes: "I had not taken the Oxygon three weeks when I found a great change. I could scarcely believe that I could be relieved so soon. Relief is all I expected, for I had been a great sufferer for thirty years." Treatise on "Comp. and Oxygon" sent free. Drs. Starkey & Palen 1109 and 1111 Girard Street, Philadelphia, Pa.

The man who itched for office was elected by scratching.

Constitutional skin diseases of a soot butiocharacter are successfully treated with Dr. Benson's Skin Cure, internal and external treatment, both pleasant. It certainly removes scrofula, eruptions, dandruff and tan and makes the skin smooth and healthy.

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Pure Cod-Liver Oil made from selected livers on the sea-shore, by CARWELL, HAZARD & CO., New York. It is absolutely pure and sweet. Patients who have once taken it prefer it to all others. Physicians have decided it superior to any of the other oils in market.

Never commence to write the word "finis" backward. It will be a "sin if" you do.

Consumption is a disease we all dread. It often carries its victim to an untimely grave. How important, then, for those who cherish life and health, to prevent that disease in its early stages. Every cold or cough should be treated with Allen's Lung Balm. There is no better remedy.

"How far is it to Taunton if I keep straight on?" "Well, if you keep straight on it is about 25,000 miles, but if you turn right around and go 'tother way, it's about half a mile."

A Long Journey. In her tour among the things that makes Lotta look so charming is "Complin's Liquid Pearl." She can obtain no preparation for the complexion that gives such a natural, blooming appearance to the cheek and which proves so entirely free from injurious ingredients.

A GOOD FAMILY REMEDY!

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Jeremiah Wright, of Marion County, W. Va., writes us that his wife had Pulmonary Consumption, and was pronounced incurable by their physician, when the use of Allen's Lung Balm entirely cured her. He writes that he and his neighbors think it the best medicine in the world.

Wm. C. Digges, Merchant of Bowling Green, Va., writes, April 4th, 1881, that he wants us to know that the Lung Balm has cured his mother of consumption, after the physician had given her up as incurable. He says, others knowing her case have taken the Balm and been cured; he thinks all so afflicted should give it a trial.

Dr. Meredith, Dentist, of Cincinnati, was thought to be in the last stages of consumption and was induced by his friends to try Allen's Lung Balm after the formula was shown him. We have his letter that it at once cured his cough and that he was able to resume his practice.

Wm. A. Graham and Co., Wholesale Druggists, Zanesville, Ohio, writes us of the cure of Mathias Freeman, a well-known citizen, who had been afflicted with bronchitis in its worst form for twelve years. The Lung Balm cured him, as it has many others of Bronchitis.

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Careful training and thorough instruction in every department. Boys, Class Oct. 3d.

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C. W. LEFFINGWELL, D. D.
CHICAGO. NEW YORK.
162 Washington Street. No. 40 Bible House.

The kind indulgence of subscribers is asked, in case of mistakes or delays in the business department of this paper, during the present season. Within the past few weeks the growth of the subscription business has been so rapid that the old system had to be abandoned, and an entirely new system has been adopted. During the transition period it has been quite impossible to guard against slight errors. In a few weeks everything will work well and almost absolute accuracy will be assured.

Church Controversies.

A living Church cannot always be in a state of calm. Questions of faith and polity will certainly arise. The diversity as well as the vanity of human nature will demand concessions here and additions there. The spirit of progress, the intense conviction that the Church must be about the Master's business, may impel to action that is rash and to words that are not wise. The very life of the Church being coincident with human frailty in those to whom the treasure is committed, is an ever impending peril. So it is in every phase and form of being. Life has, with its power of achievement, the possibilities of death. But the Church cannot die. The gates of Hell shall not prevail. Peril may threaten, but deliverance shall come. In the assurance of this, need we feel discouraged because all is not peaceful and serene within our borders? Need we be distressed because we do not think alike about everything? We believe in the Catholic Church, and that we are members of it. We do not believe in the infallibility of any member of the Church. We do not believe, or ought not to believe, in our own infallibility. What of these differences over which we argue and strive? Most of them are personal opinions, passing and changing phases of thought, which another generation will not regard.

There is, no doubt, too much wrangling over mere words. The LIVING CHURCH has always held that Churchmen agreed more nearly than they knew; that they were often contending for terms, not principles; for phases of truth, rather than for truth itself. The truth is found in the comprehension of all phases. It is possible to few, perhaps to none in this life. Meantime, while we see through a glass darkly, we must stand for what seems to be the truth, yet always with charity, and conscious that we ourselves know only "in part."

Amid such reflections, the LIVING CHURCH cannot but admit that the spirit of controversy in the Church Press has been, of late, and all along, too sharp. Of course, it can see how its neighbors have erred, better than it can see how itself has erred. Whoever is most to blame, let us all take a new start. It may not last long, but it will be a pleasant change. Let us roar for awhile "as gentle as a sucking dove;" let us frisk together as lambs; let us toll on together like yoked oxen to drag the wheels of the Church out of the mire of worldliness and scepticism in which her chariot moves on so heavily and slowly. Let us have a truce, and try to realize that we are brethren.

The LIVING CHURCH will hereafter avoid "Church Politics" as far as practicable. Its little hatchet has been buried; its fighting editor has been dismissed; its steel pens are thrown out of the window, and only the soft and gentle goose-quill shall be used henceforth in the editorial rooms. Its correspondents are requested to write on gilt-edged paper, with violet ink, and to write only of sweetness and light. The articles on Genesis I. may, perhaps, be continued, without fear of ruffling up the spirits of the most sensitive, high, low, or broad. Bishop Perry may be allowed to narrate the events of a hundred years ago, but must stop before he comes near to our own time. It is scarcely possible to mention the name of a living Bishop without raising the quills upon some fretful ecclesiastical porcupine. If C. F. L. continues to meander in the mazes of medieval hynology, it must be understood that nobody believes the hymns of the ages were written by Churchmen; they are discussed merely as "polite literature." A department of Pretty Platitudes is to be organized, and the editorial work is all to be reformed. The editor-in-chief will confine himself to wise saws such as are found on the first page of the—; the second editor will probably take exegesis; the third will write stories with morals; and so we shall have peace.

If our example should be followed by all the Church-press, Church controversies would cease. The LIVING CHURCH lamb would lie down with the Churchman lion; the mourning dove that coos so gently in the *Guardian's* garret would bear an olive branch to the lair of the ferocious *Episcopal Register*; the *Standard* would fly a flag of truce, and the *Southern Churchman* would depart from slang. And then, perhaps, the Millennium would come.

We walk now in the light of these calm weeks that succeed upon the joys of Christmas, and precede the shadows of Lent. These days are an ever-recurring declaration of the will of God concerning us. They witness to a world-wide

redemption. They testify to a universal capacity for salvation. Therefore, to all Christian men do they tell of a present universal responsibility, and of a no less universal future accountability.

Christ died for us all. Therefore should He be made manifest to all. We have heard of it ten thousand times. No Christian will deny it. But how is Christ to be made manifest to those for whom He once died and now lives? Through the power of God the Holy Ghost. Yes, but by human instrumentality as well. God would be made manifest to men through every member in particular of the one Body of Christ. What a day it would be for the Church and the world if it were so! Then would the power of darkness fade from the presence of an ever-advancing light; and souls that knew Him not would be translated into the Kingdom of God's dear Son. Thank God that more and more in our Israel it is given us to see the light of holy lives. We have always had worthy people, and respectable people not a few, but not by means of such as sinners converted to God. Christ's presence in His Church is certified to men in the lives of His saints. One really consecrated life, one really devout soul, is a greater power for good in any parish or place, than ten times as many merely respectable men. In no age or day has the blessed succession of saints ever wholly died out from any living branch of the Church. Still there have been dark days when they have been few in number and but little accounted of. There is certainly no better augury for our Church, today, than in the revival of piety that has come to characterize it more and more of late years. Here and there—well-nigh everywhere—are to be found a few; and in the aggregate many, truly devout souls, really consecrated lives. Under God they are the real hope of the Church. Let those bodies that choose to do so, set store on their numbers, or their culture, or their respectability; but as for us, let us thank God for a revival of true religion, for a higher sense of the Christian calling, and a truer sense of the Christian life. Every consecrated life may truly be said to be an extension of the Incarnation. Such lives are the "evidences of Christianity" that the world needs in our day. What Christ was and is to men, that, in some sense real and true, He would have us to be. If only we would have it so, He would so come to us as to be Christ in us; through our eyes see the glory of the Father; by our hands reach out His to minister to those in need, and by our lips tell of the unsearchable riches of God. Yes! to everyone would Christ so come as to be in them the hope of glory. Let no man doubt the reality and power of such a coming of Christ into the souls of men, and of such a manifestation of Christ in the lives of men. We see it. We know it. And every such manifestation of Christ is witness to a possibility that is within the power of us all. And this possibility will be the measure of our accountability.

The Bishop of Western New York has issued a letter opposing the circulation in his diocese of papers published outside the Province of New York. This, of course, excludes such papers as the *Southern Churchman*, the *Episcopal Register*, and the *Standard of the Cross*, all well known to the Church and approved by one or more bishops. Why they should be forbidden to recirculate their subscription lists in W. N. Y., is not explained. The Bishop says that he holds it to be a "cruel indignity to any diocese where papers are pushed into circulation without reference to episcopal approbation." It does not appear, however, that Bishop Cox has any ill-will towards the papers named. He acted on the principle of encouraging home productions. "New York State," he says, "is a Province of itself; ought to influence the whole Church, East and West. Hence, we ought to sustain newspapers belonging to our State and Province. I oppose the introduction of external organs from any quarter whatever."

The LIVING CHURCH being published in New York as well as Chicago, may fairly claim to belong to "our State and Province." But it is not disposed to triumph over its less favored brethren. This discrimination against them seems unkind. It is true that all the good people of W. N. Y. ought to be satisfied with the LIVING CHURCH. But if some of them are not, we see no reason why they should not be permitted to read others more to their taste. With all respect for Episcopal authority, we question if this action of Bishop Cox will be sustained by public opinion.

One thing seems to pass the comprehension of the Church journalist of this age and country; that is, how a Church paper can see more than one side of truth or be anything but strictly and bitterly partisan. If a paper sees any good, for instance, in the Catholic movement, and gives its supporters a chance to be heard, and at the same time has the independence to point out the eccentricity and lawlessness that sometimes appear in connection with it, there is a look of amazement and incredulity observable on the faces of editors and correspondents on both sides of the line. The fact that the LIVING CHURCH does not please the "organs" on either side is evidence that it takes an independent view of things, and is not the organ of any person or party.

The sympathies of the LIVING CHURCH are extended to the Rev. Dr. Locke and his family in their great affliction. On Sunday last their youngest child died, a bright boy of about ten years. The funeral was at Grace Church on Wednesday, 25th, at 2 P. M.

A course of lectures in Dixon, Ill., was inaugurated on Thursday evening of last week, by Bishop McLaren; subject, "Prayer and Natural Law." The Bishop will soon begin visitations in Indiana to relieve Bishop Talbot who is compelled to go south this winter for his health.

Reports of Church Decorations.

If our readers have observed a lack of detailed reports of Christmas decorations during the past season, in the columns of the LIVING CHURCH, we beg to assure them that the deficiency was not from any want of enterprise on the part of editors or publisher, but from a conviction that such reports are not, in the main, of any benefit. They afford little information about the real life and work and thought of the Church, for the recording of which this journal exists. In saying this we mean no disparagement of the custom of decorating churches to symbolize the seasons of the Christmas year. But what is done in one church, in this way, is of little use or interest to another congregation. It passes, without printing, that the church was "beautifully decorated."

We make this note, not so much to explain our reference to the season last past, as to indicate our views in regard to all the Church seasons. We desire correspondence and reports from all the clergy, but we do not think that the mechanics or decorations of Church work are of much importance. These are worthy of mention only or chiefly as they are out of the usual routine and custom that prevails everywhere. If a rector has found a new way to interest congregation and Sunday School in the observance of Festival or Feast, it is worth reporting. But if he is simply doing what is done everywhere, by way of observing the Holy Season, there seems to be no occasion to describe it. The report of Christmas decorations in one parish church would apply, probably, to a thousand others.

Excluding all such details, there is not one rector in a thousand who could not, if he would, contribute something of interest and value to the columns of the Church press. There are chapters in every pastor's experience that would be a help to other pastors, that would aid both clergy and laity in getting clearer views and better judgment concerning their own work. We would urge correspondents to get at the heart of the work they report, and not to describe the mere surface of things. Let us have methods and plans and results. Let us know how difficulties are met, how interest is awakened, how indifference is overcome, how debts are paid, how churches and rectories are built, how missions are sustained, how children are taught, how parochial affairs are administered, and so on.

We are approaching the spiritual harvest season of the year, the season of Lent. The LIVING CHURCH desires to become a factor in the great product that the season may bring forth. How shall it best serve the Church and promote the salvation of souls? How shall it best aid the clergy in their self-denying work? Not by announcing the hours of Service in thousands of churches; not by printing elaborate accounts of Easter flowers, by means of which the Resurrection was symbolized in cathedral and chapel. It can do more and better than that. It can give, if the clergy will aid, the means and methods used in various parishes, widely separated, for interesting the careless and for awakening the spiritual life of Communicants. It can be the medium of enquiry and communication on those subjects, and can record both methods and results. To do this will be accounted both a duty and a privilege. If we do not do this, it will be because the clergy are too much absorbed in their local work to give any time and thought to the general cause to which the local work is related.

We desire to receive, as early as possible, copies of the Lenten Pastoral of the clergy, from which some quotations may be made, and suggestions be derived. We also invite correspondence with reference to Lenten work and observance; and reports, at Easter-tide, of results realized and practical lessons learned during the Lenten season.

"Ye do show forth the Lord's death till he come." How? In the Lord's Supper. In the eating of that Bread, in the drinking of that Cup—Christian people, Brethren, Churchmen! Have you any care to show forth the Lord's death? Have you any commission to perpetuate the memories of Bethlehem and Calvary? Have you any concern for the salvation of souls for whom Christ died? Let the lesson of this Epiphany season answer, "A Kingdom I appoint unto you," said the Master. "Disciple all nations;" "Let your light shine;" "ye are our Epistle;" "ye are God's building." You have, and it is to be hoped that you recognize, a duty to set forth and to keep alive in the world a perpetual memory of that precious death and sacrifice. This you may do by the reverent celebration of and participation in the Sacrament of His most Blessed Body and Blood.

It is not often that an editor makes such a display of ignorance, in a single article, as was made by the editor to whose review of the LIVING CHURCH ANNUAL we referred last week. He actually thought (or else he was untruthful and malicious) that the "fifty-three new Saints' Days" over which he shrieked, were from the "Roman Breviary." "Though this does not come up to the Roman standard," he says, "still, it is quite respectable in that particular, and will do very well for a beginning." Somebody please send him a Prayer Book of the old Church.

"Sermons," says Dear Comber, "can never do good upon an uncatechized congregation." The ignorance that largely prevails among those who profess and call themselves Christians, is incredible. It is not ignorance of abstruse points of Theology, but ignorance concerning Christ, His Church, and His Sacraments. There is constant need of instruction, such as is drawn out by questions and answers. "The Catechiser," says George Herbert, "will draw out of silly souls even the dark and deep points of religion." The good Catechiser will not introduce trivial things, merely to amuse; he will instruct, and grown-up people will come with delight to hear good catechising.

Bishop Harris, of Michigan, delivered two lectures before the General Theological Seminary, in St. Peter's Hall, New York, Jan. 10th and 12th, on the topic, "The Prophetic Office in the Christian Church." The drift of both lectures was the same—the importance of the teaching power in the Church, not exactly as contrasted with, but as correlative to the priestly character. He urged the need of duly magnifying the prophetic function. Authority came by ecclesiastical succession of Orders, but spiritual power directly from above to each man individually. There could be no more essential thing than to declare the truths of the Gospel, and keep alive the faith once delivered to the saints. What other way was there to make known abstract truth, but through the living will, heart and voice? Communion with God, and sympathy with men, were all important. None should enter the ministry who did not feel the inward call of God really and truly, and growth of the inner spiritual life, and of a genuine earnestness were essential for true eloquence and an influence over men. Dean Stanley was instanced as a man exercising a wonderful influence. Few men agreed with him, but all loved him, for he loved all men. The Bishop went so far as to question the desirability of patristic and medieval studies, assigning as a reason, the need of being in sympathy with the present age. Men would not listen to the voice of the past, he said. What was most needed was the preaching of a living Christ in the nineteenth century. He ended his final lecture by appealing to the young men to gird up the loins of their minds for active effort.

Dean Hoffman and the members of the faculty were present on each occasion, and the public was admitted.

An Ordination to the priesthood was held on last Sunday in the Cathedral, Quincy, the Rev. John Woods Elliott being the candidate. He was presented by the Rev. Wm. B. Corby, D. D. Other clergy present were the Revs. Dempster Davidson and C. W. Leffingwell. A large congregation almost filled the cathedral, and gave reverent attention to the Services and sermon. The chants and hymns were rendered by a surpliced choir, with great heartiness and propriety. The Bishop's Sermon was on the Duty and Office of a Priest, and how the people ought to esteem the Office and those who hold it. The teaching both to clergy and laity was as clear as it was eloquent. Bishop Burgess gives no uncertain sound upon Church principles and practice. All who listened to his address were deeply impressed. There is but one feeling throughout the diocese, wherever the Bishop goes, of satisfaction with his public ministrations. His work, too, has the evidence of God's blessing, in the awakening of zeal in many quarters.

The Lord Bishop of Honolulu, Dr. Willis, visited Nashotah Mission on the 3d Sunday after Epiphany, and preached in the chapel in the morning. He also celebrated the Holy Communion. At 3:30 P. M. he preached in the Church of St. John Chrysostom, Delafield, and at 7 P. M., in the Chapel of Holy Innocents, Pine Lake. The offertory at each of these Services was for his missionary work in Honolulu. On Monday evening (23d Jan.) his Lordship preached in the Cathedral, Milwaukee, where he again presented his work in the Sandwich Islands.

The sympathy, prayers, and gifts of every member of Christ should be as extensive as the inestimable Gift of our Heavenly Father in Redemption. The LIVING CHURCH rejoices to know that its readers have an opportunity to aid a most important missionary work, and hopes that they will not fail to give this prophet such encouragement as may entitle them to a prophet's reward.

The Jurisdiction of the Bishop of Honolulu, although of a fragmentary character, being dispersed over many islands, comprises a territory equal to that of Wisconsin.

A large and influential meeting of the citizens of Chicago was held on Monday last to express their sentiments in regard to the Mormon abomination. The Hon. Thomas Hoynes was called to the chair. Mr. Hoynes characterized the Mormon marriage system as the bastard offspring of a vulgar religious impostor, and asked how much longer it could defy the law. Sohnyler Colfax urged the meeting to resolve that the national law shall be obeyed, and stated that polygamy has grown even stronger since the death of Brigham Young. John Wentworth and William Broes also addressed the meeting. Resolutions were adopted that polygamy should be promptly suppressed by law.

The Rev. B. Heber Newton, of New York, has procured by civil process an alteration in the name of his church, the Anthon Memorial, which will hereafter be designated "All Souls' Church, memorial of the Rev. Henry Anthon." Just why the name of "All Souls" should have been selected by our broad Church brother, is beyond the reach of even the editorial imagination to comprehend. Here is a "Romanizing germ" with a vengeance. We protest—"All Souls" is not a festival known to "this Church." Breathlessly we await the shrill thunders of the *Guardian*.

Bishop Huntington conducted a Retreat for the clergy at St. John's School, Maulius, on Tuesday, Wednesday, and Thursday, the 10th, 11th, and 12th inst. These interesting and important gatherings are now of annual recurrence in the Diocese of Central New York.

The Bishop of Western New York calls that State "the old Hobart Province of New York." Now let the American imitator of the *Rock* fling a bottle of ink at him for using a word which "though new to us of the American Church is not new to Romanists."

Church Growth in Chicago.

An exchange states that there has been an increase of but one Episcopal Church in Chicago during the last ten years. If it had been a Romanist or Baptist who had made the assertion we could have understood the motive, but it puzzles us to divine why a "Protestant Episcopalian" should utter so misleading a statement.

The fallacy of the statement lies in estimating the growth of the Church by the number of incorporated parishes. The facts of the case are most gratifying, when we estimate Church growth by the number of communicants.

In 1871, there were two thousand, one hundred and sixty-five communicants reported to the Convention. In 1881, the number was three thousand, eight hundred and seventy-one, which is an increase of over seventy-eight per cent.

But this does not represent the whole growth. In 1871, there were but six suburban churches reported, with three hundred and eighteen communicants. In 1881, there were fifteen, with eight hundred and fifty-one. By "suburban" churches we mean such as are composed largely or exclusively of people doing business in Chicago. The real statistics of communicant growth stand in this wise:

In 1871.....	2,463
In 1881.....	4,722
Increase.....	2,259
or over ninety per cent.	

When one considers that, during this decade, we have had to bear the dreadful burdens involved by the greatest conflagration in history, a severe financial revulsion, an episcopal interregnum of nearly two years, and the attempts of the Cummins movement to damage us, we think all "Protestant Episcopals" ought to feel thankful to God for the growth of the Church in Chicago during the decade mentioned.

Sister Johanna.

Sister Johanna, a deaconess, and member of the Sisterhood of St. John, of the Diocese of Long Island, died suddenly from apoplexy on the feast of the Epiphany, while ministering to a patient in St. John's Hospital, Brooklyn. The Burial Services were held at St. Luke's, Brooklyn, on Monday, Jan. 9th, Bishop Littlejohn officiating, assisted by a number of his clergy. The Bishop made a brief address, in which he said that not the Sisterhood alone, but the whole diocese, would mourn the loss of this faithful and devoted woman. It would be difficult to find anyone to fill her place, adequately. The pall bearers were the Rev. C. W. Turner, Rector of St. Luke's, the Rev. B. Falkner, Assistant Minister of Christ Church, the Rev. F. B. Carter, Rector of St. George's, and the Rev. R. H. L. Tighe, Minister of Grace Chapel.

Sister Johanna (Hegeman) went to St. John's Hospital for treatment, nine years ago. She was well-nigh hopelessly ill, and had no thought of entering the Sisterhood. After three years of care, she was completely restored to health. The faithful kindness she had received, and her observation of the life of the Sisters, made so deep an impression upon her, that upon recovery she became a member, and from that time until her death was one of the most devoted. On the morning of Epiphany she appeared in perfect health, and attended Service; but, an hour later, she fell at the bedside of a patient, and died in a few moments.

The remains were buried in the old cemetery in New Utrecht, by the side of the parents and other relatives of the deceased, and committed "earth to earth" by the Rev. Bishop Falkner, Assistant Minister of Christ Church, Brooklyn, just as the sun was setting behind the Jersey hills—a fitting emblem of the close to so useful and sweet a life, in the hope of a joyful resurrection. Though the call to Sister Johanna came without warning, she was prepared for it. Everywhere faithful, ever watchful, serving to the last—"Blessed is that servant whom the Lord when He cometh shall find so doing."

The new church for St. Paul's Mission, Modesto, Cal., was opened for Services on Christmas Day. It is still unfinished inside, but the exterior presents a most attractive appearance, steep roof, Gothic doors and windows, and square tower on one corner. The new parsonage, a good two-story house, stands on the same lot. Church work was not fairly begun in Modesto till within the last eighteen months. It now constitutes one of the Missions in the district of the "San Joaquin Valley Associate Mission," carried on by the Rev. D. O. Kelley and the Rev. W. L. Mott—the latter being the resident missionary in charge at Modesto. A third associate missionary is expected soon to live in Kees County, at Bakersfield, where there is a vigorous mission only needing a resident pastor and leader to develop into a strong and permanent work.

The following extraordinary exegesis (Sabelian) was given by Dr. Thomas, the ex-Metho-dist of Chicago, in his Christmas sermon. His text was the first verse of St. John; and he thus explains the *Logos*, Whose Incarnation the Feast of the Nativity celebrates:

"Now if we could define this term; if we could certainly grasp its great import or meaning, we should then be far on the way of thought to the very essence of all that is. It is a term employed by revelation; it is intended to open up to us, as far as revelation can make plain, the mysteries of God. 'In the beginning was the Word, and the Word was with God, and the Word was God.' The Greek term is *Logos*. We translate it Word, or doctrine, or discourse, or reason or plan. And I suppose the meaning is something like this. There was in God, or with God, a purpose, a plan, a great reason or system of things yet to be; but as yet, this plan, this purpose, this doctrine, this discourse, this word, was not spoken, not uttered—had not yet gone forth, and hence it was 'with God.' That was 'in the beginning.' That was God in the absolute, or before He was manifested, or His vast potentiality actualized. Yet it was all with God and all was God."

St. Mary's School, Knoxville, Ill.

Correspondence of the Living Church. The meeting of the Trustees on the 9th inst., was one of the most important that has been held since the founding of the Ewing University. It was largely attended, nearly all the twenty-four Trustees were present. Among these were the three Bishops of the Province of Illinois. The new Trustees elected, were the Rev. E. A. Holland, Rector of Trinity Church, Chicago; Rev. F. W. Taylor of Danville; R. F. Newcomb Esq., of Quincy; and H. H. Candee, Esq., of Cairo.

At the meeting referred to above, the Rector made a verbal report of the condition of the School. There are now 90 boarding pupils; and 37 in the various departments, who reside in Knoxville and vicinity. The Music Department, under Prof. Laux, is attaining a reputation second to none in the West, and the School is widely known as offering unusual advantages in French, under the instruction of Madame Bouvet, a native of France. The Art Department, under Miss Dewey, has become very popular, and is as large as can be managed in the present Studio. Several hundred dollars have been expended this year for oil and water-color studies, and plaster casts. All the pupils in Drawing work from models. The decoration of china is one of the most interesting branches of this department.

The Rector also reported extensive improvements nearly completed, of which the LIVING CHURCH recently gave a description. These are to be carried even further than reported, including the reform of the old drainage system, and the replacing it, by one more safe and efficient. This is a vital point in so extensive an establishment, and justifies a large expenditure of money. Several Institutions in the East, within the last few years, have been almost ruined by bad drainage, causing typhoid fever among the inmates. With these improvements, St. Mary's will rival the best city schools, East and West, in the completeness and convenience of its appointments.

The main business of the meeting was the re-organization of the Board under the general law. The conditions of the old Charter have been, from the opening of St. Mary's School, an embarrassment to the present plan of the Institution; but for various reasons action has been delayed. The proposed change will secure all that is desired, and reconstitute the Board so that it will be truly representative of all the Dioceses of the Province, as well as of the local interest at Knoxville.

A Great Wrong.

To the Editor of the Living Church: Since Bishop Harris and myself retired from the Editorship of the LIVING CHURCH, I have but once, I think, asked the use of its columns. Will you kindly grant it to me once again?

Some days ago, while I was searching through an obscure matter of history, I learned that a curious and interesting document had been in the possession of one of our clergy fifteen years ago. Accordingly I wrote to him to ask for a copy of the document in question, and this is part of the answer I received. I print it without the least knowledge on his part that I am doing so; and, otherwise than in confidence to the Editor, I cannot reveal his name.

REV. AND DEAR BROTHER:—It is true that I furnished Bishop— with the document desired. I copied it with my own hand as a token of love. My books, however, are not here. They are all at the East, and I have just sent a request to— to have them sold, in order to pay a note for \$500 which I am obliged to give in settlement of a balance due on the church building I erected at—. It cost \$500 more than the amount subscribed. I have no other resources, and so I am obliged to part with a library which I have been thirty years gathering, and which contains some few rare books.

Here, surely is a great wrong. A gentleman, (for such he is), a scholar (for such his name, if given, would be enough to prove him), a man of kind heart, great zeal, and disqualified only by his incapacity to beg, is sent to do the Church's work for very nearly nothing a year, and is then left to pay the Church's debts at the sacrifice of a library which it has taken thirty years to gather, and every volume of which marks a period of his intellectual and spiritual life. Othello's "Oh, the pity of it, Iago!" would be out of place here. The proper exclamation would be "Oh, the shameful, cruel wrong of it!"

That is, if this wrong is indeed to be consummated. But shall it be consummated? I appeal to the munificent, godly and compassionate laymen of the Church to say that it shall not be consummated. I appeal to our brethren of the clergy to say that even the crumbs of their poverty shall forbid it to be consummated. And I appeal to your great influence, Mr. Editor, and to the eloquence of your pen to declare that it shall not be consummated.

I never handle money when I can help it, and therefore I ask you to receive subscriptions towards the payment of this \$500, but if any one desires to write to me, I will be altogether at his service.

I am, Mr. Editor, your obedient servant, JOHN FULTON.

St. Louis, Jan. 18. [We shall be most happy to receive subscriptions for the above object.—EDITORS.]

To the Editors of the Living Church Annual: I received a copy of the ANNUAL, and I can truly say it is adapted to be very useful as a handy book of reference and instruction. It has

many improvements over others of the kind. I am very sorry that I cannot give it unqualified commendation. One thing it spoils it for my use as a Tract for general circulation. It gives currency to a most offensive and false assumption which the ritualists are constantly making.

Near the bottom of the second column of page 112, beginning with the words, "The indirect influence of this ritualism," etc., we read that substantially the results of the Catholic revival of this country have been wrought out, directly or indirectly, by the ritualists! Think of the Mississippi at high flood, its surface covered with the driftwood sweeping on to its destiny, but managing to say, as it hurries on, "we got up all this flood!" It would be just as appropriate and beautiful, as to say that the advances in Churchmanship, increased reverence in worship, higher appreciation of the Holy Sacrament, larger self-denial and more liberal giving, more frequent Services, and greater activity in all good works, are the work of the ritualists.

It is not only untrue in point of fact that the ritualists deserve the whole, or main credit of the Catholic advance, but to concede it to them is to be false to the real Author of all. The Revival of to-day (as all those in the past were), is the work of "The One Spirit" acting on and through "The One Body."

Another blemish is the Hagiology. In all sincerity, I would ask what need or utility there is in it? The value of commemorating, as we do, in the regular Services of the Church, the Catholic Saints by whose immediate labors the Church Catholic was founded, is obvious; equally so, are the propriety and beauty of Commemorating all Saints, whether known to us by name or not; but it seems to me a very poor use of time and paper to print a list, chiefly of British national Saints, of whom, in many cases, nothing but their names are known, (think, however, of omitting St. Patrick!) for circulation through the American Branch of the Church Catholic. It should be enough that humbler classes in the Church of England are full of calendar superstitions. Let us in the American Church lay no foundation for such things.

[The editors of the ANNUAL will give due consideration to any suggestion and criticism, and make the next edition as nearly right as possible. They are not working to please their own fancies, but to furnish what Churchmen want. If, on the whole, readers do not care for the old Black Letter days of the Church of England, as historical reminiscences, it would be folly for the ANNUAL to continue them in the calendar. The danger that superstition will grow on the American soil, is not very great. The difference of a few Saints' Days, more or less, will hardly affect the matter. As to the credit given to Ritualism, the editors supposed that all were agreed that its "indirect influence has been widely felt." The article referred to was written by an impartial observer.]

Bishop McLaren has issued the following letter to his Clergy:

REVEREND AND DEAR SIR:—You are affectionately invited to attend a pre-Lent meeting of the Clergy at the Cathedral, on the 14th, 15th and 16th of February, 1882. The schedule of services is as follows:

TUESDAY. 7:20 P. M. Prayer and preparatory meditation.

WEDNESDAY. 7:30 A. M. Holy Communion; 8:15 A. M. Breakfast; 9:15 A. M. Quiet half hour in the Cathedral; 9:45 A. M. Second meditation; 3:30 P. M. Third meditation; 8 P. M. One hour in retreat at residence.

THURSDAY. 7:30 A. M. Holy Communion; 8:15 A. M. Breakfast; 9:15 A. M. Quiet Half Hour; 9:45 A. M. Fourth meditation; 10:45 A. M. Reading and Conference; 11:45 A. M. Litany; 3:30 P. M. Fifth meditation and closing Service.

It is hoped that all the Clergy of the diocese may find it practicable to attend, and you are requested to intimate whether you can do so. Those who desire entertainment will be cordially provided for.

It seems hardly necessary to suggest that those who propose to avail themselves of the benefits of these days should make adequate preparation for the same, and resolve to devote themselves exclusively to the object for which they come together.

Invoking upon you the blessing of the Holy Ghost, I am, Affectionately your Bishop, WILLIAM E. MCLAREN. Cathedral, Chicago, Jan. 21, 1882.

Personal Mention. The Bishop of New York recently made a visitation of the Italian Mission, under the Rev. C. Stauder, at Grace Chapel, New York.

The Bishop of West Virginia, and the Assistant Bishop of Kentucky, will make visitations of parishes in the diocese of Southern Ohio, in February, on behalf of Bishop Jaggar.

The Rev. Evorard Meade has declined an election to the rectorship of St. Luke's parish, W. Virginia.

The Rev. D. A. Miller, of Hartford, Conn., has accepted the rectorship of the Church of the Holy Trinity, Middletown, in the same diocese.

The Rev. F. S. Harraden has resigned the position of Missionary of the City Mission, Boston, and accepted the joint charge of St. Paul's, Natick, and St. John's, Farmingham, Mass. Address at Natick.

The Rev. George Sinclair Ayres, should be addressed at Staatsburg, N. Y.

The Rev. C. C. Murray has become Assistant Minister of St. Andrew's, Wilmington, Del.

The Rev. W. W. Silvester's address is 2823 Pine St., St. Louis, Mo.

The Rev. Harry I. Bodley has accepted the rectorship of St. John's Church, North Adams, Mass., to take effect on February 21st. Address, until Feb. 20th, at Canaan, Litchfield Co., Connecticut.

The Rev. George C. Sutton, late assistant minister of St. James' Church, Richmond, has accepted a call to Trinity Church, Owensboro', Ky., and requests his mail matter to be directed accordingly.

President Arthur sent Alexander H. Stephens a handsome basket of flowers, with his congratulations on his attaining his seventieth birthday.

The Rev. Joseph R. Gray has accepted an appointment by the Bishop of Colorado and Wyoming, as Priest in Charge of the Church of the Holy Trinity, Greeley, Colo. On and after Feb. 1st, please address accordingly.

The Rev. J. F. Smith has removed from Talladega to Jacksonville, Ala.

The Rev. Isaac M. Frey has accepted a call to the Rectorship of St. John's Church, Clinton, Mich.

The Rev. C. N. Barbour has become assistant to the Rev. C. S. Hutchins, of Medford, Mass.

The Rev. David Barr, who is Priest in charge of Henshaw Memorial Chapel, has accepted a call to the rectorship of St. Mary's Church, Nebraska City, Neb.

The Rev. George H. Hunt, having resigned the rectorship of Christ Church, Tuscaloosa, Ala., has removed to Louisville, Ky., where his address is No. 103 Kentucky Street.

The Rev. Dr. Patterson has been delayed in reaching his new field of labor, St. Philip's, Palestine, and Christ Church, Tyler, but is expected this month.

The Rev. F. N. Atkin, Deacon, with the Bishop's approval, has taken charge of St. Andrew's, Bryan, vacated by the resignation of the Rev. Virginitus O. Gee, for years the beloved and devoted rector.

The Rev. T. J. Morris has the mission field, embracing Beaumont and Orange, with other points, P. O., Beaumont.

Letters intended for Mr. Arthur Seymour, should have "Office of the LIVING CHURCH" on them, as there is another gentleman of the same name in the building.

The Rev. W. H. Van Antwerp, of Rahway, N. J., has accepted the rectorship of St. Paul's Church, Des Moines, Iowa.

The Rev. Treadwell Walden may be addressed at 144 Remsen St., Brooklyn, N. Y.

The Rev. Dr. Ewer, of St. Ignatius, New York, repeated, on the third Sunday after Epiphany, his late sermon on the miraculous structure of the Bible.

The Rev. S. McQueen has accepted the rectorship of St. Paul's, Decatur, Ala.

The Rev. W. T. Pise should be addressed at Pasadena, Los Angeles Co., Cal.

The Rev. Mr. Fischer, of Chillicothe, Ohio, has been suffering some months from intermittent fever, and is still far from well.

The address of the Rev. Theodore I. Holcomb, B. D., is 550 Jersey Avenue, Jersey City.

The announcement that the Rev. J. H. Bishopp had accepted a call to Shakopee, Minn., was erroneous. His address is still at Brooklyn, Michigan.

The address of the Rev. George H. Drowe, late of Clinton, Michigan, is Tydd St. Mary, Wisbeach, England.

The Very Rev. Dean Hart, of St. John's Cathedral, Denver, Colorado, is temporarily in New York, and preached at St. James' Church, Sunday afternoon last.

The Rev. Thos. S. Haskins, of Alton, Ill., preached in Trinity, New York, last Sunday morning, on the work of the Church in the diocese of Springfield.

The Rev. Melville M. Moore has accepted the rectorship of St. Peter's, Oxford, Miss., and has just entered upon his duties. The State University is located in Oxford, and has some two or three hundred students in attendance. There are also two large schools for girls. Although this parish is a weak one, and has been a long time without a pastor regularly settled over it, the above circumstances make it an important post for the Church to hold.

IN MEMORIAM.

THE REV. JOHN GARDNER ROSENCRANTZ. At a meeting of the Southern Missionary Convention, Diocese of New York, held in Grace Church, White Plains, January 10th, 1882, the following minute was unanimously adopted:

This Convocation has learned with deep sorrow of the death of the Rev. John Gardner Rosencrantz, Rector of St. Peter's Church, Port Chester. We deplore the loss to ourselves and to the Church at large. A diligent student, an unswerving worker, an able preacher, a faithful priest, he has left a noble record as a loyal servant of Christ and His Church. We appreciate the privilege of our association with this genial and attractive friend and fellow-laborer in the Kingdom of Christ. We are thankful to God for the good example of his devoted service, his pure life and saintly character. We give our heartfelt sympathy to his parishioners in the loss they have sustained, and to his bereaved family in their sore affliction, and we commend them to the Father of Mercies and God of all comfort, praying that they may have all the consolation of the Church's Holy Faith and glorious hope.

CHAUNCEY B. BREWSTER, JOSEPH N. BLANCHARD, ROMAINE S. MANSFIELD, Committee for the Convocation.

At a special meeting of the Guild of the Chapel of the Comforter, held on January 10th, 1882, the following resolutions were adopted: It having pleased Almighty God in His wise providence to take out of this world the soul of our deceased Rector, the Rev. John Cotton Smith, D. D., the members of the Guild have agreed to observe the following:

1. That we hereby testify our profound sorrow at our great and irreparable loss in being deprived of the bodily presence of one in whom the Christian virtues were preeminent; whose heart was over-riding with kind and good will towards all his fellow creatures, and especially with tenderness towards the lambs of his flock; whose gentleness of manner made the few times we met him so delightful, and must have endeared him closely to the family circle; therefore rendering the pain of separation doubly hard to bear; and whose spiritual guidance and counsel were highly valued by all within his parochial care.

2. That we express our sense of the loss sustained by the whole Church in the removal of a presbyter, who, though broad and charitable in opinion never wavered in his adherence to "the faith once delivered to the saints," whose life was spent in earnest and faithful efforts to extend Christ's Kingdom on earth, and to lay siege both by his pen and his voice to the strongholds of Satan; and who loved to regard the Anglican Church as endowed with those agencies and characteristics which were standing to ultimately reconcile all diverse forms of belief.

3. That we testify our appreciation of his active sympathy and real interest in the furtherance of the work of our mission Chapel, that, while lamenting our loss, we now in humble submission to God "who doeth all things well," and are comforted both by the thought that though the workman dies the work goes on and lives after him, for he laid the foundation well, and by the sure hope that our beloved Rector and friend is now at rest among the blessed departed.

4. That we tender our sincere sympathy to the sorrowing family in their affliction, and pray that His who tempers the wind to the shorn lamb, will lift up His countenance upon them and give them peace.

5. That the channel of our Chapel be draped in mourning during the period of thirty days; that the members of the Guild attend the funeral in a body, and that a copy of these resolutions be forwarded to the family of the deceased and also be printed in the LIVING CHURCH. FRED R. MERES, Sec.

RICH. HANLON, Pres.

Obituary. SMALL.—Entered into rest, Jan. 9, 1882, at Sardis, Mississippi, in the full Communion of the Catholic Church, John Anderson Small, aged 40 years.

Official. The Standing Committee of the Diocese of Springfield, will meet on Monday, Feb. 6th. Persons having business with the Committee will please to govern themselves accordingly. The Committee hold regular meetings on the first Mondays in February, May, August, and November.

R. P. JOHNSTON, Sec'y.

Appeal. For nearly fourteen years the daily Services of St. Mary's School, Knoxville, Ill., have been held in the Study Hall. The foundation of a Chapel is completed, and funds are great in need to continue the work. Reference is made, by permission, to the Bishops of the Province of Illinois.

C. W. LEFFINGWELL, Rector.

Acknowledgements. The Rev. Henry Langlois thankfully acknowledges the receipt of the following gifts during the months of December and January for mission work under his charge:

For Parsonage, Ladies Society of Trinity Church, River Falls, \$65, Mrs. Daniel Le Roy, \$85, Hartford, Conn., \$5. For St. Thomas Church, New Richmond, Rev. James S. D. D. \$100. The Rev. J. P. Lawrence has resigned the parish of Pulaski, and has under consideration a call to Hickman, Ky.; also a very cordial invitation to return to his old parish of Amherst.

Miscellaneous.

Caution to the Clergy. As a certain J. B. Alden, claiming to be the manager or supervising editor of "The Useful Knowledge Publishing Co.," is sending out circulars offering books at a cheap rate, I wish to inform the readers of the LIVING CHURCH, that on two different occasions I have sent him money for books; and, though sending me receipt of the money, he will not send the books, neither can I receive any word from him in reference to them; the only answer I get in reply to my inquiries being another circular offering the same books for sale. J. A. MATTHEWS. You Buren, Ark., Jan., 1882.

Notice of Deposition. Notice is hereby given that on this 3d day of January, A. D. 1882, in conformity with the provisions of Title II, Canon 8, Section II. of the Digest of Canons, I deposed from the Sacred Ministry, William N. Colegrove, late a deacon of this Diocese. This act of discipline was canonically pronounced and recorded in the presence of the Rev. F. W. Sprague and the Rev. Harry Thompson, Presbyters. Attest: WILLIAM STEVENS PERRY, Bishop of Iowa.

Wanted.—A Churchman as Organist who can sing in choir. For further information, address R. Living Church.

Wanted.—By two Church women a good locality for a girls school. Address, School, Milwaukee, Wis. A lady desiring a situation to assist lady with household duties, needlework included, where she could be made as one of the family. References exchanged. Address care Carrier, Detroit, Mich.

Nashotah pursues the even tenor of its way in quietness and peace; is doing the same great and good work for the Church as effectually as ever. Nineteen have been added to the Ministry during the three years last past. Nashotah is as dependent as ever upon the daily Mail. We pray the Lord to open the hearts and hands of His people. Remit to Rev. A. D. COLE, Nashotah Mission, Wis.

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The Ladies' Home Class for Study of Scripture and Church History, resumes work Advent, 1881. For circulars address Miss I. White, 17 West 38th St., New York City.

Attention is called to the advertisement of the Seaside Home and School at Asbury Park, N. J., in another column of this paper. Boarding and tuition \$200 per year. For full particulars address Miss Ross, the Principal.

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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 Sanson St., Philadelphia, Pa.

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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.
2. Fourth Sunday after Epiphany.

Let every soul be subject unto the higher powers. For there is no power but of God; the powers that be are ordained of God.—ROMANS xiii. 1.

That there should be rulers, and some rule and others be ruled, and that all things should not just be carried on in confusion, the people swaying like waves in this direction or that, this is the work of God's wisdom. Even in the body He hath done the same thing; for even here He hath made all parts of equal honor, but he hath made one less and another greater, and some of the limbs hath He made to rule and some to be ruled. And it is to God that he who submits himself to authorities is obedient.

S. CHRYSOSTOM.

The rulers of this Christian land,
Twixt us and Thee ordained to stand,
Guide Thou their course, O Lord, aright,
Let all do all as in Thy sight.

JOHN KEBLE.

Brief Chapters on the Church Catechism.

BY MARION COUTHOUY.

Written for the Living Church.

CHAPTER V.—THE RESOLUTION.

In the Fourth Answer in the Catechism, we have a solemn personal assertion, another of those familiar modes by which the truths of the Church are brought home to the individual learner. "Dost thou not think"—the question runs—"that thou art bound to believe and to do as they [the sponsors] have promised for thee?" No one is ever afraid that the trusting child will not think that he is bound. His "honest doubts" and conscientious objections will all come later. The best chance for their not coming at all rests in laying deep foundations of faith, in his earliest years. The little one believes indeed that he is bound, and does not suspect that his "religious liberty" is interfered with. But he must be made not only to believe, but to feel that he is bound. He must be taught to say these words seriously, reverently, and with meaning; as he would say a prayer. "Yes, verily!" Remark upon the force of that word, "Verily"—so often used by Our Lord. Remind the child that he has said "by God's help, so I will," that he has avowed himself thankful, and has offered to God a real resolution, acknowledging that he cannot carry it out without God's help.

"I heartily thank our Heavenly Father, who hath brought me to this state of salvation." Here again the teaching of the Church is marked. This point has been dwelt upon before; the Catechism has taught us, in its first dogmatic utterance, that we have been brought by Baptism into a state of salvation. The popular error confounds a state of salvation with a state of sanctification; assuming that, by "Regeneration" we mean Moral Perfection. We are brought into a state of salvation, and have power to receive grace, and we therefore pray for that grace, that we may "work out our own salvation," i. e., that, by a full use of our privileges, we may fulfil God's purpose, and "do all such good works as He has ordained for us to walk in." The plant being set in the ground, must now receive the sunshine and rain, that it may grow. And the sunshine and rain never fail to come; as grace never fails to come, though we have power to reject it. Tell the children how the Lord walks among His little ones as one might walk in a garden, looking upon all the plants for the sweetest blossoms.

"As men to their gardens
Go, to seek sweet flowers,
In our hearts dear Jesus
Seeks them at all hours."

Tell them that their blossoms are kindness and gentleness, truthfulness and obedience. How sweet it would be to have Him stoop and gather some flower of love out of their hearts, and keep it for His own! How happy they will be, if they grow always in His garden, the Church, unto their life's end; that is, until He shall take them (as they have perhaps seen the gardener take some lovely plant into the hothouse at the approach of winter), until he shall take them up to plant them in a far more beautiful and glorious garden. Commonplace similes? Yes; but better for the children than bare unadorned facts. Poetry is the natural language of children, as of all the simpler and diviner natures; and we should teach them, as Our Blessed Lord taught, by figures and parables. Everywhere introduce, if possible, a metaphor or a story.

This idea of being in a state of salvation, yet being obliged to use grace in order to continue in that state, lest we should fall away, is essentially Scriptural. This point is made perfectly clear in Sadler's *Church Doctrine*. Baptized Christians are assumed by the Apostles to have "put on Christ," to be "buried" and "risen" with Christ, to be the Saints, the Elect, etc.; yet they are exhorted to "work out their own salvation," to "walk honestly," to "put away lying, stealing, bitterness," etc.; to "look diligently lest any man fall of the grace of God." And the condition of receiving goodness from God is as follows: "If thou continue in His goodness; otherwise thou also shalt be cut off." Thus the Scriptural idea of salvation is fully carried out in the teaching of the Catechism.

Notice two essential points. First, the words "through Jesus Christ Our Lord." In the Name of Christ, and only in His Name, can any gift be obtained from the Father, or any praise and thanksgiving be acceptable to Him. Our Lord came on earth to give us all things, and His

Name must be in all our prayers. Secondly, it is well to remind the children, that, having said "I pray unto God to give me His grace," they must carry this into action, and really pray for grace; that they cannot be good for one hour without His aid, and that they must go to Him, gladly and lovingly, every day and night. How unkind, how disrespectful it would be, to meet one's parents in the morning, or part from them at night, without a word of greeting, or a kiss; how much worse to forget our Heavenly Father! If little children are taught to make a friend of Him, it is a great point gained. Many children really love to pray; they go and ask God for what they want; and their prayers are gathered up by those glorious contemplative angels, who mingle with their intense devotion the care of Our Lord's lambs. With all the strength of our matured intellect, we make our solemn acts of worship. But, in God's sight, which prayer is best? We cannot know.

"What are all prayers beneath,
But cries of babes, who cannot know
Half the deep thoughts they breathe?"

Heart's Ease.

Written for the Living Church.

My neighbor picked a pansy from her garden, on the ninth of January. It seemed a strange visitor in the midst of ice and snow; but was very cheery and bright in its gold and purple robes. It brought a gleam of the summer, to help us through the dearth and chill of the long wintry months.

There is a pretty legend of this tri-colored violet:

"This flower, as Nature's poet sweetly sings,
Was once milk-white, and *Heart's Ease* was its name,
Till wanton Cupid poised his rosette wings,
A Vestal's sacred bosom to inflame.

"With treacherous aim, the god his arrow drew,
Which she with icy coldness did repel—
Rebounding thence, with feathery speed it flew,
Till on this lovely flower at last it fell.

"Heart's Ease, no more the wandering shepherd found,
No more the Nymphs its snowy form possess,
Its white now changed to purple by Love's wound,
Heart's Ease no more, 'tis *Love in Idleness*."

The Germans call this flower "The Little Stepmother."

There are many pretty fancies concerning it, but none so beautiful as the truth that it springs from the thought of God, which has filled the earth with glory and riches for our enjoyment.

F. B. S.

A Great Day in an Indian Parish.

The 6th of July, 1880, was a joyful day at the Mission station of Edeyengoody; for on it the new church there was consecrated, and this new church is one that Bishop Caldwell has been thinking of and working for the last thirty-three years. He has not only collected money for it, he has actually done part of the building work with his own hands; and it was with great joy that he and Bishop Sargent met there and consecrated the beautiful work at last completed.

Mrs. Wpatt, the Bishop's married daughter, who went there for the great occasion, has written us an account of it. She says: "About three miles from Edeyengoody, we were met by the clergy and the native agents and the schoolboys, with banners of scarlet, purple, blue, and white, looking very pretty. From that point till we reached the village, it was a triumphal procession, the school children singing their songs of welcome, and more children or people joining us at every turn of the road, and swelling our train. Four arches had been put up, under each of which the procession stopped to cheer, and at the entrance of the village, the Bishop was standing ready to welcome us.

"You can fancy how busy we were, preparing for the consecration. So many visitors were expected, that a great many tents had been put up to lodge the gentlemen in, and as most of the visitors stayed for eight days, and the nearest shop is about forty miles off, you can fancy how much arranging it required before we could feed and make everybody comfortable. At last the consecration day arrived, and Edeyengoody, full as it had been before, seemed now to be streaming with people. Natives came flocking in from all parts, and everybody seemed to feel what a great and joyful day it was. It began by a farewell Service in the old church, which is now hardly fit for the decent worship of God. At half-past eleven came the great event of the day, the first Service in the new building. Once more the native boys formed into a procession with their bright banners, and marched, singing hymns in the Tamil language, from Bishop Caldwell's house to the church. They were followed by a long line of clergy, English and native, the two bishops walking together last of all.

"The church was crammed from end to end, with long rows of native men and women of every caste, orderly and well dressed. After some Psalms of Praise, Bishop Caldwell consecrated the church. He walked first to the western door, and there, near the font, prayed for all those who might here enter Christ's Church by baptism. He then moved to the reading desk, and asked that God would hear all prayers offered there, and so on through all parts of the church. The sermon was preached by Bishop Sargent. In the afternoon there was Service again, in English, at which our baby was baptised. I was surprised to hear how heartily the hymn was sung in English by many of the natives, as well as by our own school children."

Thomas and Lugal recently exhibited an apparatus for measuring the rapidity of the growth of a plant. The plant itself is connected with an index, which advances visibly and constantly, exhibiting the growth on a scale fifty times magnified. When the index is connected with an electric hammer, the current of which is interrupted as the index passes over the divisions of the circle, the growth of the plant becomes not only visible, but also audible to the ear. In this way it is now possible, literally, to "hear the grass grow."

Literature for Boys.

The old-fashioned stories which the unhappy boys of the last generation read have been succeeded by the manly and fascinating criminal novel. In the old story-books, it was assumed that truthfulness, honesty, and obedience to parents were virtues, and that the Christian religion was not wholly devoid of merit. If these views were not directly taught in the juvenile literature of our fathers, at all events, they were never directly or indirectly attacked. Boys could learn nothing from their story-books except preposterous platitudes—nothing that was of any practical use, or that tended to develop in them manly and brilliant traits. No such complaint can be made of the dime and the half-dime novels of the criminal schools, which are now read by all our boys, either openly or secretly. In these delightful stories, new forms of profanity and slang are taught in the most effective way. The pleasures of burglary and highway robbery, the manliness of gambling and fighting, and the heroism of successful lying, are set forth in what is regarded by youthful readers, as glowing eloquence; while the great truths that all parents are tyrants, and all religious people are hypocrites, and that disobedience to fathers and teachers is obedience to the nobler instincts of the juvenile nature, are sedulously taught. Such stories as these develop all that is manly and lawless in our boys, and teach them lessons that can not fail to be of immense service to them in whatever criminal career they may adopt.

There are a few old-fashioned people who denounce the new juvenile literature in unsparring terms; but that nearly all fathers approve of it is self-evident. They know that their boys are reading novels illustrative of the excellence of crime, but they make no effort to suppress that sort of literature, as they certainly would do did they disapprove of it. Nothing would be simpler than to drive those novels out of existence. All that it would be necessary to do, would be to "boycott" the news-dealers who keep them for sale. The truth evidently is, that fathers either do not care what their boys read, or that they have no fault to find with *Jack Harkaway* and the *Boy Burglars*. It cannot be that respectable gentlemen, who dislike crime, profanity, and vulgarity, willfully refuse to know what their boys are reading, or weakly hope that by some happy chance their reading will do them no harm.

—W. L. Alden, in *Harper's Magazine* for February.

A Church Newspaper.

Every family in the parish ought, if possible, to take a Church paper. Every Churchman ought to know what is going on in other parts of Christendom. The field of Christian operations is "the world." The successes of the gospel in other parts will inspire us, and its misfortunes should arouse us to greater effort. In our strength we shall know of those who need our sympathy and help; in our weakness we shall learn about those who are stronger than we are, and in whom we may trust for moral if not material support. It is a part of the religious furnishing of a Christian household to have a supply of Christian literature. In the homes of the poorest people you will see on the table one or two secular papers and plenty of secular novels, but only now and then do you see healthy, honest, religious papers and books. Now we ask you in view of your relation to the great Kingdom of heaven on earth, to take a paper which is published in the interest of that Kingdom. Read it, lend it, talk about it, and learn from it.—*Earnest Worker*.

Cleared the Way.

Gentleman meets a friend, and takes him home to dinner. Arrived at the house, he leaves him in the sitting room, to announce the fact to his wife. The friend, hearing distinctly the clamor of tongues in the adjoining room, decorates the key-hole with his ear.

Hoarse voice—"Sh!"
Shrill voice—"I won't ssh!"
Hoarse voice—"I tell you you will. Oh, if he wasn't in the room outside, wouldn't I give—"

The friend shouting through the key-hole—"I ain't here any longer; give it to her." (Exit, slamming the door.)

Don't put off all the holidays until old age; take them all along the way. Don't give balls, musical evenings, stiff tea-parties; but manage to have your table always prettily served and comfortably provided and a welcome ready for any friend who may come to it. Set apart, if possible, an evening when your rooms shall be open to any friend who may visit you; if there are refreshments, let them be of the simplest kind, and if the table chance not to be well served, or the friends are not agreeable, take the mishap as a jest, and meet all difficulties with an easy good humor. "It is not necessary to take every bull of trouble by the horns; if we welcome and nod to him as a cheerful acquaintance, he will usually trot by on the other side of the road." * * * Don't let mothers out themselves off from all necessary and pleasant recreation.

A PLEA FOR A SUFFIX.—Why are words ending in *ess* so out of favor? The German language gives a corresponding feminine for each masculine name that by trade or other relation admits of being applied to a woman. The fisher has his *fisheress*; the professor—sometimes—his *professorin*; it is a *wascherin* that does one's washing; and you cannot remark that you were out for a walk with a friend, without telling whether it was a friend or a friendin. This frankness may be inconvenient at times; but there is no escaping it in German. No "glittering generalities," in speaking of your cousin, fair reader, in the language of the matter-of-fact Teuton!

That the suffix *in* is in good and general use in German, may not be an argument for the use of the corresponding suffix in English. But, if

not an argument, it may raise the question, Is it advisable to abandon the inflexion which distinguishes the feminine? We should very much prefer to say, actress than female actor. Yet we are told that the former is no longer in good use. Perhaps: but the latter is odious.

We cannot indeed claim that the English suffix is as euphonious as the German. Like Touchstone's Audrey, it may be "an ill-favored thing;" but, like Touchstone, we English-speaking people may plead that it is our own.

When the choice lies between "female" and "ess," we know which we prefer, and which—despite of the critics—we shall use.—*Palladium*.

Breck Memorial Window.

To the Editor of the Living Church:

Feeling that a Parish should always have a special work, I proposed to my little flock, a year ago from last Thanksgiving Day, the setting up of a Memorial Chancel-Window, to the noble and devoted Missionary, Rev. James Lloyd Breck, D. D., to whom, under God, they owed so much as the Founder of their Church. The proposition touched a chord most tenderly responsive. But it was feared that, in our struggling weakness, the earnest wish of loving hearts, full of sweet and holiest memories, would be a long time in the accomplishment. At the suggestion, however, of a Rev. Brother (a graduate of Nashotah, when dear Breck was at its head), I published in the LIVING CHURCH an Appeal for aid in our work of love. And—bless God! that deep Missionary Spirit, in the origination of which, years ago, when Wisconsin was deemed "The Far West," he whose memory we would honor and visibly perpetuate, had so much to do, was not slow in participating most heartily and substantially, and as a real privilege, in our undertaking. Clergy, laymen, saintly women, and little children soon made us feel that our desired "In Memoriam" was a well assured success. And, at the recent Thanksgiving, in the midst of an abundant display of the fruits of the earth, by delicate hands most tastefully arranged, and filling all hearts with thankfulness, I was privileged to announce to a large congregation as an additional and especial cause of Thanksgiving, that the Memorial Chancel-window, we had reason to hope, would be in place on Christmas Day. In this, however, we were disappointed. But on New Year's Day—with the Church still joyous in its elaborate Christmas decoration, and well filled with a delighted congregation—there it was, lighting up most beautifully the Chancel-Window, where our dear departed brother had so often stood; as true a servant of the Altar as ever was ordained to minister in holy things. And, prepared for the Altar, on the Prothesis, were the Paten and Chalice once his own property, and probably carried with him in many a missionary tour; it may be, at the very time, when, in our young manhood, as *Heralds of the Gospel*, we were dwelling close by one another.

The Window is a Triplet, six and a half feet by ten feet. The central figure is the Good Shepherd, with a countenance, as has been remarked with much truth, "of beautiful and tender expression." Above, is a descending Dove, surmounted to the right and left by Alpha and Omega. Below, is the I. H. S. On either side, are the symbols of the four Gospels, and of the Holy Eucharist; and at the base, is "In memoriam, Rev. James Lloyd Breck, D. D., Died March 30th, 1876." The design is most appropriate, and the coloring and effect of the whole admirable and elegant. We heartily congratulate the designer and maker, Edward Colegate, of New York, upon his signal success; and I must be permitted to add, that my own success, under God, through the loving co-operation of dear Brethren, in this undertaking, is to me one of the very happiest events of a long ministry of over forty-three years.

JAMES ABERCROMBIE,
Rector of Grace Church, Martinez, California,
Jan. 7th, 1882.

The Late Richard H. Dana.

From the Churchman.

Recently Massachusetts lost one of its most influential laymen in the sudden death of Mr. E. R. Mudge. It is now called upon to mourn the loss of another in the equally sudden death of Mr. Richard H. Dana. Both were prominent in the diocesan conventions of the last quarter of a century; both were persons of high character and greatly respected; and both had the interests of the Church truly at heart. Mr. Dana was not more eminent at the bar than was Mr. Mudge in the channels of trade. He belonged to a family of New England Brahmins, and had lived in the atmosphere of its finest culture from boyhood. There was that in his bearing, in his conversation, in his mental habits, in his habitual courtesy and Christian temper, which earned for him the title of a "Massachusetts gentleman," and no one knew him who did not recognize the fitness of the title. He was a thorough Churchman, and in his religious as in his political convictions illustrated that union of religion with all the amenities of social life, the want of which Dr. Arnold used to deplore as the growing defect of his own day. His father was one of the original founders of the church of the Advent, Boston, and the son's religious training came largely through that spiritual home. Mr. Dana's religious life was never obtrusive and never hidden. No one could be much with him who did not somehow become conscious of its presence. It was the atmosphere, the spirit, the refined influence that ruled the heart and that drew the attention of his brother Churchmen to him. His busy life allowed but little time for special Services in Church work, but New England Churchmen were proud of him as one who quietly illustrated in his daily life the kind of Christian gentleman whom Isaac Walton most commends to imitation. He was largely interested in the prosperity of the Episcopal church in Paris, and was one of the foremost members of his own parish church in Boston.

The late Mr. Geo. E. Street, R. A.

In our issue of the 31st ult., we noticed the lamented death of this distinguished English architect, who was seized with paralysis at his residence in Cavendish Place, London, on the 17th of last December, and passed away on the following day, at the age of 57. On the afternoon of Thursday, the 29th, his remains were interred in Westminster Abbey, near the centre of the nave, and close to the last earthly resting place of the late Sir Gilbert Scott, Sir Charles Barry, and Robert Stephenson, the celebrated engineer. The carriage of the Prince of Wales, fully equipped, joined the procession as a special mark of respect. The pall bearers were Mr. W. H. Gladstone, M. P., as the representative of the Prime Minister; the Bishop of Winchester; Mr. Beresford Hope, M. P.; Sir F. Leighton, P. R. A.; Mr. Shaw Lefevre, M. P.; Professor F. Hayter Lewis, F. S. A.; Mr. E. Freshfield, F. S. A., and Mr. Justice Kay, representing the Lord Chancellor.

The officiating clergy were the Dean of Westminster, the Rev. Canons Farrar, Duckworth, Barry, and Rowsell, and the Rev. S. Flood Jones (Precentor).

If any apology is needed for a more extended notice of one who has been so prominent for many years, both in religious and civil circles in England, and whose name is by no means unknown in this country, it must be found in the fact of the relationship existing between the late Mr. Street and a member of the Editorial staff of the LIVING CHURCH.

Many of the leading London journals, both secular and religious, join in paying their tribute of respect to the memory of the departed. As an architect he occupied the very front rank. The *Church Review* says: "It is a common thing to say that a man cannot easily be replaced; but it is certainly not too much to say that, in Mr. Street's death, his profession has sustained a loss, in many ways absolutely irreparable." He was regarded as one of the few distinguished exponents of the Gothic revival, of which, his great work—the Royal Courts of Justice—is the most striking example. His power as a draughtsman was unrivalled. Probably no architect ever lived who actually drew so much with his own hand as he did. For the Courts of Justice he personally completed no less than three thousand working models.

As for his works, the London *Guardian* says: "To give a complete list of Mr. Street's architectural works would be a formidable task. The question: 'Quae regio in terris non nostri plena laboris?' would no doubt have been an exaggeration in his mouth; but, so far as English counties were concerned, it would have been literal truth. And his engagements extended far beyond our shores." Not to mention all the churches built by him in every part of England, we may refer to the American church in Rome, the English church in the same city, and the English churches in Genoa, Constantinople, Lausanne, Murren, and Vevey. He "restored" also an immense number of churches, including York Minster and the Cathedrals of Carlisle, Salisbury, Kildare, and Christ Church Cathedral, Dublin. And all this was, after all, but a small portion of his labors. For one man alone—Sir Tatton Sykes—he built about a dozen village churches. The Archbishop of York requested the removal of the re-table from these; but Sir Tatton, after consulting Mr. Street, declined to comply with the request, and the re-tables remained as they were.

But the great work of Mr. Street's professional life was, of course, the Royal Courts of Justice, that vast and magnificent structure, which has cost the equivalent of about three million, seven hundred and fifty thousand dollars. "Apart," however, says the *John Bull*, "from the long list of buildings which Mr. Street erected for others, stands one that has a touching meaning, because the great architect himself became a donor to the Church which he loved and worked for so devotedly." Reference is here made to the beautiful little church of St. Mary, which he had built at his own cost and presented to the parish, close to his country home at Holmby, near Dorking, and which was consecrated a little over two years ago. "The Church," he remarked, "has been so constant a friend to me, that the crowning desire of my life has been to do something for it in return."

Mr. Street has left behind him the reputation of being a devout Christian and an earnest Catholic, and as having been actuated through life by a manly and consistent piety.

In this summary, Mr. Street's literary works ought not to be forgotten. The chief of these were—"The Brick and Marble Architecture of North Italy in the Middle Ages," and "Some Account of Gothic Architecture in Spain." He was Diocesan Architect to York, Ripon, Winchester, and Salisbury; a Royal Academician; President of the Royal Institute of British Architects; a member of the Academy of Vienna, and a Knight of the Legion of Honor.

"It must ever be a subject of regret to Mr. Street's many friends and admirers," says an English contemporary, "that he was not permitted to see the Law Courts, his *magnum opus*, entirely finished, and to enjoy the honors which it would have brought to him." But He who ruleth over all knew what was best, and those whom he has left behind must find consolation in the reflection that he whose loss they mourn served his country, and his Church, and his generation, well and faithfully, and that they can entertain a good hope that, after all the labors of his earthly life, he has attained to the blessed rest of the Paradise of God. May he rest in peace!

In accordance with the wish expressed by the late Mr. Street, the First Commissioner of Works has assented to the association of Mr. Arthur Blomfield (a son of the late Bishop of London) with Mr. Arthur Street, M. A. (the only son of the deceased), for the purpose of carrying out the designs for the New Courts of Justice, which have been left in a complete state by Mr. Street.

The Household.

We are continually seeing "hints" in the newspapers addressed to wives, on the subject of making home pleasant. It doesn't seem to be generally considered that it is just as much the man's duty as the woman's to make home pleasant.

There are many nice ways of cooking apples for dessert or tea. One way is to remove the cores from large, tart apples that will cook quickly, peel them after coring, and put them on a plate which will fit into your steamer and will also be presentable at table.

Pretty shopping bags are made of dark cardinal satin. Cut a piece of pasteboard the size of an ordinary saucer-plate, cover it with the satin, then sew a length of satin to this. In the hem or facing at the top, draw in an old-gold satin ribbon.

A few newspapers laid over the bed will keep one much warmer than some of the close-woven blankets. We do not propose newspapers as a substitute for blankets and comforters, but it is one of those make-shifts that it is well to know.

SLEEPLESSNESS.—The Medical Press contains some good suggestions about the hygienic treatment of sleeplessness, which are summarized as follows: Wet half a towel, apply it to the back of the neck, pressing it upward toward the base of the brain, and fasten the dry half of the towel over it so as to prevent the too rapid exhalation.

A nice and yet simple pudding is made by pouring a plain corn starch blanc mange, sweetened and flavored to taste, into a dish which will about half fill. Put over the top when cool, a thick layer of steamed apples, which may be quartered before cooking, as it is much less trouble than to core them whole.

An egg sauce can be made as follows: Boil half a pint of water, salt it, and thicken with two tablespoonfuls of flour mixed smooth with as little cold water as possible. Stir till thick and smooth, stir in a teaspoonful of butter and let it cool. Beat the yolks of two eggs and a cup of sugar to a cream, and stir into the cool paste.

It is impossible to estimate properly the immense influence which is exerted upon a household by the atmosphere of the family table. If it is true that one does not come out of a room the same person who went in (the mind ever after retaining the impress of what affected it there), what great results must be achieved from the meeting three times a day in the dining room, from the conversation indulged in, and the sentiments habitually expressed there!

Salt salmon should be soaked in cold water at least twenty-four hours before it is cooked, and the water should be changed several times. Boil it in plenty of water, with some black pepper kernels. When done put it in a jar, and cover it with vinegar diluted with some of the liquor in which the salmon was boiled.

The best sandwiches are made of thin slices of bread buttered and folded, with cold boiled ham between them. Chop the ham fine, and season it with salt, pepper, and mustard. If the lean meat alone is used a little melted butter may be added. Cheese sandwiches are very nice; the cheese may be grated or cut in thin slices. Mustard is added or not as you please.

It is a fact, that little, just perceptible, cracks in earthenware will disappear, and the dish look as good as new, if it is boiled in milk. This has been tried on a small majolica pitcher with success.

A good way to cook salsify is to first parboil it, then dip it in beaten egg and cracker crumbs, and fry it in hot lard, or in lard and butter mixed.

Before putting the pork with beans, when about to have pork and beans, pour boiling water over it. This is necessary to remove all traces of the brine; rinsing in cold water is not sufficient.

"What is the Baby Thinking About?"

What is the little one thinking about? Very wonderful things, no doubt; Unwritten history! Unfathomed mystery! Yet he chuckles, and nods, and winks, As if his new world were as full of winks, And curious riddles as the sphinx!

The Rocks of Minehead.

BY REV. J. M. NEALE, D. D.

The northern coast of Somersetshire has as much beauty and grandeur as perhaps any other part of the southern English counties. There are bold precipices, and long reefs of rock, and villages perched on the top of high wooded hills.

It is a pleasant thing, on a summer's evening, to stroll along the beach on this same coast, just when the sun begins to draw near the horizon. And some years ago, a mother, with her two children, were thus enjoying themselves, not far from the beautiful little town of Minehead.

"Oh, how beautiful is this!" cried little Mary. "Look, Edward, look! how every little wave seems to melt away into brightness as it comes on to the shore, and how, far, far away, the whole sea is as golden and glorious as if it belonged to a better world than ours."

"It is a very natural thought," replied her mother, "and in old times it was so believed by the heathen. They said that far away to the west lay the Fortunata Islands, as they called them; where there was no burning summer, and no nipping winter; where the flowers were always in blossom, and the birds always in song; where the earth brought forth all that was good for man, and there were no weeds to mar the fields; and there were no lions or ravenous beasts, and the goats came home every night without needing the call of the shepherd."

"But, we, Edward, look another way; we do not turn, as they did, to the west when we pray; you know where we do turn, and you know the reason why."

"We turn to the east," said Mary; "I know that. And we do it because it reminds us of our Saviour, Who is the Son of Righteousness."

"And Who is called," added her mother, "in some translations of the Bible, the East. Where we read, 'I will send forth My servant, the Branch,'—one very old translation renders it, 'My servant, the East.'"

"How glorious is the west becoming!" said the mother; "just like mountains and forests of gold, and the gold of that land is good!"

Thus talking, they passed on in their walk; and presently they arrived at a reef of rocks, which jutted out some hundred yards into the sea. On them, persuaded by Mary, the party walked; and indeed it was a favorite resort of theirs; and this evening, the tide was very low. They picked their way carefully from rock to rock, avoiding the slippery sea-weed and the dangerous quicksand, and often stooping to pick up some of the treasures that lay at their feet.

sun had almost set, and the tide, already turning when they first went on the rocks, was now rising rapidly.

And they stood on the very furthest point, and spoke again of the beauty of the evening. "It seems to me," says Edward, that of all times to die, this would be that which one would be most likely to choose. The earth never looks more peaceful, and therefore more like heaven; so that from one to the other might not be so very great and tremendous a change."

"One of our poets, Edward, speaks more truly: 'It matters little at what hour o' th' day The righteous fall asleep; death cannot come To him untimely who's prepared to die: The less of this poor earth, the more of heaven; The brighter life, the earlier immortality.'"

But yet I can quite understand what you say; and, indeed, by such a scene of peace, God would lead us to look forward to that Kingdom which is peace. You would have the same wish that used, as they tell us, to be given to Grecian brides,—From home to home."

"That is just what I mean. Now, if any one were to die in the city, or on a sad, dark day in winter, it would be so much more difficult to realize what we read of the glory and beauty of heaven."

"Mamma, mamma!" cried Mary, looking round, "all the rocks are under water!"

"Back, back directly!" cried her mother. "What have I been doing to remain here so long? Give me your hand, Mary. Take care, take care, the rock is very slippery."

They accordingly turned, and for some little way proceeded safely. But the nearer the rocks were to the land, the lower they became; and, therefore, the deeper the water grew. Now, it was over their feet, now it was over their knees, and still it grew higher and higher, and the ripple reached further and further.

"I cannot go on," said Mary at length, panting from fear, and from the chilliness of the evening water. "I shall be drowned if I do. Oh, mamma! take care of me."

"I will try to carry you," her mother replied. But this was an effort, as she soon found, beyond her strength. "My poor, poor children!" she cried, "what is to become of you?"

"There is a tall rock behind us," said Edward; "let us get to its top. Perhaps the tide will not rise so high; and perhaps if it does, we can make signs to some one on the shore."

With some trouble they managed to do this. And now the water ran more and more swiftly on; one ridge after another was covered, and only left a sign of its presence in the dimpling and eddying of the waves; and, worse than all, the billows, as they rolled on, seemed to grow stronger and stronger, as if a rough evening were coming on. In the meantime, they who had been out off from the shore did all they could; they shouted, they screamed, they waved handkerchiefs. But no sound was returned, save the moaning of the wind, and the dash of the breakers, and the screaming of the sea-gull.

"Let us kneel down and pray, my children," said the mother. "God can preserve us in this great strait." And with such words as came into her mind, she committed those whom she best loved to His care, Who is the God of the sea as well as of the dry land. Still there was no sight nor sound of help; the rock on which they stood grew every moment smaller and smaller, and at last the water touched their feet. Still there was hope that the tide was nearly at its height, and that they might remain in safety where they were till the next ebb. But the tide did not seem about to turn; it rose higher and higher; till at last, Mary, the youngest and weakest of the party, found it difficult, though supported by her mother's arm, to keep her footing.

"I am not frightened," she said; "if the sea drowns me, do you not think that God will take care of my soul?"

"I do, indeed, my precious little one; He Who took little children to His arms while on earth, is now willing to do the same in Heaven."

"And will He not take care of my body, too, mamma?"

"Most surely," replied her mother, as well as her tears would let her; "the sea is His, and He made it; and without His leave it cannot now take you, and if it does take you it cannot keep you one moment longer than He wills."

"All that bright path of glory is gone, and it is getting dark and cold. I should be afraid to go now, mamma; I should not mind it, I think, if we were in our own home, and you were sitting by me, but it seems so dreadful here."

"My dear child, I could do little more for you at any time than to commit you into God's hands; He will take better care of you than your mother could. The path is gone, Mary; but the country to which it led remains; and there, you know, there shall be no more sea."

"There is one thing which I should like to say, if you will let me. May I, mamma?"

"Say it, my love."

And amidst the roar of the waters, threatening every moment to swallow her up, and the howling of the wind, that drove them on to her destruction, little Mary's voice was heard repeating, in its sweet and childish tone, the Apostle's Creed. And as she told of her belief in God the Father Almighty, and in Jesus Christ His only Son, our Lord, and in the Holy Ghost, the Holy Catholic Church, the Communion of Saints, the Forgiveness of Sins, the Resurrection of the Body, and the Life Everlasting, the faith that was made perfect in one so young, that in the very moment of a dreadful death grew most strong and most calm, and was greater and mightier than the great and mighty sea, this faith seemed, as it was, nothing short of a miracle.

I cannot tell you where the body of that confessor of Christ awaits His Second Coming; for the waves that took it have not yet returned it. But this I know, that it is in His safe guardianship, Who is able to keep that which is committed

unto Him against that Day, when the sea shall give up its dead.

It pleased God that the mother and brother of this His happy child should, when all hope seemed over, be preserved by a passing fishing boat. And thus they could tell to others how He ordained praise out of the mouth of a babe and suckling, and made an infant glorify Him by her death.

BIBLE STUDIES.—NO. LI.

Written for the Living Church.

Something that was invented before the Deluge, and has had its existence, and its pleasant uses ever since; though it is not now, as then it was, an indispensable article. Associated with it in ancient times, were wells or streams of water, shady trees, skins, goat's hair, wood. Later we may think of linen and silk, and other rich and beautiful fabrics. Very frequent mention is made of the article in the Old Testament Scriptures, particularly in the early portion. I recall a most precious connection with it, and a promise that affects us even to the present time. There is one place in the Bible where a different translation is given. It comes from a word meaning "butterfly," and is associated with royalty.

In our day that which I mean is either terribly tragic or the simple plaything of children. Some nations of the earth cling fondly to it. Others have discarded it for what we believe to be a most excellent substitute.

What is the article? To what precious connection and promise do I refer? How does it affect us? What translation comes later in the Bible? What do I mean by tragedy and children's play as associated with the article? For what have we cast it aside? F. B. S.

A Bad Showing for the American Boy.

The particulars in which the average American boy to-day is inferior to the average boy of a quarter of a century ago are mainly these: The lad of the present has a morbid dislike for authority unless it is to be exercised by himself; he heartily despises discipline unless he is to enforce it upon his superiors; he is a living illustration of the fact that a self-help is a lost art; he believes that productive industry can safely be left to his father's hired man; he has an abiding faith in the sufficiency of fine clothing to make a gentleman; his creed teaches the one doctrine that the earth and the fatness thereof were made for the elect, and that he is one of the elect; he regards with contempt that modesty which is the symbol and charms of genuine boyhood, and without which a boy becomes a sort of brazen nondescript, having the faults of both youth and manhood, without the virtues of either; he looks out upon the world with an exclusive view to what he can extract from it, with never a thought as to what he shall contribute to it; in a word, he does substantially as he pleases, and in too many instances he pleases to do very ill.—Minneapolis Tribune.

The Lioness and the Terrier.

In the Dublin gardens there was a lioness that went by the name of Old Girl. She was born in the gardens in 1859, and died there at the age of 16 years (a pretty old age for a lioness), after presenting her owners with 54 cubs, of which she actually reared 50. She was a lioness of very high spirit, though quite gentle, and good judges say she was the handsomest one they had ever seen.

These flesh-eating beasts, when in health, have no objection to the presence of rats in their cages; on the contrary, they rather welcome them as a relief to that sameness of life which is the chief trial of a wild animal in confinement. But in illness the case is different, for the ungrateful rats, not contented with sharing the lion's food, then begin to nibble the toes of the helpless lord of the forest, and add much to his discomfort.

To save Old Girl from this vexation, the keepers placed in her cage a fine little terrier. He was at first received with a sulky growl from Old Girl; but when the first rat appeared, and she saw the little terrier toss him into the air and catch him across the loins with a snap as he came down, she began to understand what the terrier was for.

Her whole manner was changed. She coaxed the little dog to her side and folded her paw around him, as if to thank him for saving her from her terrible enemies, the rats. Every night after that the little terrier slept at the breast of the lioness, unfolded with her paws, and on the watch for enemies. You may be sure that during the six weeks that Old Girl lived after this, the rats had a bad time.—Young Folks.

Our Dumb Animals.

One day, while I was sitting in the woods on the edge of "Mossy Brook," a mink suddenly ran out upon a rock in front of me. He saw me, and stopped short. I sat motionless while he scanned me, after which he dived. Up he came on another rock, and, as I did not stir, he seemed to conclude that he would not be disturbed. So he went on with a series of movements into the water and out of it, shaking himself each time; now creeping under the jut of a ledge, and then trotting over the top of it, so that I had a full view of him in all positions, till he finally had enough of the brook, and ran back into the woods.

I compared the pleasure I had had in watching his free and graceful play with, the pleasure to be obtained in slaughtering the innocent creature, and robbing the brook-side of one such pretty animated life. I felt that I had enjoyed the pleasure of a civilized student of nature, and had left the other to those who, in the midst of civilization, retain something of the destructive propensities of our savage ancestors.—Dr. Whiton in Church Paper.

Important to Travellers.—Special inducements are offered by the Burlington route. It will pay you to read their advertisement to be found elsewhere in this issue.

Itching Piles—Symptoms and Cure. The symptoms are moisture, like perspiration, intense itching, increased by scratching, very distressing particularly at night, as if pin worms were crawling about the parts affected, it allowed to continue, very serious results may follow. "Dr. Swayne's All-Healing Ointment is a pleasant sure cure. Also for Tetter, Itch, Salt Rheum, Scald Head, Erysipelas, Barbers' Itch Blotches, all Scaly, Crusty, Cutaneous Eruptions. Price 50 cents. 3 boxes for \$1.25. Sent by mail to any address on receipt of price in currency, or three cent postage stamps. Prepared only by Dr. Swayne & Son, 330 N. Sixth Street, Philadelphia, Pa., to whom letters should be addressed. Sold by all prominent druggists.

WEATHER BAROMETERS. ARE AS OLD AS MANKIND.

Living Breathing, Suffering Barometers in the Knees Feet and Shoulders, all Speaking with Tongues of Steel, Saying: "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 Chamomille Pills.

They have been tested time and time again, and always with satisfactory results. Nervousness embraces nervous weakness, irritation, despondency, melancholy, and a restless, dissatisfied, miserable state of mind and body, indescribable. This preparation just meets the necessities of your case as your disease is a nervous disease."

These Pills are all they are represented to be, and are guaranteed to give satisfaction when used as directed. Remember they are prepared expressly to cure Sick Headache, Nervous Headache, Dyspeptic Headache, Neuralgia, Nervousness, Paralysis, Sleeplessness and Dyspepsia, and will cure any case. Sold by all druggists. Price 50 cents a box. Depot, 106 North Eutaw St., Baltimore, Md. By mail, two boxes for \$1, or six boxes for \$2.50, to any address.

DR. C. W. BENSON'S SKIN CURE. Is Warranted to Cure ECZEMA, TETTERS, HUMORS, INFLAMMATION, MILK CRUST, ALL ROUGH SCALY ERUPTIONS, DISEASES OF HAIR AND SCALP, SCROFULA ULCERS, PIMPLES and TENDER ITCHINGS on all parts of the body. It makes the skin white, soft and smooth; removes tan and freckles, and is the BEST toilet dressing in THE WORLD. Elegantly put up, two bottles in one package, consisting of both internal and external treatment. All first class druggists have it. Price \$1. per package.

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FOREIGN AFFAIRS.

A DISASTROUS event occurred on Christmas Day in a church in Warsaw. A man being detected in the act of theft raised a cry of "fire!" in order to escape. A panic at once ensued, and a large number of people were killed or injured. It has been telegraphed that thirty persons have died. Its being rumored that the culprit was a Hebrew caused a hostile feeling against the Jews which developed into serious rioting. Many shops and houses occupied by Jews were sacked, and the police in several cases helped to plunder the dram shops. Six hundred persons have been arrested, and the city is in a most excited state.

IN spite of the understanding to the contrary, M. Gambetta intends bringing on the question of the *scrutin de liste* again. He has also proposed a revision of the constitution in a more radical sense, threatening to resign should his proposals be rejected. This threat will have effect, for the conservatives know full well that the wily minister is at present the only bulwark against the invasion of anarchy and communism. The principal points of the new Bill are as follows:

Election of life senators by both chambers voting separately, instead of by the senate alone; instead of senators, delegates being chosen by the communes, one to be elected by each five hundred electors; the principle of *scrutin de liste* to be inscribed in the constitution, the details to be subsequently settled by ordinary bill; the senate to be deprived of the power of restoring items stricken from the budget by the chamber of deputies. The final clause of the bill provides for the discontinuance of public prayers at the opening of the legislature.

THE recent census of Paris gives the population as 2,225,900 against 1,988,800 in 1876.

THE reconciliation between Church and State in Germany is now almost complete. Bills have been introduced into the Reichstag, which will virtually abrogate the iniquitous "May Laws."

IN opening the Provincial Parliament of Ontario, the Governor made a touching allusion to the death of President Garfield. He said:

I cannot allow this present opportunity to pass without expressing in my own name and in that of the people of this Province, the grief and indignation which, in common with the whole civilized world, we felt at the shocking and unprovoked murder of the late honored and lamented President of the United States. By no community was President Garfield's death more sincerely mourned than by the people of Ontario.

THE hostility of M. Paul Bert to religion is showing itself in overtacts, small, perhaps, at present, but very irritating. For instance, he has forbidden elementary schoolmasters to act as ringers, beadles, or musicians in churches; and he is talking about prohibiting the clergy from writing in journals. Mgr. Freppel, the Bishop of Angers, in a Christmas pastoral, is probably not far from the truth when he attributes the hostility of the Gambetta school of politicians to a consciousness that the Church is making progress. The prospects of the Church of France are gloomy indeed—for the present, fetters such as were placed upon her, as Bishop Freppel says, "on the morrow of the proscriptions of the Directorate and the crimes of the Reign of Terror;" for the future, Disestablishment. In France that would probably mean not only a withholding of the yearly pittance which the State gives back to religion out of the immense property of which it has robbed her, but the desecration of her sacred buildings, and probably measures of absolute persecution.

THAT eccentric and well-known "Esthete," the Rev. H. R. Haws, has had his church in London lighted with the electric light. Three Maxim and three Edison lamps are employed. ENGLAND and France have sent a joint note to the Viceroy of Egypt assuring him that they intend protecting him in his rights. This action causes much comment throughout Europe, and has produced an active exchange of dispatches the last few days between the German and Austrian cabinets. It is stated that Austria regards the understanding between France and England in this matter as a disturbance of European concert.

SOME little excitement has been caused in English ecclesiastical circles by a rumor that the Greek Church intends setting up a regular hierarchy in England. An announcement to that effect appeared some time ago in a fashionable daily paper, which, rightly or wrongly, is supposed to be very much under the control of the "O. C. R." It is more than probable that all our Eastern sister intends to do is to send a Bishop to England as head over the large number of her priests who exercise their functions there. She has already a Bishop for a similar purpose in this country.

IT would be pleasant, if it were possible, to glance without misgiving at the European situation. Like another Atlas, the veteran Prince Bismarck totters under the State responsibilities he has assumed—to which he has now added the guardianship of the Sultan, who clings to his skirts, and the protection of the Pope, who expects from him concessions; and the entire Continent is watching with anxiety the issue of his complicated policy both at home and abroad. Whatever may be the object of his "benevolent neutrality" as regards the Vatican, the German Chancellor must be disconcerted by the firm announcement of King Humbert at his New Year's reception that the Roman Government would not admit even of the discussion of certain questions that involve the internal policy of Italy—referring, no doubt, to the partial restoration of the temporal power of the Pope. The French Prime Minister, even before he has secured a majority in the Senate, is beginning to lose his prestige, which has been damaged by the sending back of M. Roustan to Tunis, and by his

obnoxious official appointments. The failure of M. Gambetta to maintain his personal ascendancy as a ruler would be quite as disastrous to France as would be the break-down of Prince Bismarck to Germany.

MR. GREEN'S continued imprisonment excites almost universal reprobation in England. The *John Bull*, of January 7th, has the following editorial note on the subject:

We are able positively to confirm the statement of the *Church Times* of yesterday on the subject of Mr. Green's continued imprisonment. It has been frequently assumed of late that no one particular person in authority is responsible for this scandal; and Sir W. Harcourt has just publicly declared his inability to remove it. Nothing, however, could be more at variance with the actual fact. The fullest responsibility in the matter rests with the Home Secretary, who, if he pleased, could at once obtain Mr. Green's release by advising Her Majesty to grant it. This he has not only neglected, but still obstinately refuses to do. Moreover, it is obvious to remark that if the case were really as Sir W. Harcourt states, he must or might have been aware of the fact many months ago, and could, if he had chosen, have asked for a special Act of Parliament last Session to set Mr. Green at liberty. The cordial animosity which Sir William Harcourt has always felt and shown towards the High Church party was probably not by any means softened by the almost unanimous support that the Oxford clergy gave to his opponent, Mr. A. W. Hall, at the election last year.

A rebellion against Austrian rule has broken out in Herzegovina and Bosnia, and the situation is regarded as critical. These countries were taken from Turkey and placed in the power of Austria by the treaty of Berlin, but the people, a large number of whom are Mohammedans, wish for absolute freedom.

Some Michigan Notes.

From our Detroit Correspondent.

SOME excitement was created recently amongst Detroit Church people, by a report appearing in a secular paper, that old St. Paul's Church had been turned over to the Bishop as his cathedral. The foundation for this statement is, that the Rector, Wardens, and Vestrymen of St. Paul's have entered into a covenant with the Bishop of Michigan, by which the latter has an official right to use St. Paul's for the performance of public Episcopal functions, whenever he may desire it, and to direct the Services whenever he may be officially present. St. Paul's does, therefore, become the Bishop's Church, and is practically his cathedral. But beyond what is above stated, no cathedral organization is contemplated, and the name cathedral will not be assumed. The old parochial organization is maintained. The Bishop's connection is with the building, rather than with the parish.

The Rev. Marcus H. Martin, Deacon, has become assistant minister of St. Paul's Church. Prof. Martin is principal and proprietor of a Seminary for young ladies, in Detroit, and his duty at St. Paul's will comprehend little more than the assistance in Divine Service.

A pulpit of burnished brass, of elegant design, has been placed in the chancel of Christ Church, Detroit, rendering it with other changes, one of the most beautiful chancels in the West. It is the gift of Mrs. E. A. Brush, and bears in front this inscription:

Christmas, A. D. 1881.
To the Glory of God and in Memory of
Edmund Ashby Brush,
Entered into Rest, July 10th, 1877.

On the corresponding side of the octagon are the inscriptions:

Adelaide Mary Brush Thompson
Departed May 10th, 1876.
Elliot Hunt Brush
Departed Jan'y 29th, 1877.

The first Sermon in the new pulpit was preached by the Rev. T. C. Pitkin, D.D., who recently completed a year's acceptable service at Christ Church, as supply in the vacancy of the rectorship. The parish is at present supplied by the Rev. G. Mott Williams.

Christmas at the House of Rest for Consumptives, New York city, had some features of novelty as compared with the observance of the feast elsewhere. Through the kindness of friends, the usual good cheer was provided. Each inmate received a present, and the happy faces gave token of how much pleasure can be accorded to these sick and forlorn ones by a very little outlay of either money or labor. The Christmas festival in the House of Rest for Consumptives is the last that many of those who enjoy it, will pass on earth. While it is not strictly a home for incurables, yet the disease which is there treated is so malignant, that a large majority of the patients are destined never to leave its wards. In making their lives as cheerful as possible, good impressions are created, which, under these circumstances, when mind and heart are peculiarly open to influences of love and sympathy, may prove to be the entering wedge to much spiritual good. The just and the unjust alike receive care. To the former a day of happiness helps to cheer a whole year of suffering; to the latter, a happy hour may lead to that softening of the heart, and breaking away of old barriers, which prepares the way to repentance and to life. Christmas, therefore, in the House of Rest does something of a missionary work.

A correspondent of the *Irish Ecclesiastical Gazette*, has the following remark on the subject of Evening Communion, to the discussion of which the Church papers, in the old country, are now giving no small attention:

I must differ from your article, in giving way to the Bishop of Liverpool's dictum that the first Celebration was a supper. Every Scriptural account of the institution carefully distinguishes between the Passover Feast, and that great Feast which was ordained to bring to Christian hearts the presence of the "very Paschal Lamb." And it may be of interest to some of your readers to know that the title "Lord's Supper" is, even on Scriptural grounds, a thorough misnomer. When once used inadvertently by the great St. Basil, one of the clergy of his diocese called that prelate to account, and St. Basil not only withdrew the title, but apologized for his error in its use. To Puritan and Geneva influence, we both in England and Ireland, are indebted for a term which even Waterland condemns.

A Catholic Reunion in San Francisco.

Correspondence of the Living Church.

CHRISTMAS-tide came to us with the April face of our winter skies, but not unkindly, for we had a fair Christmas Day, and intervals of strong sunshine in which to prepare for the Feast, in church and home.

Our churches were bright with their Christmas greens, glad music, and joyous congregations; and if, outside, there was little of traditional Christmas weather to awaken in older minds memories of by-gone revelries, within the church the resinous smell of the pine branches, the warmth of decoration and the triumphant burst of familiar song, brought back in great flood-tide, the mingled memories of years. I saw again the fireside to which my childish heart turned for Christmas benedictions. I saw, as only then I could see, that Plain of Bethlehem with its watching stars, and the tired shepherds' glad surprise. The angels' song was real to me, mingling as it did, with dear voices long stilled; and I longed to banish the congregation, and to sit with my memories, a child again in love and faith.

Perhaps in no other American city do our Services come to us with such a weight of severed associations as in this. We are so essentially a transplanted people, that even to the young, born here, the traditions of life reach across an ocean or a continent. "From generation to generation" must be written of our people, before our Pacific Coast can be "Home" in the fullest sense to our Anglo Saxon race.

But homes full of joy and delight are here in plenty; and to them Christmas has brought its usual holiday impulse to gaiety. We have had a real, live "lord" with us, and he has been a charming excuse for splendid entertainments in some of our most magnificent houses. But I write this, not to tell you of these gaieties, but of a little social episode in our Church life, occasioned by the presence of another English "lord," Bishop Willis, of Honolulu. Bishop Willis is on his way to England, and hopes to return to his diocese with means to build his cathedral in Honolulu.

On Sunday the Bishop and Mrs. Kip gave him a reception, to which the clergy of the city and neighboring towns were invited.

Only a few "regrets" were received, and our clergy gathered around their Bishop, feeling, I am sure, that, coming from so many far away homes, in various States, nowhere could they have had a more perfect greeting. Our Bishop wore his Episcopal honors as though "born in the purple;" and, if his hospitality could find emphasis, it is felt in the seal of sweet sincerity with which Mrs. Kip stamps her every social act.

Besides, it is delightful to spend an afternoon among the books, pictures, and many personal mementoes, which suggest the recollections that link our Bishop's life with so many of the best minds of our Communion, here and in England.

The feature of the afternoon was the presence of four Bishops of the Church Catholic. Besides our own Bishop Kip, and the honored guest, the Lord Bishop of Honolulu, there were present Bishop Wingfield, of California, and the Bishop of the Greek Church, who is resident part of the year in San Francisco.

Bishop Wingfield is often with us, attracting many to his preaching, and having many warm friends in the twin diocese.

Bishop Willis comes with his plans and specimens for his cathedral (still in the air), appealing to all our American hearts for the needs of his Island Diocese; and, if his earnest pleading finds the response it deserves, he will not go back empty-handed.

You may have the pleasure of seeing Bishop Willis, so I will tell you a little of the Greek Bishop; with whom I had a long delightful chat: He is now an old man, whose severe duties, in reaching his widely scattered flock, will, he thinks, soon recall him to his home in Russia. He has the lovely face which age wears when the days have gone by in good deeds and prayer. He and Bishop Kip are very good friends; and his portrait keeps company on the wall of the Bishop's house, with that of your own Bishop Chase, and those of many of the English Bishops and clergy.

As the afternoon waned, we found ourselves in the Library, when Bishop Kip, standing in the bay-window, asked our attention. We sang the Doxology, and kneeling down, received the Episcopal benediction from the Bishop of Honolulu.

Thus ended a delightful afternoon; which we all hope Bishop Willis will find has been but the beginning of a warm greeting to cheer his long journey.

He had another opportunity of meeting our clergy, at a reception given him by a prominent layman and his wife, whose guest he is during his stay here. The Bishop has preached to us, and left with the congregations who have heard him, and with the friends he has made, a most pleasant memory.

My meeting with the Greek Bishop led to my attending the Christmas Service at his church, on our Epiphany morning. When I shall have gone again, and become more familiar with the complicated ritual and gorgeous ceremonies, I will tell you how these grand Services are conducted in this little Russian Church in San Francisco; and, may be, draw the hearts of your readers, as mine has been drawn, to feel the strong ties which unite us to this large Communion, and to respect, among all the strangeness of their forms, the earnestness and devotion which make them eloquent to the stranger who listens to unknown petitions, sung in the soft harmonious language of the East.

There is probably no more earnest and more hard-working parish in the city of Syracuse, N. Y.; than Trinity, under the Rectorship of the Rev. John A. Staunton. Two years ago, it was

burdened with a bonded debt of \$5,000, and a floating debt of \$920; and its payment seemed to be a hopeless matter. After Morning Prayer, on the first Sunday after Epiphany, the Rector had the satisfaction of announcing to the congregation, that the mortgage bond was in his hands' paid and cancelled, that the floating debt had been entirely discharged, and that the parish did not owe a cent to the world.

"The Rev. Mr. Staunton," says the *Syracuse Journal*, "found his parish in a feeble condition, almost without hope of being able to keep itself in existence. He entered upon his work which has been so happily accomplished, with efficient zeal, and was ably seconded, so that the parish is now not only free from debt, but it is prosperous in a spiritual sense as well. Mr. Staunton has devoted his best talents and exertions to this end, and his labors have been abundantly rewarded."

A correspondent writing from the same place, says: "If I had time to write you two or three sheets, and you had time to read them, I would tell you how hard a small band of women in Trinity have worked for twelve years to pay the interest of this debt; how, at several different times, the Bishop has appealed for help for us; how two years ago, when it seemed that the property must be sold under the hammer, Mr. Staunton came to us; how he has labored for us at a merely nominal salary; how he has encouraged and stimulated us. We do all feel so thankful that this debt is paid."

Clinton, Oneida Co., N. Y.
Dec. 26, 1881.

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Dear Sir: In answer to your inquiry, I would say that for twenty years I have been afflicted with dyspepsia and sick headache. Attacks of the latter occurring nearly every week, affecting my general health very much. In the spring of 1880, I commenced wearing one of the Electro Magnetic Pads, obtained of yourself, and found immediate relief. I am now almost entirely free from my old troubles, and my general health is very much improved. I do not hesitate to recommend the Pads as a most valuable remedy. With great respect, I remain,
Yours truly,
S. E. Brown,
Pastor M. E. Church,
Corunna, Michigan.
Dec. 27th, 1881.

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205 Clark St., Chicago, Ill.
Sirs:—My mother had been afflicted with sick headache for over two years so that after each washing, she was compelled to keep her bed a day and sometimes two days. Your agent (Mrs. Wiltz) recommended one of your Pads. She took one and I am glad to say from the time she first wore the Pad which was about three months ago, she had no return of the headache until she left it off for about three weeks, when she began suffering as before. She then put the Pad on again, and is completely cured. The benefit which she received from it induced me to try one as I was suffering from liver complaint. It was all I could do to keep around the house and now I am comparatively well, and about my work as usual. I can heartily recommend your Pad to be all you claim it to be. Very respectfully,
MISS ELIA DRAIN.



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