

The Living Church.

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WHOLE No. 173.

A LENTEN LITANY.

Written for the Living Church.

"In all time of our tribulation; in all time of our prosperity.—Good Lord deliver us!"

When Night drops over earth her sable pall; Moon shrouds her face; stars let no glimmer fall; Lord! through the darkness unto Thee we call, Good Lord, deliver us!

When the glad Sun, along the eastern sky Sends messengers of day that draweth nigh; Again in light, we look to Thee, and cry, Good Lord, deliver us!

When fiery trials cause weak flesh to shrink; When fired with weakness, to Thy strength we cling; When drops of bitter fill the cup we drink; Good Lord, deliver us!

When life hath only gladness held in store, And when the cup with sweetness brimmeth o'er; When heart and flesh rejoice, then, all the more Good Lord, deliver us!

When fame we seek, and thorns hide 'neath the bay; When friends prove false, and riches flee away; When only losses toll and care repay; Good Lord, deliver us!

When the world's frown is turned to kindly cheer; When fortune smiles; when friends are true and dear; When glad success meets every effort here; Good Lord, deliver us!

In sickness, pain, and death; in hour of fears, When through thick-gathering clouds no ray appears; When eyes see not the way for blinding tears; Good Lord, deliver us!

When hope and joy, returning, bring delight; When through the cloud-rift breaketh silvery light; And all the pathway showeth clear and bright; Good Lord, deliver us!

When clouds of sin and doubt shut out from Thee; When flesh with spirit strives for mastery; In hour of the soul's Gethsemane; Good Lord, deliver us!

When Thy dear presence brighteneth joy's increase; When, at Thy bidding, doubts and troubles cease; When, on white plinths, comes the angel, Peace; Good Lord, deliver us!

Thou Who wast tempted, hear us cry to Thee! Owing our weakness, to Thy strength we flee. In tribulation, in prosperity, Good Lord, deliver us!

CHARLOTTE REYNOLDS.

Canon Knox-Little in New York.

Correspondence of the Living Church.

It will be of interest, doubtless, to the readers of the LIVING CHURCH to learn more full particulars than could be given last week, concerning the single Sunday (Sexagesima) which Canon Knox-Little passed in New York, on his late flying visit. He preached three times on that day; rather a serious strain on one travelling for restoration of health. It was, nevertheless, a great disappointment to many, that he could not remain longer, and be heard yet more extendedly, his former visit having greatly increased the anxiety to listen to the words of fire that fall from his lips.

In the morning, he preached at the Church of the Transfiguration, of which the Rev. Dr. Houghton is Rector. So great was the throng, that the aisles were crowded, and hundreds were compelled to go away, failing even to gain admission at the doors. He took for his theme the Parable of the Sower.

In the afternoon, he found a large congregation in Grace Church, Jersey City. The usual Service was omitted, and after the simple singing of the hymn, "All hail the power of Jesu's Name," he began his sermon.

In the evening, he preached at Trinity Chapel of Trinity parish, New York, to a congregation fully as great as either of the former. He took his text from Rev. III. 8-10. "The Epistles to the seven churches," he said, "have an interest all their own. They speak of most practical facts. There was a struggle in an early Christian community with new ideas, contradictory to the civilization of the time. A special interest attaches to them, because they speak with a power belonging to the letters of a dear, dead friend, that by chance have fallen into our hands. They have that special virtue which we attach to the existence of one whom we can see no more. They are, indeed, the voices from our beloved Master; but they are out of eternity." The preacher drew the personal power of Jesus. "What is a name? First and chiefly a symbol of a personal life. It presents a whole history and collection of circumstances. A name is more than a face, gesture, gait. It represents a man, the collective traits of a personality; it symbolizes a whole life. The Name of Jesus, what in the light of such thoughts, does it mean? The expression of His absolute and exalted nature. There are some, who think Him only an estimable man. Then why any loyalty to His Name? Others say He is, only in a sense, Divine, but not in the sense of the Creed of Christendom. Dante, Shakespeare, Leonardo, Beethoven, all are, in a sense "divine." Could you bear that voices like these should travel over the ages and say, 'Because you have been loyal to my Name, I shall save you?' No! most emphatically, no! If you will pardon me, what did Charles Lamb say when asked what he should do if Christ came into the room. Said he: 'I should of course, fall down on my knees.'

"To be loyal to the Name of Christ means more than mere intellectual assent to the certainty of His Divine nature. It means a desire to struggle to follow His example." The sermon enlarged upon the method of following Christ's example in daily living, and ended with the words: "Study His patience and the history of His Passion, and try to be loyal to His Name. Go to the feet of Jesus, and He will surely pardon all your offences. Pray to the beloved Jesus; mistrusting self, trust in Him. The Name and patience of Jesus belong to us all."

We wish it were possible to convey to the readers of the LIVING CHURCH something of the real life animating the sermons of this wonderful man, and which comes from his earnest presence. Those who have listened to him will easily call it to mind; it can never be forgotten by such. The preaching of Knox-Little is as far away as possible from the style of the modern popular pulpit. It is before all things, Churchly—holding up Christ through the Church or rather as the very vital essence of, and all-pervading presence in the Church. His intimate hold upon spiritual needs, and his simple, direct, and impassioned appeal to the secrets of the human heart, make his words like those of a prophet. Oh! if we had more of this in our pulpits, what a power the Church would wield in this spiritually distracted land!

Preparations for Lent.

Correspondence of the Living Church.

The Pre-Lent Meetings of the Bishop and Clergy of the Diocese of Illinois were held last week, in the Cathedral Church of St. Peter and Paul. The published programme was adhered to; the first meeting being held on Tuesday Evening, at 7:20, for Prayer, and the preparatory Meditation. The Holy Eucharist was celebrated at 7:30 A. M., on Wednesday. The brethren broke their fast at 8:15; and, then a quarter after nine, until a quarter to ten, there was a "Quiet half hour," which was followed by a Meditation by the Bishop, who at 3:30 P. M., also gave the third Meditation; and this concluded the observances in church for the day. On Thursday, the same routine was observed, until after the Morning Meditation, which was followed by Reading and Conference. Appropriate Papers were read by the Rev. Dr. Locke, and the Rev. Duane S. Phillips, of Kankakee. At 11:45, the Litany was said. At 2:30, the Bishop gave the fifth Meditation, and said the closing Service.

The attendance at these meetings was very good, notwithstanding the fact that several were prevented by sickness from being present. In all, not far from thirty of the clergy availed themselves of the opportunity which the thoughtful kindness of their Father in God had afforded them. It must have been most gratifying to the Bishop, to see so many of his clergy respond to his invitation to meet with him in his Cathedral, in order to prepare themselves by prayer and meditation, and fatherly counsel, for a profitable observance of the Church's most solemn Season. The Meditations which were given by the Bishop turned mainly upon the duty, on the part of the Ministers and Ambassadors of Christ, of absolute self-consecration; of a thorough subjection of the individual will to the Will of God.

Such gatherings as these, under the Divine Blessing, can hardly fail to bear rich and abundant fruit in all the parishes of the diocese. And we trust that the faithful will not be slow to appreciate the devotion of their pastors, in thus giving themselves to the duty of making a solemn preparation for the sacred offices of the Lent upon which we have entered.

The Rev. E. F. Small, Rector of Christ Church Biddeford, Maine, arranged a series of four meetings the week before Lent, with a view to awakening the spiritual life of the people, many of whom are operatives in the cotton mills. The plan of the Services was as follows: The Creed, a few Collects, one Lesson, and a Sermon, followed by an "Instruction" (both without notes). Singing was a prominent feature.

The Rev. Arthur W. Little, Rector of St. Paul's, Portland, preached, the first three nights, upon—Sin, the Judgment, and the Atonement. The Instructions were given by the Rector. On the fourth night, the Bishop of the Diocese preached upon the Holy Communion. The attendance was large, the discourses were earnest and practical; and a deep impression was made. The good work will be carefully followed up through Lent.

For the clergy and people of St. Anne's, Lowell, Mass., the pre-Lenten season has been rich in opportunities for spiritual profit. On Septuagesima Sunday, the parish was favored with a visit from the Lord Bishop of Honolulu, who preached morning and evening, and addressed the Sunday School children in the afternoon, giving many interesting particulars about his work; and at the same time showing admirable clearness and strength in his exposition of God's Word. At those Services, which were introduced by a processional, his pastoral staff (of ebony set with jewels) was carried before him by one of the clergy of the parish, acting as his Chaplain for the occasion. It is a singular fact, that when his predecessor at Honolulu—Bishop Staley—was in England some years ago, he visited the parish of which the present Bishop was then in charge; and this same pastoral staff, belonging to the Island-See, was borne before him by Dr. Willis, who little dreamed that it would be carried before him, in turn, ere many years should pass.

At the choral evening Service at St. Anne's, the music was admirably rendered by a surpliced choir, which the junior curate, the Rev. David J. Ayers, had been training since last autumn, and which sang for the first time in the Services on the evening of Christmas Day.

Home and Health.

By a Business Man.

MR. EDITOR:—Having described, in a recent letter, the artful contrivances of modern times for promoting the circulation of sewer gases in well regulated houses, I propose in this to offer some suggestions upon the best means of excluding this ally of civilization and disease. I make bold to do this, being convinced that many of your readers, like myself, still have a lingering preference for nature and are not disposed to yield everything to art. The line must be drawn somewhere, and we think it should be drawn here. In more senses than one it is an air-line to health.

The sewer is a necessity, but there is no need of breathing its products. The gas which it generates must have an exit, but there is no need that it should be emptied into our houses to poison our families. It is just as easy to ventilate the sewer outside as inside the house. The most natural thing to do, if a man wishes to divert the death-current, is to open a way for it outside the house, that it may escape in that direction. To bring a sewer into a house and stop it there, is simply an invitation to the death-dealer to make his abode in every chamber. He should be told to pass on and find his way to the upper air where he can do no harm.

The soil-pipe, as the sewer is called after it enters the house, should be continued up through the roof, and be open at the top. In this pipe there should be no trap, but the way should be clear and open for the escape of sewer-gas above the roof. If the escape is made below the highest line of the building, the gas is liable to be forced by the wind into the windows of the upper story and thence to every part of the building. Every soil-pipe now in use might be extended, at very little expense, above the roof. The top should be protected by a cap which allows the circulation of the air through the pipe while it guards it from being filled with snow and rubbish.

But even this precaution is not sufficient to insure immunity from the insidious visitor that watches for an entrance at every fissure. It seems to have an aversion for the upper air and prefers, in winter, a warm place in-doors. By the heat of furnace or steam-coil the air within the house is expanded or forced out. This is an opportunity which sewer-gas delights to improve; and, unless some obstacle prevents, it rushes in to fill the vacancy. To prevent this, every basin and bowl connected with the soil-pipe, is "trapped." But the ordinary trap is constructed like a syphon. It bends down, then up, and then down again. The theory is that water will remain in the lower bend so as to close up the pipe and make a seal against the pressure of the gas that may be formed in the soil-pipe. But the water does not always remain there. When the trap is entirely filled with flowing water, it acts as a syphon; and the current being suddenly cut off, it empties itself entirely, leaving the way open for the sewer-gas to be drawn into the house. It must be borne in mind that it will always prefer to go into the warm house rather than to go up and out into the cold air. Moreover, the trap itself and the pipe connecting it with the soil-pipe, in the course of time become encrusted with filth and generates the deadly gas. To guard against the syphoning of the trap, and to make an escape for the gas generated by it and its connections, the trap must be ventilated as well as the soil-pipe. The arrangement is very simple and inexpensive. A ventilating pipe is carried up through the roof, with which a connection is made with every trap in the house. The point of this connection should be above the seal on the side nearest the soil-pipe. With such a vent the trap cannot be syphoned, nor can any gas that is formed in the connecting pipe be drawn into the house. It must pass up the ventilator through the roof.

It is just as easy to keep sewer-gas out of a house as to bring it in. It is only a matter of taste and trifling expense. I will not argue the question, if it be a question, as to which is preferable.

The Convocation of Williamsport.

To the Editor of the Living Church:

You have given, in a late issue, the account of the meeting of the Convocation of Williamsport, last month. The writer is kind enough to say, that "Rev. Dr. Hopkins offered a series of resolutions in favor of setting off the Convocation of Williamsport as a new Diocese"; and he adds that "The Dean stated to the Convocation his serious objections to the passage of these resolutions." This reads as if my action were the first introduction of the subject into our Convocation; whereas it was about three years ago that it was introduced successfully, carrying the vote of the Convocation, and was embodied in a written Memorial addressed to the Bishop and Convention, signed by a large majority of the Clergy and Vestries of the Convocation; which was followed up by a second Memorial, in the same words, still more numerous signed, the following year; and both these Memorials were signed by our present Dean, the Rev. J. H. Black, him-

self. They both requested that this Convocation might be erected into a Diocese—a course which he now says is "impracticable."

And yet the movement for the new Diocese has made such progress, that the Bishop has fixed \$30,000 as the sum which he will require to be secured as an Episcopal Fund for the new Diocese before he will give his canonical consent to its erection; and the entire sum has been secured, and something over. This fact—of the endowment being raised—was the basis of my resolutions; yet the writer has ingeniously succeeded in giving an account of the affair without the slightest hint that anything of the sort had been done! His account is like "the play of Hamlet, with the part of Hamlet left out."

But while no reference is made by him to the successful raising of the required endowment, he is careful to insert the objections to the Resolutions, though totally omitting both the Resolutions themselves and also the replies made to the objections on the spot, which replies carried the vote of the Convocation. His first objection is: "Because they [the Resolutions] are uncalled for" or "obtrusive" in answering the very questions that they themselves had asked? The chief objection of the writer seems to be his last: "Because they [the Resolutions] commit those who vote for them to a division which is impracticable, the Convocation of Williamsport being too small and too weak for a separate Diocese."

The main point which I wish to notice is his assertion that the Convocation of Williamsport is "too small and too weak for a separate Diocese." And the only way to reach a fair decision is, to compare it with what our other American Dioceses are now, or were when they were first organized.

In comparing it with what other Dioceses are now, let us first look to the Confirmations. During our last Conventional year,—as shown in the Journal for 1881,—of the twenty-eight parishes or Mission Stations on the list in this Convocation, the Bishop visited only twelve, leaving sixteen unvisited that year. (Some have been unvisited for three, four, or five years.) Yet in the number of Confirmations as reported, with this imperfect opportunity, the proposed Diocese of Williamsport would outrank five of our present Dioceses, besides nine of our Missionary Jurisdictions. Thus fourteen of our present Bishops would confirm a smaller total than was confirmed the past year in only twelve of our twenty-eight parishes and stations.

In the number of communicants, our proposed Diocese of Williamsport would outrank three of our existing Dioceses, and eleven of our Missionary Jurisdictions. Fourteen of our present Bishops have fewer communicants than the Bishop of Williamsport would have. As to contributions, our case is stronger than in either of the above; for the total of our contributions, as reported last June, exceeds the totals of no less than fifteen of our present Dioceses, besides eleven of our Missionary Jurisdictions; so that twenty-six of our present Bishops report a smaller total of contributions than the Convocation of Williamsport.

To say, in the face of these indisputable facts, that we are "too small and too weak for a separate Diocese," is surely absurd enough. But the case is far stronger when the comparison is made, not with the other Dioceses as they now are, but with their strength as it was when they were first organized or chose their first Bishop. And when we make the comparison in this way, we find that no less than forty of our present Dioceses were weaker, when they were first organized, than the Convocation of Williamsport is to-day! And, if the amount of contributions be made the test, the number rises from forty to forty-one!

But what makes our case peculiarly and unanswerably strong, is the fact that we have secured already the amount of endowment required by the Bishop of Central Pennsylvania. In all other cases, no attempt has been made to provide an endowment, until after the consent of the Diocesan Convention has been given, and just previous to applying for the consent of the General Convention. But in this case, so great is the readiness, so earnest the zeal, that before the action of the Diocesan Convention, and nearly two years before the question can come before the General Convention, the endowment is already provided! And provided by a safer and better form of subscription than has ever been used before in this country for any such purpose. It would be an insult to human nature to suppose that, after this proof of readiness and strength, either the Bishop or the Convention will really make any further objection.

It is no wonder that, in the face of such facts, the "serious objections" of the Dean, though urged with great solemnity and emphasis, failed to influence any vote in the Convocation except his own. And the last of that series of resolutions made it his duty to attest, as Dean, the copies of them that were sent to the Bishop and to the Committee on the Division of the Diocese,—resolutions against which he had talked and voted in vain.

It gives me pleasure to add, that the subscriptions to our Endowment Fund were, in accordance with the request of the Committee on the Division of the Diocese, laid before them, by me, for their examination, at their meeting in Reading, on the evening of the day of the presentation of the Pastoral Staff to the Bishop; and that not one of those subscriptions was objected to for any cause whatsoever; nor did any member of that committee complain of my conduct in the matter, as in anywise "uncalled for" or "obtrusive."

I cannot close without returning my cordial thanks to your correspondent, for his curious account of our Convocation meeting; for he has thus given me the right to claim a place in your columns for a much more extended setting forth of our movement for a new Diocese, than I should otherwise have thought of sending you.

J. H. HOPKINS.

Williamsport, Pa., Feb. 3, 1882.

Sheltering Arms, Brooklyn.

The twelfth anniversary of the Sheltering Arms Nursery, Brooklyn, was celebrated at the Church of the Holy Trinity in that city, on the evening of Sexagesima Sunday, the Bishop of Long Island presiding. Evening Prayer was said by the Rev. Dr. C. M. Hall, and his Assistant, the Rev. J. Reynolds. Bishop Littlejohn made an address in which the struggles of the Institution in reaching its present prosperous condition were alluded to, and the faithfulness of the workers was commended.

The Annual Report was then read by the Rev. Summerfield E. Snively, Assistant Minister of Grace Church, in which it was stated that the property of the Institution had been purchased for \$13,000; the balance of \$3,000 being still due. The death of the wife of Bishop J. A. Paddock, the foundress of the charity, was referred to. Ninety-six inmates had received care during the year. There was no way of isolating the sick; but over \$2,000 had been raised, toward providing a building to be known as the Child's Hospital of the Sheltering Arms Nursery. The attending physician strongly advocated the need of such a hospital. Larger space was also needed for the admission of healthy children. The expenditures of the Institution during the year, amounted to \$4,731.35, and the receipts to \$4,869.71, leaving a balance in hand of \$138.36.

The Rev. Dr. Wm. A. Snively followed in an address, pleading that a Child's Hospital should be provided. The Rev. Arthur Brooks, of New York, also spoke, commending the heroic boldness of the founders of the charity.

The offertory was for the benefit of the Nursery, and the Service was terminated with the Episcopal Benediction.

The children of the Sheltering Arms Nursery, New York, were recently much delighted by a visit from Archbishop Kirkby, who detailed to them some of his missionary experiences in the far North. There are now 145 children in the Institution; and applications for admission continue. When the beautiful and spacious Furness Cottage is ready, it can be speedily filled. Another bed was lately endowed in perpetuity, by the gift of \$1,000 each from Mrs. Gustav A. Schwab and Miss Laura Wheeler.

The Deaf Mutes.

The Church in America has no more active, untiring Missionary, than the Rev. A. W. Mann, whose home is in Cleveland, O. In his capacity as Missionary-at-large to the Deaf Mutes, he travels to an unusual extent. His field embraces the Central-Western States. The peculiar class to which he ministers is scattered far and wide, and can be reached only by a widely extended sphere of travel. As its members are utterly unable to pay the Missionary's expenses, the railroads, with great kindness and consideration, have come to the rescue. They have solved the difficulty by bestowing upon him the privilege of free travel. Of this, Bishop Bedell speaks as follows, in his last Convention address:

The generosity of the railroad authorities of our own and neighboring States has greatly facilitated Rev. Mr. Mann's work; indeed, I may say has made it possible. For, under his peculiar disability, he could not travel safely, nor make rapid connections, unless as the guest of the railroads. The Church owes them her gratitude; and I avail myself of the opportunity to give expression to it.

The anniversary of the Ladies' Association of the House of the Good Shepherd, Rockland county N. Y., will be held in the Church of Transfiguration, New York, on Sunday evening. Several addresses will be delivered.

The returns of the Chicago clearing-house show a great increase over last year. The figures are, 1880, \$1,725,000,000; 1881, \$2,250,000,000.

The Church at Work.

Reports of Progress in Various Fields, by our Correspondents.

Central New York.—On Septuagesima Sunday, the Rev. C. H. Gardner, Rector of Trinity Church, Utica, observed the fifth year of his efficient administration of this venerable parish, preaching an appropriate sermon upon the occasion. His subject was the parish, viewed in the light of a talent, given to be improved by each and all of its members.

We have received the constitution of the Guild of St. Paul's Parish, Oxford, which has been founded through the energy of the Rector, the Rev. J. M. C. Fulton.

The object of the Guild, which is composed of a Young Men's Chapter and of a Young Ladies', is the unification and the utilization of the laity in the work of the Church.

On Wednesday, Feb. 8th, the new St. Paul's Church at La Fargeville (Rev. Albert A. Brockway, Rector) was consecrated by the Bishop of the Diocese, it being the first Service ever held in the building. The "Sentence of Consecration" was read by the Rev. Albert A. Brockway, of Watertown. The sermon was preached by the Rev. J. A. Staunton, of Syracuse, a former Rector. The building is complete in all its appointments, and everything is paid for. The whole cost has been about \$3,000. Friends outside the parish have contributed liberally. There are two Memorial Windows: one in the chancel, to the late Mrs. H. M. Stevens, the first female communicant of the parish; and the other over the main entrance, to the late Timothy D. Flausburgh, a devoted Churchman of the parish, who died a year ago. The property has been deeded to the "Trustees of the Parochial Fund" of the Diocese.

After the consecration, eight persons were confirmed. Seven persons had been baptized a few days before. The present number of regular communicants is twenty-seven. On Sexagesima Sunday (Feb. 12th), a Sunday School was organized, with a Superintendent and five teachers.

On Wednesday evening, Feb. 8th, a Missionary meeting was held in Christ Church, Clayton (Rev. Albert A. Brockway, Rector). Rev. W. T. Gibson, D. D., of Utica, spoke on "Diocesan Missions"; Rev. R. G. Quennell, of Seneca Falls, on "Domestic Missions"; Rev. R. A. Olin, of Watertown, on "Foreign Missions"; and the Bishop of the Diocese (the Rt. Rev. F. D. Huntington) on "The Pledge System." The offerings were for the General Missions of the Church.

On Thursday morning, Feb. 9th, Christ Church was consecrated by the Bishop. The "Sentence of Consecration" was read by the Rev. R. A. Olin, of Watertown. The sermon was preached by the Rev. H. R. Lockwood, of Syracuse, the first Rector of the two parishes. With assistance from friends outside the parish, the whole debt of over \$2,000 has been cancelled, and the property, which has cost about \$10,000, has been deeded to the "Trustees of the Parochial Fund" of the Diocese. After the consecration, fourteen persons were confirmed. Twenty-two persons had been baptized within a few days. The present number of regular communicants is about one hundred. At all these Services the churches were packed with people. Besides the Bishop and Rector, the following clergy were present and took part in the Services: Rev. Messrs. H. R. Lockwood and J. A. Staunton, of Syracuse; W. T. Gibson, D. D., of Utica; Theodore Babcock, D. D., of Oswego; R. A. Olin, A. Banker, Ph. D., and J. Winslow, of Watertown; R. G. Quennell, of Seneca Falls; J. D. Skene, of Gouverneur (Diocese of Albany); G. G. Perrine, of Theresa; and S. W. Strowger, of Cape Vincent.

Among the visiting lay-people in attendance, were the wives of several of the clergy, H. M. Stevens, M. D., and son, and G. Bradford and wife, of Watertown; quite a number from Cape Vincent, and others. The number of persons baptized in the two parishes during the present retrenchment of a little over two years, is sixty-two. The number confirmed in the same places and during the same period, is fifty.

During the year ending November, 1879, no Church Services were held in La Fargeville. Christ Church, Clayton, was erected in 1880; St. Paul's, La Fargeville, was included in the summer of 1880. The two villages are seven miles apart. The population of Clayton is sixteen hundred; of La Fargeville, three hundred. The number of other religious denominations and societies, is nine.

Connecticut.—The Rev. George S. Pine, Rector of St. Mark's Parish, New Canaan, has issued the Septuagesima number of a modest little sheet, bearing the significant and appropriate title of the Rector's Call. If the venture should meet with sufficient encouragement, it will appear quarterly. St. Mark's, we are glad to see, is another added to the rapidly swelling list of parishes in which parochial societies for certain definite work are a recognized factor in parish life. We find mention, in this little sheet, of a "Ladies' Sewing Society," a "Rectory Fund Association," a "St. Mark's Guild," and a "St. Agnes Guild."

The new rectory belonging to this parish was opened by the Bishop of the Diocese, Dec. 3d, 1881. A debt upon it, amounting to \$650, remains to be raised.

The Fairfield County Clerical Association held a Pre-Lenten meeting in Trinity Parish, Southport, on Tuesday, February 7th. The Services commenced with Holy Communion at 9:30 A. M., in the church, the Rev. H. L. Myrick acting as celebrant, assisted by the Rev. G. P. Torrence, and the rector of the parish, the Rev. C. G. Adams. Immediately after the Celebration, there was a devotional meeting of the clergy in the chapel, with prayers, readings and addresses, especially appropriate for those having the care of souls. Addresses were made by Drs. Tatlock, of Stamford, and Clarke, of Bridgeport. After a light lunch, there was a business meeting of the Association. There was an exegesis by the rector. Then followed a valuable discussion on several pastoral duties. A most favorable opinion was expressed as to the value of the devotional Services in the morning, and the need of the clergy for such Services. It was resolved to have such a Service before Lent and Advent, and apart from the regular meeting of the Association. Call them "Retreats," "A Quiet Day," or what you will, the need of such Services is felt among the clergy. There was a public Service in the church in the evening at which Dr. Tatlock gave the sermon.

Holy Trinity, Westport, the Rev. A. N. Lewis, was selected as the next place of meeting, and April 27th the day.

At the invitation of the Berkeley Divinity School Missionary Society, the Rev. Dr. H. C. Potter, of Grace Church, New York, came to Middletown on Wednesday, Feb. 8th, in order to address the students on the subject of city missions.

After stating that though engaged in missionary work at home, he was especially interested in Foreign Missions, he reviewed briefly, the work in the several foreign fields, saying that it seemed to him that the outlook never had been so bright, nor the promise of success so great, as at the present time. He referred especially to the fact that the Bishop of Japan had so distinguished himself by zeal, learning and wisdom, as to become beloved and revered by all Christian missionaries there, of whatever name.

Then, coming to the special subject of his address, he said he must take New York as the field of his description, because he was best acquainted there. While New York is an exceptional city, yet the methods applied there, and the obstacles to be overcome, were largely the same in all great cities of the Eastern seaboard. He said that people of all nations were pouring into New York to an unprecedented extent, and living in utter heathenism. This fact rendered it necessary to work among them by means of missionaries of their own nationality. So great is the influx of foreign races, that New York is the third largest German city; that there are over 7,000 Bohemians living in one quarter of the city, and other races in proportion. In the speaker's parish there are, every Sunday, Services in German

Italian, Bohemian, and Danish, in addition to the regular Service. He said that the great, and only successful method of working among these people, was by going from house to house, in order to gain their confidence and induce them to attend Divine Worship. As a rule, one is not welcomed very warmly at first. They distrust you, and prefer that you should stay away. Laboring under the speaker's direction, there are six earnest clergymen and two physicians, one of the latter being a lady, who, owing to her sex, is enabled to accomplish a vast amount of work, otherwise impossible.

A large class of persons, for whom city rectors and Christians are responsible, is that of the young men and women who come to cities to study special arts and sciences. These young people live in rooms by themselves; and this fact, together with their youth and ignorance of city guile, renders them liable to peculiar dangers. The speaker then described some of the safer, and more suitable houses which had been established for their reception; and also the Clubs which have been established for them in Grace Parish. They have elegantly fitted rooms, including libraries, where they may spend their evenings safely, pleasantly and profitably. In connection with the ladies' rooms are convenient and comfortable bathing facilities, which are eagerly welcomed by the young women, as a benefit and luxury otherwise unobtainable. Pleasant entertainments are also given once a month.

The Day Nursery of Grace Parish cares for 100 children daily, representing from 60 to 80 mothers, thus released from all anxiety while they are away earning their daily bread. In such ways Christianity is interpreted to the people.

In concluding his exceedingly interesting remarks, Dr. Potter said that he had tried to conceal none of the difficulties and defects of the work they were trying to do. It was hard and often discouraging, but after all most satisfactory. He expressed a hope, that if any of the students before him should be called to work in New York, they would find him out, and let him take them by the hand before they began their work.

Delaware.—A controversy has been waging for a long time, between two sets of vestrymen in Christ Church, Delaware City (each claiming to be the legal body), which has now, at least, been set at rest by a decision of the Superior Court, rendered by Judge Houston. The finding of the jury will have the effect of giving the whole control of parish matters to the original vestry, who have been opposed to the late Rector, the Rev. Henry L. Phillips. Consequently, the action of the Bishop is sustained, and the Rectorate declared to be vacant. It may be hoped that whatever bad feeling may have been engendered in the course of the controversy, on either side, may now be allowed to subside, and the past be soon entirely forgotten in the earnest Church life and spiritual progress of the parish.

On Sexagesima Sunday, St. John's Church, in the 9th Ward, Wilmington, was filled with a large congregation at the regular Evening Service at 6 o'clock. The occasion was a united missionary meeting of all the Wilmington congregations. The following clergymen occupied the chancel: The Rev. Rector, the Bishop of Delaware, the Revs. J. B. Clemons, D. D., G. W. Du Bois, D. D., H. B. Martin, M. D., R. H. Murphy, S. K. Lewis, T. G. Little (rector) and Edward W. Syle, D. D., the preacher of the occasion. Others of the clergy were seated in the nave with the congregation. Evening Prayer was said by four of the clergy.

Dr. Syle preached a very interesting sermon on the Church's Missions to Japan and China. The reverend speaker was at one time missionary to China, and recounted with great detail some of his experiences in that land. He gave a brief history of the mission also, and of St. John's College in Shanghai. The description of the work and needs of the College was peculiarly interesting to the Wilmingtonians, because one of their own citizens—the Rev. David M. Baker—went out a few years ago as Professor in that College, but has lately returned home to recruit his health.

The Services concluded with an offertory, followed by prayer and the Blessing by the Bishop.

The boy-choir at Trinity Chapel, organized about a month ago by Mr. Edward Henry Eckel, sang the hymns and chants at the Wednesday night Evensong, about a week ago. The choir consists of twenty-four men and boys, and promises to be a great success. It is the first choir of the kind ever organized in the Diocese, and has delighted large congregations, more than the most sanguine expectations of those interested in the training had imagined. May it be only the beginning of better things in Church music than the rendition of elaborate anthems, by three or four ungodly men and women, perched up in some back gallery of the church!

The Rev. Louis K. Lewis, of St. Peter's, Philadelphia, is officiating on Sundays at the "Old Sweden" Church, Wilmington, as Assistant to the Rev. H. B. Martin, Rector of Trinity Parish. "Trinity Chapel Guild" will carry on the work at the Chapel, as "Holy Trinity Guild" is doing at the Old Parish Church. Holy Trinity Parish has just received a magnificent gift from one of the oldest members—Mr. Wm. Forrest—who has been a member of the parish for over 35 years; and now, in his declining years, as a thank-offering to God, and for the comfort of his fellow-members, he has put in gas and a beautiful set of fixtures; and on Sexagesima, the Old Church was lighted up for the first time with gas. The congregation is very grateful for the needed improvement.

Illinois.—The Rev. T. D. Phillipps held Divine Service at Coal City, on the evening of the 10th. Between fifty and sixty persons were present, and the Service was a very hearty one. Some of the congregation were just from England; and the fact that about one-half of the Prayer-Books used were English, gave a clue to the nationality of the congregation. The people knew how to use their books, and they used them accordingly. The music, which included all the usual chants, and even the singing of the "Amen," in monotone, was unusually good. Not a few of the congregation had belonged to Church choirs in their native land. "Hymns Ancient and Modern," the only hymnal of which they knew anything, was used. The wife of a professional man, residing in Coal City, presided very efficiently at the instrument. Some of those who participated in the Service of the Church on this occasion, informed the visiting missionary that it was the first time that they had enjoyed that privilege for as much as eight years. It is needless to remark that all were very much gratified with the opportunity that had been afforded them.

This mission at Coal City is the tenth which Mr. Phillipps has established during the brief period of his ministrations in this Diocese; and he says that, while all of them give very fair promise, this one presents a prospect for Church work, that far exceeds all his previous experiences. He has announced his intention of holding Divine Service at this point, at present, on every alternate Friday at half-past seven in the evening; and intends to make a strong effort to attend weekly. On the occasion recorded above, one infant was baptized publicly.

Indiana.—The Rector of St. Thomas' Church, Plymouth, Ind., recently moved into the new rectory, just completed. The building is pronounced one of the most beautiful and comfortable houses in the town, and is valued with the lot, at not less than \$4,000; while some estimate it higher. The benediction of the rectory took place on Friday, Feb. 17th.

Louisiana.—The Church Guide gives the following summary of Ecclesiastical work in the Diocese from its organization to the meeting of the last Council: Baptisms, 15,287; Confirmations, 9,273; Contributions, \$1,502,630.48. The ratio of communicants of the Church to total population was, in 1841, 1 to 1,480; and in 1881 it was 1 to 379. In 1881 it was one to every 284 souls.

Michigan.—At Christ Church, Adrian, a boy choir has been introduced with success.

New Jersey.—For some three months, St. Andrew's Church, Mount Holly, has been undergoing a transformation. The church-edifice, built of brick covered with plaster, some thirty-eight years

ago, has been repaired but not materially changed. Its interior arrangements were a very shallow recess with a circular chancel-rail, and a vestry room in the rear. The latter was a two-story building, originally intended for—and used for years as—a Sunday School building. The organ was in a gallery over the west door of the church, and the choir was placed in front of the organ. A few years since, the chancel-rail was moved back, and a platform erected, upon which were placed stalls and desks for the clergy outside the rail; yet to reach this platform the only passage way was through the chancel. In October, the rector of the parish the Rev. C. M. Perkins, encouraged by pledges from the congregation, asked for and obtained permission to make some alterations. The rear wall of the chancel was taken away, and a new wall built up some twenty-two feet back of the chancel-arch. On the north side of the old vestry-room, an organ chamber was built, opening through an arch into the chancel. On the south side, a vestry-room was built. There was still a space remaining in the rear of the chancel, giving two rooms, one up stairs, upon which the chancel window opens, and the other—a very neat apartment—for a Guild room. The chancel is divided by an appropriate oak rail into choir and sanctuary. The rail is a memorial of the late Dr. C. Baquet. The furniture of the choir is all new of pine; and the chancel being wainscoted, and the ceiling beautifully paneled with the same kind of wood, a very bright and cheerful effect is imparted to the whole. The organ having been removed, and all the work completed, the Bishop of the Diocese, together with a number of the clergy, was invited to the consecration of this new work. This was on Tuesday, Feb. 9th, at 10 A. M. There were present, besides the Bishop (Scarborough), the Revs. Drs. Hills and Weld, and Messrs. Murray, Hotchkiss, Cullen, McKim, Lamb, Lightfoot, Appleton, Crawford, and the rector. The congregation was a fair one for the stormy day. The sermon—a very thoughtful one upon the chancel—was preached by the Bishop. The Holy Communion was administered to a large number of the faithful; after which, the clergy and visitors were invited to a collation at the Rectory. The parish itself is one of the oldest parishes in the diocese, dating back to 1742, and it still vigorously active. Its rector has the oldest church at Medford, where he has held Service on Sundays for more than seven years, and kept up his Services in his parish church, twice on Sunday. This involves a ride of seven miles and back, with the constant work that the parish demands. The improvement of a church building is always a blessing; and we predict that the parish will go on, and sustain its reputation for earnest and active Church work, until it assumes the position of one of the foremost parishes in the Diocese.

The Rev. J. H. Townsend, formerly Assistant Priest at Glen Cove, Long Island, has become rector of St. John's Church, Camden. This parish is one of thirty years standing. Its work under the present rectorship is being pressed, in all its channels; and is supported by the active co-operation of the laity. On Sundays and Holy days there are early Celebrations. Morning and Evening Prayer are said daily. The list of Lenten Services has just been issued. During Holy Week there will be an early Celebration on every day except Good Friday, on which day the Services are to be as follows: The Way of the Cross, at 7; Morning Prayer and Altar Service, at 10:30; The Passion Service from 12 to 3; Evening Prayer at 4:30; Evening Prayer and sermon at 8.

Oregon.—A mission was held in Trinity Church, Portland, in the second week of February. Papers were read on the following subjects: By Bishop Morris, "Minor Notes on the Services of the Prayer Book." The Rev. Mr. Plummer on the "Difficulties of the Pentateuch." The Rev. John Rosenburg, on the New Testament. The Rev. J. W. Sellwood, "Why are there four Gospels?" The Rev. H. L. Stevens, "The Feast of the Church." A secterial paper published in Portland speaks as follows of Church work there:

"Our Episcopal friends in this city are making earnest missionary efforts in every direction, much to their credit. At quite a number of different points regular services are held every Sabbath. In this line of mission work they are distancing the Methodist and all other Churches in the city. We do not wish them to do less, but we do wish the other churches to do more."

Pennsylvania.—The vestry of Christ Church, Philadelphia, hopes to have that ancient and interesting edifice thoroughly restored before the meeting of the next General Convention. It seeks to raise a sum of \$40,000, which, according to the estimate of an architect, will be quite sufficient for the purpose. The Annual Missionary Meeting of the Philadelphia Sunday Schools was held at Association Hall, on Monday evening, February 13th. Mr. George C. Thomas, first Vice President, reported the school collections for 1881 to be \$3,723.99, an increase of \$549.00 over the collections of 1880. Of this amount, \$3,117.85 had been forwarded to the Board of Missions, to be distributed in accordance with the directions of the several schools. Addresses were made by Rev. Dr. R. F. Alsop, Rev. Dr. T. F. Davies, and Archdeacon Kirkby. The latter gave an interesting account of missions in the far Northwest, and among the Eskimauks. To obtain clothing at the distant stations of the mission, orders had to be sent a year in advance. At one time, while journeying over the vast tracts of the Eskimauks country, he was struck with snow-blindness which lasted for two days, during which time friendly Eskimauks led him toward his destination. As it was necessary to have books and pamphlets distributed amongst the natives, his Bishop had sent for plates and a press, by means of which he took off the impressions, which won for him the eternal regard of the Indians, who pronounced him to be the greatest of "Medicine Men." Bishop Stevens presented some statistics, and gave his Episcopal advice how to interest children in missions.

A short Service for business men and women is held every evening at six o'clock, in St. Andrew's Church. A few Collects are recited, and an address of five minutes is delivered. The hour is fixed so as to meet the convenience of men and women returning home from work, and to gain a certain class, which would, probably, otherwise not hear of the Gospel at all. By this means, it is hoped that the class referred to may be brought under the direct influence of the Church.

Rhode Island.—Arrangements have been made for a choir festival in St. Stephen's Church, Providence, in which the surplused choirs in the Diocese will participate. There are four of these, viz.: St. Stephen's, All Saints', and St. Mary's, of Providence; and Trinity, of Bristol. Altogether, they will number about one hundred and thirty voices. The Rev. R. Murray, of Ashton, delivered his lecture on "English Cathedralism," in the lecture room of Christ Church, Lonsdale, on February 17th.

Springfield.—A meeting of the Birmingham Deaconery was held in St. Matthew's Church, Bloomington, on February 7th, 8th, and 9th. The Rev. Dr. Eyster, the Dean of the Chapter, Mr. R. P. Johnston, the Treasurer, and several of the clergy, being unavailably absent, the meeting was not as fully attended as usual. There were present the Revs. J. B. Draper, of Petersburg, Wm. Willson, of Lincoln, W. C. Hopkins, of Champaign, W. H. Tomlins, of Rantoul, E. M. Peck, of Alton, E. A. Larrabee, of Springfield, G. W. West, of Pekin, and the Rev. S. P. Simpson, Rector of the Parish. The session opened on Tuesday with Evening Prayer, followed by an admirable and very forcible sermon by the Rev. J. B. Draper, S. T. B., on the subject of "Christian Education."

An interesting feature in this Service was the music, which was rendered by an efficient and carefully drilled choir of boys, who on this occasion appeared for the first time vested in cassocks and cottas.

The Psalms used on the occasion, were those of the Fifth Selection, the chanting of which, for precision and clearness of enunciation, was truly remarkable, some of the clergy observing that they had not heard such clear rendition outside of New

York City. The boys certainly reflected the greatest credit both upon themselves and upon their preceptor. This office has been fulfilled by the Rector himself, who, with the other manifold demands upon his time, has by his patient and skilful training succeeded in building up out of raw material a choir capable of rendering the Services as we have rarely heard it done. A word of commendation is due the organist (Miss Emma Beard), for her admirable management in accompanying the voices, and the precision with which each part of the music was attacked. What with the furnishing of the church and chancel, the erection of the Whitehouse Memorial Altar, the supplying of the magnificent and jeweled altar and paten, the purchasing of the superb brass Altar Cross, and now the introduction of the vested choir; the parish certainly has done much, in the last two years, toward the due setting forth of the Worship of the Church in the beauty of holiness.

The proceedings of the second evening, after a short Office had been said, consisted of the delivery of three addresses on the subject of "The mutual duties and relations of the rector and people," by the Rev. Geo. W. West, the Rev. Wm. Willson, and the Rev. W. C. Hopkins.

Southern Ohio.—The second anniversary sermon of the Rev. J. T. Webster, rector of Grace Church, Dayton, describes the past year as one of gratifying prosperity. The rector has held 280 Services, giving 100 sermons and 106 addresses. A typographical error in the parish paper is rather amusing. It reads: "While these sermons have demanded considerable time from the congregation, incurred outlay from the treasury," etc. We presume that it was the Services that demanded the principal outlay of time and money. A weekly and Holy Day Celebration has been instituted. Fourteen adults and twenty-six children have been baptized, and thirty-six persons have been confirmed. The consistency and earnestness of the new communicants are commended by the rector. The church debt has been materially decreased, and various parochial activities have been enlarged.

Western Michigan.—St. Matthias' Day, February 24th, was the seventh anniversary of the consecration of Bishop Gillespie. Prayers were offered throughout the Diocese for its beloved Head.

The Bishop has issued a valuable pastoral letter on the duty of the clergy to admonish sick persons to make their wills, and to move such sick persons are of ability to be liberal to the poor.

The Kalamazoo Convention met in Trinity Church, Niles, January 31st and February 1st. There were present, the Bishop, the Rector of the parish (Rev. C. C. Tate), Rev. Dr. Corbett, Messrs. Walton, Spaulding, Conover, Stout, Chapin, Bancroft, Cook, and Coolbaugh, of the Grand Rapids Convention.

The opening sermon was by the Rev. Mr. Stout, on "Religion and Scepticism," and was marked by his usual clearness of thought. The sermon *Ad Clerum* was by the Rev. Mr. Bancroft, and contained much matter of practical interest.

The Rev. Mr. Walton read a very valuable paper on the exegesis of 1 Peter 1:21. In the afternoon, there was a children's Service, when the Rev. Dr. Corbett addressed the children in his well-known bright and happy way. In the evening, a most interesting paper was read by the Rev. Mr. Conover on "Christianity and Pauperism." All the papers were discussed by the clergy present, and the convention was closed by an earnest address by the Bishop. The opening Service was heartily rendered by the surplused choir; and all the exercises were greatly enjoyed by the people of the Parish.

Western New York.—Christ Church, Buffalo, one of the smaller Parishes of that city, has been, since its organization in April 1879, burdened with a debt of \$10,000, in the shape of a mortgage on the church and lot. When the present Rector (the Rev. A. Sydney Dealey) took charge, in Nov. 1879, it was determined to make an effort to remove this burden.

After a long struggle of over two years, in which the Parish has lost, by death, some of its most able and influential members, the work has at last by the Divine blessing been accomplished, and the Church was consecrated to the service of Almighty God, on Thursday, Feb. 16th. This Parish well deserves the meed of praise for the work which it has accomplished. The members of it without exception have stood faithfully and nobly by their Rector, in his efforts to accomplish the purpose on which all their hearts were set. With perfect unity, with great sacrifice in many instances, and with noble courage and perseverance under very great discouragements, they have helped him with all their power, and with all their hearts, and have crowned his labors, and their own, with success. It will not be considered invidious if we mention among the subscribers to this debt, the name of Mrs. Wm G. Fargo, widow of the late Wm G. Fargo, President of the American Express Co., who was Warden of the Parish. At the time of his decease, in August last, the Rector of Christ Church had his verbal promise to pay \$2,500. Mrs. Fargo has not only used her efforts with the executors of the estate of her husband, to induce them to acknowledge the promise, and to pay the sum—which they have cheerfully done—but has also made a liberal subscription from her own purse. All however have done well, and the subscription list, to eyes which know how to read it, shows many a large subscription, of which only the figures are less than those of the Fargo offering.

It is worth while to add, that this sum of \$10,000 has been raised by gifts, without any resort to Fairs, Festivals, or Entertainments of any kind; and that, of the whole sum only one very small subscription remains as yet unpaid.

The day of consecration was a joyful festival for this Parish, which has struggled so hard to reach that consummation of its hopes.

Wisconsin.—A Devotional meeting of the clergy of the Diocese was held at Naahotch, during the week before Lent. A large number availed themselves of the precious privilege.

African Missions.—The February meeting of the Woman's Auxiliary for Domestic Missions was held on the first of the month, in Grace Chapel, N. Y. The meeting of the Committee for Foreign Missions took place on the 4th inst., at Trinity Chapel School-building, and was very largely attended. A very interesting address was delivered by the Rev. Curtis Grubb, of Africa. The discouragements which have ever attended the Missions of this peculiar country, the "Libya" of the Greeks, are associated in our minds with the "Dark Continent," rather than with the land of the "South-wind." Notwithstanding that the light of recent explorations has sent its rays far into the depths of this mysterious region, the light of Christianity has not made satisfactory progress, although it has been struggling to dissipate the heathen darkness for more than sixty years. It is as long ago as that since our own Andrus (the first in this country to offer his services for foreign missionary work) entered upon his labors, which were as noble as they were brief, for he was soon called, suddenly and unexpectedly, to his eternal rest.

The number of our missionaries there, has greatly diminished, and the few who are actually in the field to-day, are prostrate with the fever, for a large part of the time. How the heart sinks, as we count the ever-increasing graves of the dearest and best of those who have lovingly offered to spend and be spent on this hardest of all missionary ground.

In a little address at the Bible House, some years ago, Bishop Smith, in quoting the words of another, said substantially, that the bodies of two African Bishops were ever tossing on the ocean. One was the lifeless remains of a dead Bishop returning home for burial, and the other was that of the living Bishop going out to take the place of his deceased brother.

How cheerfully should we hold up the hands of those who are self-sacrificing and brave enough to give up every comfort, and to face every trial, even death itself, in this land of darkness. Our noble and zealous Bishop Penick should never ask in vain for all the help he requires in his wise and judicious undertakings. One of his flock—Miss Margaret Thomas—being physically unable to withstand the African climate, has been obliged to resign her position altogether, and four others have found it necessary to come home for rest or for medical treatment,

namely: the Rev. Mr. Fair and his wife, late of Cape Palmas, and the Rev. Curtis Grubb and his wife; thus leaving the Bishop "very short of workers," as he expresses it.

The rapid strides which Mohammedanism has been making these many years over the most civilized portions of Africa, is, in one view, an additional cause for discouragement; and, in another view, it should perhaps incite us to greater earnestness in planting the Church in some places at least on African soil, so firmly, that it will be an immovable barrier against the approaching waves of error, which are more to be dreaded than heathenism itself.

At the close of the meeting, the new missionary, who is soon to start for Japan, was introduced, and received the benedictions of those whose hearts will go with her to her far off home, where new duties and responsibilities await her in the "Land of the Rising Sun."

The Church in China.

To the Editor of the Living Church:

Accounts of Christmas festivities presented to your readers in Lent may seem slightly incongruous to some, but this is a thing which the time consumed in the transit of the mails renders unavoidable in the present case. The Christmas-tide came upon us in China with a mildness which is unusual even in this mild climate. The morning dawned clear and crisp, with a very thin film of ice upon the surface of the ponds. The first rays of the sun removed this single token of the winter, while green grass, growing wheat, and many birds, seemed to tell us that spring had a ready come, or that autumn had never left us.

The festivities at St. John's took place on Saturday, Christmas Eve. In the early part of the afternoon we were all invited to St. Mary's School—the girls' school—for girls—to hear the Christmas carols. All assembled in the large school-room, where Miss Wong took her place at the organ. About forty little Chinese maidens stood up and sang out the glad message of the day, in their own language, to the familiar tunes which were the Sunday-school hours after in many a church and Sunday-school room all over America. The tunes were very familiar, but the words sounded rather strange. Christmas carols sung by Chinese women in their mother tongue—that means a great deal if we but stop to think. It means long years of labor for earnest men and women in days long gone; when the missionary lived in Chinese houses, whose floors were the damp earth; when he wrestled with the language—intricate enough at best—without the aid of grammars or dictionaries worth the name; when he groped his way from home to find them seven months old; when he met and overcame difficulties, hardships and discouragements, of which we to-day know little or nothing. It means all this, but it means something greater and nobler still. It means the raising of woman to a sphere denied to her for thousands of years in China; it asserts for her equality with man, a position which the man in this country has ever denied to her; it claims for her a soul! And when the Chinese women sang that song, they were telling of a message full of importance to their race and sex, the message of that glorious liberty with which Christ hath made us free. As I listened to that song so familiar, yet so strange, I thought of another scene. An audience of twelve thousand people assembled in the Metropolis of the New World to hear the Oratorio of the Messiah. One strong chord from the orchestra brought that immense concourse to its feet *en masse*; while from two thousand throats there grandly, and with all the splendor of earth's grandest harmony, the glad cry, "Unto us a Child is born, unto us His only Son, and the government shall be upon His shoulders." What government? That of the whole world; and this was the echo from the Orient to that grand song!

After the Chinese carols, the Rev. E. H. Thomson made a short address to the girls, taking for his subject the universality of the Christmas joy in all the countries of the world. Then followed a couple of carols sung in English by some of the older girls, after which we took a glance at the tables, laid out with all sorts of dainties for the feast which was to follow, and took our leave.

In the evening, the Christmas tree, for the foreign children on the place, was lighted in the Bishop's house. After the recitation of two Christmas poems, Santa Claus appeared with his coolie—no Santa Claus could be credited in China if he did not have his coolie with him—and the tree was stripped, much to the children's delight. That evening the Bishop sat among us in his easy chair, and thankful are we that he has recovered even sufficiently for that.

The "Church of our Saviour," in town, looked very well in its dress of Christmas greens. Wreaths of ground pine were festooned over the windows and from the arches of the open timber roof. The chancel was prettily decorated with greens and mottoes in English, while the walls of the church were hung all around with scrolls of Scripture in Chinese, painted on the red scrolls which are so abundant in China. The whole effect was very Chinese, and much enjoyed by the Chinese and English congregations, and by the Sunday School. The work of decorating the church was entirely done by the members of the Chinese congregation, under the direction of the Rev. Mr. Wong.

The account of our Christmas would not be complete without the mention of the Christmas gifts to the children of the score of day schools under the charge of the Mission, situated in and about Shanghai. Each regular attendant of the schools was made happy by the gift of little trinkets, to the value of about fifty cents—a little less than five cents. A dollar will go a long way toward making happiness and merriment in a whole school of Chinese children. Let the children at home, who are made so merry on Christmas morning by stockings filled to the very top, or on Christmas Eve by trees whose boughs are loaded almost to breaking, think of that! Perhaps, as the next Christmas-time draws near, they may wish to send some of their money to the little Chinese. If they should, for every nickel sent they may count a child made happy.

I would that I could give you more cheering accounts of the Bishop. All that I can say is, that he improves slowly; by no means so fast as we would wish. He intends to leave for Europe in the early spring, and he has the emphatic advice of his doctors, who insist that total change of climate is his best chance. We all hope and pray that he may at length return to us with a good degree of his former health.

E. K. B.
St. John's College, Shanghai, Epiphany, 1882.

Two distinguished men have just died in Paris from a singular cause. Col. Adan, director of the Institut Cartographique, thought he had a chair behind him, and in sitting down fell with all his weight on the floor. He died within a short time, from the effects of the accident. About ten days before, M. Pison, governor of the Banque Nationale, went to a dinner party at the Spanish legation and sat beside the hostess. She rose from table, and then, continuing a conversation, resumed her seat. M. Pison followed her example, but a footman had meanwhile removed his chair, and in his fall he injured his spine and survived only a few days.

As a part of the mourning for the empress and co-regent, who died in April, the Chinese were forbidden to shave for a month. At Foochow the mayor, finding that the order was disregarded, made a raid on the barber shops, and sixty culprits found there were fined, severely bastinadoed, and had their shaven heads painted blue—the color for mourning there—and nicely varnished. They further had to present themselves weekly for fresh coats of paint and varnish while the mourning lasted.

Edward A. Freeman, the historian, looks like a typical Saxon. He is short, stout, heavily bearded; his eyes are shrewd and his manner often abrupt and independent to the last degree.

That must have been rather amusing when sixty Harvard students in full dress suits and knee breeches, and carrying lilies, entered together the crowded audience in Boston to hear the great recite, Oscar Wilde.

LETTERS TO THE EDITORS.

VARIOUS SUBJECTS DISCUSSED.

"Hagiology" and "Superstition."

To the Editor of the Living Church:
A writer in a recent issue of your paper objects to the LIVING CHURCH ANNUAL on the ground that it notes in its calendar the minor festivals of that of the Mother Church of England. He says:

"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 is 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 [is?] known, (think, however, of omitting St. Patrick!) for circulation through the American Branch of the Church Catholic. It should be enough that the humble classes in the Church of England are full of calendar superstitions. Let us in the American Church lay no foundations for such things."

What the writer of the above objects to as a blemish has impressed my own humble judgment as one of the most valuable features of your Annual. It supplies a lack in our almanacs, which for a good many years past has obliged me to resort to foreign sources of information, to supply it.

Your correspondent seems to labor under a misapprehension as to the character of the "black-letter" days—festivals for which no special services are provided, but which are retained in the Calendar of the English Church—in describing them as "a list chiefly of British national Saints." There are sixty-seven such days. Of these only eighteen can by any possible system of classification be considered commemorative of British saints, even including those of St. George and St. Boniface, of whom one was never in Great Britain, and the other, although a native of England, devoted his life and labors to Germany and there achieved his reputation. I believe the canonization of none of these persons is peculiarly British, unless it be that of St. Swithin. Certainly none of them, except St. George, can be regarded as a "British national Saint."

Several of the black-letter festivals are not saints' days at all—as that of the Transfiguration, the Name of Jesus, Holy Cross Days, etc. What your correspondent means by distinctively "Catholic Saints," it is difficult to understand. The commemorations which he rejects are just as catholic in the extent of their recognition by the Church (excluding the American Branch of it, not yet a hundred years old), as those which he accepts, and in some cases of a much earlier origin. Many of them were observed for hundreds of years before that of the Conversion of St. Paul, those of St. James the Apostle and St. Mark the Evangelist, or even that of the Holy Trinity.

Any distinction drawn between scriptural and extra-scriptural subjects would as utterly fail of application to the case, as that sought to be made on grounds of catholicity. Trinity Sunday commemorates a great doctrinal truth, but one nowhere defined in express terms in Holy Scripture. The great Fast of Ash Wednesday and the lesser Feasts of the Ember and Rogations days are not appointed in obedience to any specific, mandatory precept, nor in commemoration of any particular event, recorded in Holy Scripture. On the other hand, the "black-letter" festivals of the Transfiguration, the Visitation of the Blessed Virgin Mary, Lammis Day (St. Peter ad Vincula), etc., are directly founded upon Holy Scripture, and some of them upon notable events in the personal history of our Blessed Lord. Mary Magdalene occupies more space in the Gospel narrative, and is a more conspicuous figure, than the Apostles Philip and Bartholomew, Simon and Jude, all combined, and it is hard to understand why she should be less regarded as a "Catholic Saint" than any of them, or why the commemoration of the beheading of St. John the Baptist should be more "superstitious" than that of his birth.

The Church of England, in the exercise of the authority which every "particular or national Church" has, "to ordain, change, and abolish, ceremonies or rites of the Church," not involving anything essential to the Faith, has not thought fit to prescribe the observance of these particular festivals, or to provide any special services for them. The American Church, exercising the same acknowledged authority, has dropped them from her Calendar. But neither of these churches has in any way forbidden or condemned their observance—much less required or sought to efface the record of their existence. On the contrary, some of them are still indirectly, if not directly, recognized in our Prayer Book. It is quite likely, for example, that more than one thoughtful reader of that book has been at a loss to understand why, in the "Table of Feasts," the Ember seasons of the autumn and winter should be regulated by the 14th of September and the 13th of December respectively,—dates without any special significance, except as the festivals of the Holy Cross and of St. Lucy—neither of them, by the way, commemorative of any "British national Saint."

Our English literature, which is common to both countries, and the customs, usages, and familiar language of English life—which cannot be matters of indifference to either—are alike so intertwined with the Calendar, that some acquaintance with its "black-letter," as well as its "red-letter" features, is necessary to an understanding of them.

"This day is called the feast of Crispin.

"And Crispin Crispian shall ne'er go by From this day to the ending of the world, But we in it shall be remembered.

"And gentlemen in England now a-bed Shall think themselves accursed they were not here; And hold their manhoods cheap, while any speaks That fought with us upon St. Crispin's Day."

The mere fact that the greatest uninspired interpreter of human nature that ever wrote—himself born, baptized, and brought up, in the Church of England after the Reformation—has put this speech in the mouth of one of his heroes on the morning of a critical battle, fought in a foreign country, against desperate odds, and in extreme peril, is a striking evidence how intimately blended even the minor matters of the Calendar were with the events of daily life in Shakespeare's time.

"Saint Agnes' Eve, Oh! bitter chill it was." How often have the questions occurred to the American reader: "What day is St. Agnes' Day?" and "Who was St. Agnes?" And how often have they gone unanswered, unless by some one having access to books of reference less accessible and less convenient than an almanac? Similar questions occur when we read of the "Odes for St. Cecilia's Day," which have occupied the pens of more than one distinguished poet; when we are told that Lord Brooke was killed on St. Chad's day by a ball fired from St. Chad's Cathedral; when we hear of "St. Martin's Summer," of the "Hilary term" of the law courts, etc.—examples might be multiplied indefinitely. The allusions are to dates and usages, certainly of Christian origin, whatever else may be said of them; and it seems hardly consistent that the mere mention or explanation of them should be condemned, as promoting superstition, by gentlemen who can tolerate the habitual employment, in our very Prayer Book, of a nomenclature of the days of the week, and of such months as January, February, March, and May, based upon and perpetuating the memory of the false gods of the classical and the Scandinavian mythologies.

As for the calendar "superstitions" of the common people in the Church of England, there are probably more of them associated with Christmas, the Epiphany, and St. John the Baptist's Day, than with all the black-letter festivals combined. Yet it is hardly to be presumed that your intelligent correspondent, above quoted, would give this as any reason for the abolition of their observance.

As for the calendar "superstitions" of the common people in the Church of England, there are probably more of them associated with Christmas, the Epiphany, and St. John the Baptist's Day, than with all the black-letter festivals combined. Yet it is hardly to be presumed that your intelligent correspondent, above quoted, would give this as any reason for the abolition of their observance.

W. T. W. Biloxi, Miss., February, 1882.

The Bible of a King, a King of a Bible!

To the Editor of the Living Church:

Referring to your late article on the New Version, in distinction from the Old, allow me to put herewith a few further thoughts on the Venerableness of the King James' Bible. My illustrations by comparison, will enable us to judge how grand our old Bible has become—as the figure of a man in a picture, shows us how high is the mountain above him. Surely, we have both a "Living Church," and through that, a "Living Bible."

It is now 271 years, during which King James' Bible has been battling its way in the world. It has thus more than equalled the years of all the Versions ever made before it—nine in all, from Wycliffe's to The Bishop's Bible! It has been "the power behind the throne and greater than the throne," through the reigns of Twelve Kings and Queens of England, besides "the Protectorate." It was 11 years old, when Congregationalism was first started at Plymouth Colony. It was 29 years old, when Chillingworth wrote in regard to it, "the Bible, and the Bible alone the religion of Protestants." (He does not say, Churchmen.) It was 30 years old, when Roger Williams started the first Baptist Society in Providence, Rhode Island. It was 50 years old, when Poole wrote his Annotations. It was 64, when Williams wrote his Book on The First Quaker—viz., "George Fox digged from his burrows." It was 80 years old, when Presbyterianism was started in the United States. It was 100 years, when Matthew Henry wrote his Commentary. It was 120 years old, when Wesley started the Methodists in England, and 160 before he started Methodism in the United States. This Bible was 150 years old, when Doddridge wrote his Expositor of it. It was 170, when Washington put his hand on it, and took his Oath as first President of the United States. It was 180 years old when Adam Clarke wrote his Commentary on it, and 180 years, when a copy of it lay in Wesley's hand in his coffin. It was 220 years old, when Walter Scott, on his dying-bed said to Lockhart, "Bring me The Book;" and this is the Book that was brought. Shakespeare himself read King James' Bible, for the last five years of his Bible-reading life.

How eminently then is King James' Version among the "whatsoever things are Venerable." We see that it is older than almost all the denominations, and has been the subject of almost every great Commentary of our day. On this Book, have been sworn eleven Kings and Queens of England, and twenty-one Presidents of these United States. It was in the knapsacks of soldiers of these Colonies, in the French and Indian wars, and of the soldiers of the United States in two wars with England; and in our greater war lately closed, defending at once, and inspiring their hearts. Our Bible is the one which has been the last Book in the hands of nine generations of Christian men and women, as they bade Adieu to Earth, and stretched their arms away towards the heaven to which they would fain carry it.

This same Book has had 50 millions circulated since 1804, by the London and American Bible Societies, and millions more by private publishers. No wonder all "new Versions" find that they have to "fight neither with great nor small, but only with the King of Israel."

Some Denominations have put forth their Versions, but put them forth only to see them put out. And even noble scholars and Christians, of England and this country, are finding that if their New Version of the New Testament is swamped in the glorious phosphorescence of the wake of our old Version, they may well tremble for their contemplated New Old Testament.

"If in the land of peace, wherein thou trustest, they wearied thee; then, how wilt thou do in the swelling of Jordan?"

J. WAINWRIGHT RAY.

An Overpaid Missionary.

To the Editor of the Living Church:
In the LIVING CHURCH of Dec. 31, 1881, there appeared the following communication, signed "H. C. T.":

"Please give me the name and residence of some missionary who would enjoy reading the LIVING CHURCH, and is not able to subscribe for it; and I will send him mine after a few days' delay each week."

As I am on your books as a "dead head" for the past year, and do not feel able to send you the subscription price, which I would most cheerfully do were I in a position to warrant it, would it not be well to send my name in answer to "H. C. T.'s" inquiry, as quoted above? This would relieve you of the expense of sending your valuable paper gratis, and at the same time give me the benefit of its perusal.

Perhaps you may wonder how it is that any clergyman is too poor to pay for a Church paper. I will give you the following facts to show why. My cash salary is about \$375. In addition to this, I get a few things in the way of provisions, etc. In the summer of 1880 I undertook to build a house for the missionary here, as a rented house was not to be had. I got the outside of the house finished, and three rooms plastered. We lived in it last winter without any finish further than a few doors. This summer, I plastered it throughout, and finished down stairs (except balusters, and railing for the stairs). In order to do this, I had to put all of my salary that I could spare (and more, too) into the house. When my last three months' stipend came from the Board (\$75) it went thus: For hardware, paint, etc., \$52.48; Mason for plastering, \$8.75; Man attending mason, \$2.50; Total for Rectory, \$63.73, leaving me a balance of \$11.27 to pay my personal debts, and buy my winter's wood, and procure hay and oats for a horse, which I am obliged to keep on account of the size of my missionary field. You can imagine how far \$11.27 went, and how soon I was minus one cent. I need about \$150 or \$200 to complete the building. This would not include a woodshed, or decent barn, which I lack yet.

You will now understand some of the trials of a missionary. And no one can know, but one who has had the unpleasant experience, how financial embarrassment depresses a man's spirits, and paralyzes his efforts. The work was forced upon me by the necessity of the circumstances, and has been carried on as economically as possible; but in this region—35 miles from a railroad—building is more expensive than in other towns more favorably situated. South of me, until three or four months ago, I had no brother clergyman nearer to me than about 80 miles. I have none on the North; the West is a wilderness; and on the East there is a clergyman 35 miles from here.

Wanted! An India Rubber Conscience.

To the Editor of the Living Church:

Thanks for your editorial on "Church Controversies." Some good people who look out of the blind half of a bad eye may pronounce it a satire. But not to the writer of this, who sees with both eyes, and clearly. You have certainly struck the key-note for the promotion of Catholicity. So again I say, thanks! For if you editors think you are going to monopolize the right of its pitch, you are mistaken. Now that you have given it, we parish priests will take it up, and pull out the swell stops. Only this, you forgot to mention the price of the India Rubber conscience organ, that enables its production. Please do so in your next. You see that I am in trouble, and my case is this:—The other day my vestry requested my resignation!

"What are your grounds?" asked I.

Sr. Warden: "You fail to give satisfaction."

Rector: "But the particulars? Have I not attended faithfully to my duties?"

Sr. Warden: "Yes; but—ahem!—you don't give satisfaction in other things?"

Rector: "But what things? please specify. Have you sought against my moral character?"

Sr. Warden: "No."

Rector: "My preaching? my social carriage?"

Sr. Warden: "Yes, both. There was a lady went out of church the other day, and said she would never come there again while you preached. And we all felt as she did; only we staid, and she didn't, and I tell you we won't stand it to be told, Sunday after Sunday, that we are all hypocrites and liars."

Rector: "But have I ever told you this, even on one Sunday?"

Sr. Warden: "No—not—exactly, but you are all the time talking about 'personal responsibility,' which is the same thing. Mrs. G. said you scared her so in your sermon on The Judgement, she would never give another cent for religion; and we can't afford to lose such paying members as she is."

Rector: "Well I am sorry indeed, if she had reason to be so frightened. But what is your point against me, socially?"

Sr. Warden: "You a-a-a don't a-a—you do a-a—you make yourself too free with folks that don't a-a-a—"

Rector: "Well, never mind, I understand you. It were a grievous fault; I admit. It was the same that cost our Blessed Lord His life. Anything else?"

Sr. Warden: "Yes, we sent a committee to you, more than a month ago, to advise you to give up your Early Communions on Sundays, and your Saint's Day Services, and to keep to the Prayer Book; and you haven't taken our advice at all."

Rector: "Truly, brethren, I'm sorry I have not been able to keep to the Prayer Book; but the truth is, I haven't had the physical strength.

I know the Prayer Book calls for Daily Morning and Daily Eve—"

Vestryman: "We don't mean that at all. We mean you haven't got any business to have Early Communion. I won't stan' it, to have the Presbyterians laughing at us for going to a Catholic Church—Now!"

2nd Vestryman: "And the way you take on about divorced folks, as if the Church was better than the law."

3rd Vestryman: "Yes, and then, that young thief just out of jail, you let him come to the Communion last week; and he kneeled right by my wife, and she had to drink the Wine after him."

Rector: "True, I did this; but the young man was sorry for his sins past, and wanted help that he might keep from falling again."

Vestryman: Sorry—pish—talk to me—he wasn't sorry enough to keep from stealing in the first place. I tell you, these things won't go down. They may go down in a High Church parish out West, but they won't go down here; we're going to have a man who thinks like we do, and will give us satisfaction."

So you see, my dear Mr. Editor, what my trouble is; and the reason of my thanks for your Catholicising Leader; and my need of a speedy supply of the enabling organ.

P. S.—I need not trouble you further. Since writing the above, I have learned that my vestry have already ordered for me the coveted organ; Conscience, all India Rubber, and warranted never to burst. "Price?" did you ask? Oh! a mere song, M. O. D. (Manhood on Delivery.) Anybody ought to be willing to pay that for peace!

The Athanasian Creed.

To the Editor of the Living Church:

I notice in your last (Jan. 28th) issue the following passage in the article concerning Hildebert:—"the Athanasian Creed—that venerable symbol of the Faith—that grand orthodox hymn of which the American Church has been robbed," etc. Now, inasmuch as many people are in the habit of believing all that they read in papers, and many others accept sweeping assertions for demonstrated facts, will you allow me to correct the above statements for their benefit?

1. The Athanasian Creed (so called) is no venerable symbol of faith, for it will not be possible for your correspondent, or any scholar, to quote its use, name or form (as now recited) before the eighth century, or in any form, before the sixth. This is not antiquity.

2. Whatever, or whose-soever that Creed may be, it is assuredly not a Creed due to Athanasius, nor derived from him. It is masquerading in false colors, and goes about with an untruth on its face.

3. A person cannot be "robbed" of what he does not possess. The American Church never possessed the Athanasian Creed, echoing the dicta of Rome and not of Alexandria. R. W.

Missions.

To the Editor of the Living Church:

I have repeatedly seen in your journal, notices of "Missions" in different parts of the country, but could not gather from such notices what were their nature, beyond that some one or more clergy delivered special sermons, much as they do during the week of holding Convocation.

Would some of your readers, who have either conducted or attended Missions, kindly inform me what is the order of Service, and how the whole Mission is carried on. In what does it differ from the general mode of conducting Service in Holy Week? How near to or far from the Methodist Revival?

Not only for my own use would I know, but Church-people often ask me the question. I have never yet seen in any paper what there was in a Mission which reached non-church-going people more than do the ordinary Lenten Services, or, in fact, any Services. M.

Ancient Vestments.

To the Editor of the Living Church:

I wish to call the attention of the clergy of the Church, to the ancient designs for Stoles and Vestments, published by a Priest of the English Church, under the nom de plume of "Antiquary."

He has already printed two large lithographic sheets of designs, and is but waiting for the sale of these to publish more. It is a labor of love with him, and he is opening up a rich mine of correct designs, which, coming as they do from ancient sources, thoroughly illustrate the Catholicity of the Church, and utterly discredit the introduction among us of vestments of the wretched modern Roman shape. These sheets cost respectively one shilling and one shilling and sixpence. Large working drawings of these various designs can be obtained from one shilling up.

These valuable aids for Guilds and Societies can be procured from "Antiquary," 42 Bramah Road, Brixton, London, S. W. England.

W. M. B.

Qualification of Voters.

To the Editor of the Living Church:

Your correspondent "R." says that I "show a very desirable uneasiness at the charge, implied in the statement which he made." Whether or not it is "desirable" that a neighbor should feel "uneasiness" under an erroneous and hurtful charge is a question of taste. But "R." says he "fears the facts and the law" are against me, "unless indeed he has been misinformed." Yet the purport of my letter which you printed was to inform "R." that he had been misinformed, in proof of which I quoted Title, Canon, Section and Subsection. "R." now says: "The Secretary of the Diocese of Northern New Jersey certainly cites the law that prevails there, very differently from L., for he writes: Voters and vestrymen need not be baptized, nor Communicants in N. N. Jersey, only profess to belong to the P. E. Church, and no other body (which I presume is

a quotation from the Canon), and pay pew rent, or contribute in some way, and be worshippers for six months before election."

May I ask how unbaptized persons can "profess to belong to the P. E. Church"? The Canon says "adhere." It says that voters must be baptized and profess "to adhere to the Protestant Episcopal Church, and to no other religious body." Since "R." insists so, I now affirm that the Secretary of the Diocese of Northern New Jersey did not write the sentence quoted by "R." as from him—especially the parenthesis therein—and I challenge "R." to produce you proof that the Rev. Secretary showed such amazing ignorance of the Canons which govern him.

And I further challenge "R." to produce to you "the law" of "Qualifications of Voters" in this Diocese as he himself shall find it, under Title I., Canon 6, Section II., Sub-sections 2 and 3. L.

Dio. N. N. J., Jan. 21, 1882.

English Canons Repealed.

To the Editor of the Living Church:

I have read with much interest Mr. S. C. Judd's able article on Church Law, in the January number of the American Church Review; but he overlooks the very important fact that the English Canons were entirely repealed by our General Convention in October, 1859. Mr. Burgwin seems also to have overlooked this fact: "These Canons shall take effect on the first day of January, in the year of our Lord 1860; from and after which day all other Canons of this Church are hereby, and shall be deemed to be repealed." Digest, Title IV., Canon 3.

Now if the English Canons were binding on us in 1859 (as I believe they were), they must necessarily have been "Canons of this Church," and as such were then repealed. If they were not, "Canons of this Church," they had no binding force. Of course, Ecumenical Canons are repealable only by an Ecumenical Council. In regard to the deference due to English precedent, I fully agree with Mr. Judd. J. A. New Castle, N. Y., Feb. 6.

A Gain of Twenty Pounds in a Month.

After using Compound Oxygen for a month, a patient at Jewett, Texas, writes: "I began taking your Compound Oxygen on the 10th of September, and have kept it up since that time. I have not been sick since; had been sick for six months—was confined to bed three months, taking medicine almost every hour of day and night. Have not taken a drop of medicine since. Have a good appetite; can eat almost anything, and it agrees with me. I consider myself nearly well." Have gained twenty pounds since using the Oxygen Treatment. "Treatise on Compound Oxygen" sent free. Drs. Starkey & Palen, 1109 and 1111 Girard St., Philadelphia, Pa.

When George Coleman, the younger, was asked if he knew Theodore Hook, he said, "Oh, yes; Hook and I are often together."

Dr. C. W. Benson, of Baltimore, Md., prepares a skin cure that is the best thing for skin diseases ever known. It cures eczema, tetter, ring-worm, and all rough and scaly skin diseases, in the shortest time. Sold by all druggists at \$1 per package.

"Another lie nalleh," as the wag remarked when the merchant tacked up a sign. "At cost."

Pure Cod-Liver Oil made from selected livers on the sea-shore, by CASWELL, 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.

"You haven't opened your mouth during the whole session," said a legislator to a fellow member. "Oh, yes, I have. I yawned through the whole of your speech," was the complimentary reply.

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, if 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 Blisters, 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.

Obtain only by Dr. Swayne, at 330 N. Sixth Street, Philadelphia, Pa., to whom letters should be addressed. Sold by all prominent druggists.

A GOOD FAMILY REMEDY!

STRICTLY PURE,

Harmless to the most Delicate!

By its faithful use CONSUMPTION HAS BEEN CURED when other Remedies and Physicians have failed to effect a cure.

Jeremiah Wright, of Marion County, W. Va., writes to the proprietor of Allen's Lung Balm, 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. Digger, Merchant of Bowling Green, Va., writes, on April 15th, 1881, that he wanted 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 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.

AS ALSO

CONSUMPTION, COUGHS, COLDS,

ASTHMA, CROUP,

All Diseases of the THROAT, LUNGS

and PULMONARY ORGANS.

C. S. Martin, Druggist at Oakly, Ky., writes that the ladies think there is no remedy equal to Lung Balm for Croup and Whooping Cough.

Mothers will find it a safe and sure remedy to give their children when afflicted with Croup.

It is harmless to the most delicate child!

It contains no Opium in any form!

Recommended by Physicians, Ministers and Nurses. In fact by everybody who has given it a good trial. It Never Fails to Bring Relief.

Call for Allen's Lung Balm, and shun the use of all remedies without merit and an established reputation. As an Expectorant it has no Equal!

Sold by all Medical Dealers.

COMPOUND OXYGEN

cures Lung, Nervous, and Chronic Diseases. Office and "Home Treatment" by A. H. HATT, M. D., 40 Central Music Hall, Chicago. Write for information.

The Living Church.

Feb. 25, A. D. 1882.

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C. W. LEFFINGWELL, D. D.
CHICAGO. NEW YORK.
162 Washington Street. No. 6 Cooper Union.

The New York office of this Journal is removed from 40 Bible House to 6 Cooper Union.

Notices of renewal, discontinuance, change of address, etc., should be forwarded to the Chicago office.

The Publisher must again call the attention of persons remitting money, to the fact that there is a loss of twenty-five cents for exchange on checks or drafts on banks outside of New York, Chicago, Boston, Philadelphia, and Baltimore.

Another Lent.

There is nothing new to be said about it,—this season of Lent; and perhaps no new way of saying the old things. We come to it every year, or it comes to us; we read about it, hear about it, and perhaps think about it, and fall into the routine of it, more or less mechanically; and in good time it brings us Easter flowers and—shall we say, Easter joys?

It is a question for serious consideration, do we get from the season of Lent all that it is designed to give us, or even measurably so? Do we engage in its exercises and enter into its spirit with the same determination and devotion, and confidence in God's blessing upon it, that our brethren of the denominations seem to have in their religious "revivals"?

If not, why not? Is it because we have the "form of godliness" but deny the power thereof? Is it because there is no vital piety among us, and no real concern for higher spiritual attainments? It is undoubtedly true that we have little "to boast of," in these respects, but we have enough to acknowledge our lack with humility.

The real cause of this apparent indifference or halfheartedness in the use of this or of any other appointed means, is to be found, we believe, in the unhealthy craving of human nature for novelty. Of all types of humanity the American is the most spasmodic. It is too young to be attached to "old ways," or even to know the value of them. It has the restless, Greek spirit, ever eager to see and hear some "new thing." It puts its trust in new things, and to new things looks for all results. It expects to work out its salvation in the same way.

Is the church system, then, a mistake, at least among this American people?

It is, if new things in religion are the best. It is, if the child's freaks and fancies are better than the settled habits and principles of manhood. It is, if galvanic religious zeal be better than steady growth in spiritual life. It is, if to perpetuate this roving, restless temper, in religion and everything else among us, be a consummation to be wished.

But the church system, to bear fruit, must be followed with devotion and confidence. It is not enough to discard the "revival" systems. We must do something with the system we have. Let us use this season of Lent as though we believed in it.

Religion Everything or Nothing.

The religion which does not sit supreme in the faculties of the soul is not the religion of Him Whose meat it was to do the Father's will, but the production of our own disordered spirits. If we would rise to the higher atmosphere, we must make the glory of God the alpha and the omega of all that we do. Like him who, to draw an accurate line across the widely extended prairie, fixes his eye upon some distant object, we must make the glory of God the object upon which our eye shall rest, and from which it cannot, for a single moment, be withdrawn until it is reached. We say we must, because there is an inexorable necessity in the case. The Lord's plans are fixed, and like His Own unchanging character, they can never be altered. It was true formerly, it is true still, and always will be true, that we cannot serve two masters. The Divine Master will not accept a half-hearted service. He insists upon being Alpha and Omega. He claims as of right, the entire surrender of our will to Him. His glory must be the sole object of our love and labor. When we permit any other object to become primary we defraud Him of His rights. It is true that imperfection is inseparable from all our conduct. After all our best endeavors, there will be defects and shortcomings to mourn. But though failure should in some degree follow our efforts, yet, if the heart is right, we need not fear; for it is on the heart that the Lord's scrutiny rests. It is upon the feelings and affections of the soul that the Divine eye turns. The motives and reasons by which we are governed, the affections by which we are led on, and the consummation with which we flatter our expectations, are what determine the virtue of our conduct, in the estimate of God. When Abraham, in obedience to the Divine command, went up into Mount Moriah, and there built an altar, and, having laid the son of the Promise on the altar, was about to inflict the fatal stroke, God saw that his heart was right, and saved the child. He accepted the will for the deed; and, if we follow his example of entire devotion to the will of God, though our obedience should not be perfect, yet we may assure ourselves of His favor

and acceptance. A compliance with the precepts of the law and the Sacraments of the gospel, flowing from a heart full of sincerity and love, cannot fail to shine with peculiar lustre in this dark and sinful world. Thus the early Christians loved and labored, and men took knowledge of them that they had been with JESUS. And hence for them to live was Christ indeed; and, if holiness, faith and love pervade our lives, we may attain the same transcendent blessedness. It is an object worthy of our most strenuous efforts to be able to realize the identification of our own wills with the will of God. It is the only true happiness. Without it, every other success is dismal failure. With it the reward is "glory, honor, immortality, eternal life." May the near approach of another Lent find us all striving to realize, that religion must be everything to us, or it is nothing.

The Mormon Question.

It is thought that the Anti-polygamy Bill passed by the Senate last week, if it becomes a law, will abolish polygamy in Utah. It will be enforced with difficulty, if enforced in full, but it must inevitably compel the Mormons to abandon the open practice of plural marriages. No law can reach the soul and conscience of a people, or regulate their private life. To prevent the public sanction and practice of immorality will be a great gain, and we may trust to moral, educational, and religious influences to complete the reform.

The bill provides that in any territory, polygamous practice or a belief in it shall be a ground for the challenge of a jurymen; that the practice shall exclude from franchise and all civil office; that any person guilty of polygamy shall be punished by a fine of not more than \$500, and by imprisonment of not more than five years. It legitimizes the children born of Mormon marriages before Jan. 1st 1883. It provides that all registration and election offices in Utah shall be declared vacant, and that a board of five shall be appointed by the President, with concurrence of the Senate, to supervise elections.

The Mormons were, for the first time, thoroughly scared, pending the passage of this bill; and their legislative assembly telegraphed an appeal to Congress, beseeching in the most rhetorical style that hasty action should not be taken upon extreme measures, and asking that a commission might be appointed to investigate the affairs of the territory. The "Gentiles" send in a counter memorial which we give below:

WHEREAS, The Legislature of Utah, now in session in this city, to-day adopted a concurrent resolution protesting against the passage by Congress of any bills for disfranchising polygamists, but instead thereof, praying Congress to send a committee to investigate the condition of things in Utah.

Resolved, That said action is merely a polygamous bluff, a trick to gain time; that if it wins, these very men will claim it as a Divine interposition in favor of polygamy, and use it to excite the masses of the Mormon people against the just authority of the National Government; that the fact that three-fourths of this legislature are themselves practical polygamists, exposes the condition of things in Utah without the intervention of an investigating committee; that their action in this case betrays their fear that the disfranchising of polygamists will break up polygamy, and, therefore, indicates precisely what Congress ought to do; that we most respectfully urge Congress not to be deterred from perfecting the good work in which it is engaged, by the protests of men who are acknowledged polygamists themselves, and who adopt this deferential attitude only because their ordinary attitude of defiance will not apparently serve them in a mortal emergency; that there need be no fear of convulsion or disturbance if Congress now adopts effective measures to settle Utah affairs; but that if it does not, the simplest duties of statesmanship will have been disregarded, as they have too long been, and the chance of peacefully settling Utah affairs will by thus much have been placed in jeopardy.

The pastor of Unity Church, Chicago, has publicly announced in a sermon that he does not believe in God or in the immortality of the soul. He still remains pastor, and as such conducts Sunday Services. In discussing their present situation, a trustee or deacon of this congregation tells a reporter of the *Inter Ocean*, that "every member of Unity Church is a little church in himself." In other words, of the members of this Unity congregation, every one differs from every one else; each man's hat covers his church. And this is the logical outcome of the religious system and teaching of New England! "Every member of Unity Church is a little church in himself." Unity church! It is "unity" with a vengeance! *Unity Church* and "every member a little church in himself!" Behold, how good and how pleasant it is for brethren to dwell together in *Unity!*

The Rev. Prof. Hopkins, who, in the last number of the *Presbyterian Review*, appealed so piteously to his denomination to adopt a Prayer Book, is the very man who, in a sermon a few years ago, at a meeting of the General Assembly, said of the "Episcopal Church"—that "It has a popish liturgy and an imbecile pulpit." And now he is begging his brethren to adopt such liturgy. What a change of opinion! What an out-growing of prejudice! Verily, the world moves; and in nothing faster than in the matter of opinions and prejudices on the subject of religion.

On Sexagesima Sunday the Bishop of Connecticut visited Christ Church, Ansonia, and confirmed a class of ten persons. In the afternoon of the same day, he visited St. Peter's, Oxford, confirming five; and in the evening at the Church of the Epiphany, Southbury, he baptized two, and confirmed five more persons. At the conclusion of the latter Service, the Holy Communion was celebrated. The Rev. H. T. Widdemer, who, as rector, has been doing a good work in Ansonia, has resigned his charge and accepted a call to New York. The Rev. W. C. Roberts has been called to fill his place and has accepted.

Craving for Catholicity.

In the last number of the *Presbyterian Review*, there is, all things considered, a somewhat remarkable article. It is entitled "The Presbyterian Cultus," and is written by Dr. Hopkins, a Professor in their Auburn Theological Seminary. He faces two facts, which are to him, alike lamentable. Of these, the first is, that the Presbyterian is a decadent denomination; and the second is (to use Dr. Hopkins' own words), "that, of all the sects in the United States, the Episcopal is growing most rapidly at the present time. It is forming new congregations and organizing new dioceses with extraordinary rapidity. On the other hand, the Presbyterian Church is almost stationary. It requires a close calculation to show that she is even holding her own." And this constant loss to them, Dr. Hopkins admits, involves a no less constant gain to us. He says, "The tracks are all one way. Look through any circle of your own acquaintanceship, and count up the Presbyterian families, in which one, two, or more of the lambs have not strayed into the Bishops' fold." "We are brought, then (he adds), squarely to face the question, whether this process of depletion is to be allowed to go on?" He hopes not; and, that it may not, he proposes a remedy. It is, that the Presbyterians adopt a liturgical Service for their Public Worship. Dr. Hopkins has wholly outgrown the traditional prejudice of his denomination against "printed prayers." He says, "That there is any thing in the use of a Book of Prayer essentially unfavorable to spirituality of Worship, is a mere prejudice growing out of a want of experience." He is keenly sensible of the evils of their order of Public Service, and he appreciates the dignity and great practical usefulness of our Books of Common Prayer. He says that Presbyterian laymen take no part in their Public Services, and that "they are tired of being forever the dumbest of God's dumb people."

We doubt, however, if the Presbyterian laity are tired of it, and whether they would submit to the introduction of a Book of Common Prayer. Perhaps a large majority of Presbyterian ministers would be very glad to introduce a liturgical Service. Why do they not? Because their people will not let them. Their elders and other chief men do not want a liturgy. Have they not heard it preached against, time and again, as "a rag of popery," and "a mark of the Beast"? Are they to change now, in their old age? No! Some of the new generation would be glad to get rid of the dull old manner of Service; they are not Presbyterians, however, but only the children of Presbyterians. The sum of the matter is, the Presbyterian Church, as such, has had its day. It has noble men in it at the present time. It has had its great and good men in time past; but, as a system, it has had its day. Its fathers may sigh for what has been, but that will not make it ever to be again.

Supply a Presbyterian congregation with Prayer Books, and let them honestly try to use them; and it is a stiff and dry Service still. And why? Well, the minister is not adapted to it, nor his church or people either. His *sofa*—his parlor chairs—his Prince Albert coat—the red plush cushions, with their prodigious tassels—and, high overhead, the quartette-choir—these are all anti-liturgical. The environment would destroy the effect. We would fain help our Presbyterian friends in their distress. We should like to have them adopt a Prayer Book, but we do not believe that it would do for them what Dr. Hopkins thinks it would. They might have a warmer Service, by becoming Methodists; but they would not cease to be Presbyterians. Or, better yet, a good deal—they might have their churches made for Worship, with chancel, and altar, and all the appointments for ministering the Word and Sacraments; might have their preachers made priests of Apostolic authority and power; yes, might put surplices on their backs, and the Book of Common Prayer in their hands, and have all that Dr. Hopkins and men like him think of in their dreams; but in that case, they would cease to be Presbyterians.

Dr. Hopkins dreams of a great deal more than a Prayer Book. He is not very conscious of it; but, what he really wants is, the Apostolic Faith, as held and taught in the historic Church, and all that goes to make it a living reality. Many men, like Dr. Hopkins, see from the mount of their point of observation, a promised land which they might make their every day, if only they had the courage to pass over Jordan. The traditions of their life hold them back now; but there is another world which will make up for many of the deprivations of this. There let us hope that it will be their part, together with us, to join forever in the liturgical and very ritualistic Services of those who "rest not day and night, saying: Holy, Holy, Holy Lord God Almighty, which was, and is, and is to come."

When Mr. Miln, the Unitarian preacher, had done prophesying about the "Church of the future," he took up his parable about the Unitarian Church of the present, congratulating his congregation on having discarded entirely all speculative beliefs as a basis of agreement. "No confession of theological correctness has been extorted from the membership of this Church," said Mr. Miln. Whereupon there is a flutter of surprise and some mutterings of indignation among the Unitarians, East and West. Their prophet's utterance is denounced as slander, as implying that Unitarianism does not represent any religious principles at all. But is not Mr. Miln about right? If Unitarianism represents any principles, what are they? It has always been its boast that it had no creed, which means no belief, which means no religious principles. Mr. Miln is logical and has the courage of his opinions. He simply carries out the one principle of his Society, which is to have no principles at all, as regards religion.

But, says the "installation charge" read to Mr.

Miln, the Unitarians are "pervaded with certain ideas." "Our churches stand for certain great thoughts." Yet, "We do not ask any member if he believes in them, nor make any minister promise to preach them." Then they expel Mr. Miln for not preaching them, and with an air of injured innocence complain that he has misrepresented Unitarianism. What is Unitarianism? Is not Mr. Miln as competent as any one to say what it is? He says that it is a "church" without faith in God, without faith in immortality; without any element of religion natural or revealed—the "church of the future" found! Sad as may be the case of the atheistical preacher, his course has demonstrated the logic of "liberal religion," the absurdity of a Church without a creed.

A half-dozen frogs in a puddle croak as it were a half-million; so a few Romophobists in the Church fill the air with their shrieks till one might fancy that the church was full of them. Bishop Cummins and Dr. Cheney thought so some years ago, but when they came to test the matter by organizing a schism, they had a scanty following. The croaking ceased for a while, and the Church had rest. Now, the clatter has begun again, very much to the delight of the seceders, who are calling to the noisy malcontents to "come out." It does not seem to have occurred to the Romophobists that they are paving the way for another defection, exciting the mistrust of the timid within the Church, and strengthening the prejudices of the ignorant without. If the half that they say were to be believed, the Church would be rent in twain, and the fragments would be divided between Rome and the "Reformed." Happily, their howling is, for the most part, like that of wolves that bay the moon. The Church goes on all the same, to reflect the light of the Sun of Righteousness, and to move the tides of human sympathy and spiritual life.

On the other hand, the LIVING CHURCH recognizes the fact that there are some in the Church whose extravagancies of ritual have afforded the occasion and excuse for the denunciations deprecated above. It is absurd that their unauthorized and exceptional performance, should be construed into an indication that the great body of the Church is drifting toward Rome. We have maintained and do maintain, that from such we have nothing to fear. We do not see that their influence is extending, or that their example is contagious. But in their way they also are giving occasion for reproach, and are causing the Church to be misunderstood.

With confidence in the loyalty of Churchmen of all Schools, we look for the termination of both these hindrances to the growth of the Church; and we are devoutly thankful that the great body of the Church moves calmly on to the realization of her Catholic heritage, untroubled by the gong-beaters on either side.

The *Independent* seems to take its name from the fact that it is independent of the feelings and principles of Churchmen. It is "unsectarian" in the sense that it loves sectarianism without partiality, and abuses the Church without fear or favor. If a Church paper has anything to say in defence of the Church when it is attacked, the *Independent* calls it "supercilious." While it sneers by the column at what Churchmen prize, it enjoys the distinction of having a Bishop among its contributors.

In a recent editorial on "Salvation by Cathedrals," full scope is given for ridicule of the Episcopate and other institutions of the Catholic Church. The writer learns "with emotion" that the Bishop of Honolulu has arrived in this country, on his way to England to raise funds for the building of a cathedral. After eulogizing the work of sectarian missionaries, which we would by no means disparage, the editor thus speaks of Bishop Willis' predecessor:

"It was entirely safe for Bishop Staley and his coadjutors to carry the Gospel to the Islanders, who had never known, much as they might have been improved by the American teachers, what it was to have the fatherly care of a Lord Bishop of the Church of England, Successor of the Apostles and Bishop by Divine Right. We can see, therefore, that the work of the American missionaries was not altogether in vain. They were the forerunners. They prepared the way, though ecclesiastically they were unworthy to loose the latches of the Episcopal shoes. It might be claimed that the Bishop and his helpers disregarded the principles of Christian comity, if they had gone to the Sandwich Islands to tread in the footsteps of the missionaries. But they had no such purpose. They did not approve the methods which had been tried, and held that without the episcopal office, and its accessories, duly ordained clergymen, the Prayer-book, etc., eternal ruin stared the benighted people in the face. Plain, unpretending missionaries, with no divine authority to preach and administer the Sacraments, might gather the people out of the mud of heathenism, and wash their faces, so to speak; but it was for the Church, with her bishops, deans, canons, priests, deacons, her cathedrals, her enchanting ritual, her vestments, and her impressive rites and ceremonies, completely to cleanse and polish the dusky natives and fit them for Heaven."

This line of ridicule runs through the whole article, which concludes: "Honolulu shall have the sumptuous edifice, and the Island will (shall) be saved. What a glorious thing is a Cathedral! How mighty is the salvation of the benighted!"

The Rev. Canon Knox-Little sailed for England, Friday, Feb. 17th. He frankly confesses to have formed an attachment for this country. Rumors are afloat that one of the prominent Churches in New York has offered him her Rectorship, on substantially his own conditions, and just before his departure, he was definitely asked to accept the Rectorship of Grace Church, Jersey City, which, however, he could not consider. It is not impossible that he may return in the summer.

The Bishop of Springfield held an Ordination in St. Ann's Church, New York, on Sexagesima Sunday, conferring the Diaconate on Mr. Lloyd A. West, for many years an earnest worker in that parish.

Brief Mention.

The *Boston Herald* says: "A more absurd request than that made by the two concerns engaged in the manufacture of ladders in this State can hardly be imagined. They want the legislature to forbid the peddling of ladders and step-ladders made outside the State, so they may have a monopoly of the business." Which reminds us of the proposed newspaper monopoly in the "Hobart Province."—The *Canadian Methodist* has an inquiring mind who asked, "Is it right for a Methodist minister to eat fowl won at a raffle?" To which the learned editor replies: "That depends on the age of the fowl!"

General Garfield, in a recently published letter, speaking of his impressions of New England, said: "The people here look some ways down on Western men and institutions; but I say that, if New England has any boasting to do, she must do it quickly or it will be forever too late."—A shrewd editor remarks that while the country is filled with people unable to pay for a newspaper, he has never heard of a person unable to edit one.—A minister of New Jersey has found an account of an attempt to assassinate Gen. Washington in the summer of 1776. One of his life guards, Hickey by name, was executed June 28th for being engaged in the plot.—The New York office of the LIVING CHURCH has been removed from Bible House to No. 6 Cooper Union.—We take the liberty of calling the attention of our readers to the excellent Chapters on the Catechism, to be found from week to week on the seventh page of this journal. They will be found of especial value to those that have the teaching of children in family or school.—Our friends of the Methodist persuasion know how to make use of the press in furtherance of the interests of their denomination. A pastor of Alado, a small town in Illinois, writes to the Chicago organ that last year he had the good fortune "to lead the whole Church" in advancing the list of that paper. He sent the publisher forty-five new subscribers. This year he has sent fifty-seven.—We are requested by "Pomfret," who contributed the article on Nashotah, in our issue of February 11th, to call attention to the fact that, towards the end of the third paragraph, the word "God" occurs, which should have been printed "good."

—We are happy to be able to state that, thanks to those who have so kindly sided in the good work, the object for which offerings have been made, through our columns and other channels, for the widow of a Tennessee priest, has been accomplished; a comfortable home having been procured for her in Franklin, Tennessee.—We did not intend to raise any issue about the Church of the Mediator, Brooklyn, when we published a paragraph speaking of it as a *parish*. We do not claim to regulate the affairs of the diocese of Long Island.—Recently we published a communication from "Pomfret" suggesting a plan for the endowment of Nashotah. We hope it will not be passed by without a united effort to do something. Let us revive the old interest and zeal which made Nashotah a power in the early days.—We hope every reader of the LIVING CHURCH will carefully note the Letter to the Editor on the third page of this issue, entitled "Hagiology and Superstition." It effectually answers all objections that deserve consideration as to this feature of our Calendar in the Annual.—A contemporary urges with force the need of greater exertions by philanthropists to repress the growing curse of licentiousness. Statistics from the records of Massachusetts show that convictions for crimes against chastity have increased 125 per cent. in ten years. Surely, something like the zeal expended to check intemperance ought to be awakened against this destroyer of body and soul. Our laws are extremely lax in this direction. It is all very well to agitate for the rooting out of polygamy in Utah, but can we do nothing to repress the notorious profligacy and impurity that are found even in the high places of social and political life?—We need a few copies of Nos. 170 and 171. We will extend the time of subscribers who favor us by forwarding these numbers, if desired.—Dr. Warring's Series is interrupted this week by accumulation of other matter. It will be resumed next week. Bishop Perry's Series will terminate with the Sketch of Bishop Seabury.

We clip the following from the editorial columns of the *Christian at Work*. The view expressed will be recognized by our readers as very similar to that which the LIVING CHURCH expressed two or three weeks ago. We are glad to have an "outside" opinion, though it goes a little further than we would go, in using the word "medieval" in this connection:

"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 recalculate their subscription lists in Western New York is not explained. We doubt if this position can be maintained. The papers will go to the subscribers who want them, diocese or no diocese. The Bishop's letter has rather a medieval coloring, and is slightly behind the age."

The late Bishop of Lichfield, who was alike remarkable for wit and learning (he translated into elegant Latin in one night the address of the Bishops at the Pan-Angelican Council), was not long before his death travelling in a railway carriage in England, when a blustering man exclaimed, "I should like to see that Bishop of Lichfield, I'd put a question to him that would puzzle him." "Very well," said a voice out of another corner, "now is your time, for I am the Bishop." The man was rather startled, but presently said, "Well, my Lord, can you tell me the way to heaven?" "Nothing easier," answered Bishop Selwyn, "you have only to turn to the right and go straight forward."

Jewish Missions.

The third report of the Church Society for Promoting Christianity amongst the Jews (32 Bible House, New York), announces the appointment of six new missionaries during the year, thus including in the work most of the larger cities of the country.

The Society has issued 20,000 copies of publications during the year, and distributed Bibles, Scripture portions and Prayer Books in various languages.

In New York, the missionary school has prospered, numbering 78 children of the well-to-do class. There have been baptisms and confirmations during the year. Three former pupils have embraced Christianity since leaving.

Mr. M. Lerman has done earnest missionary work in New York, Brooklyn and vicinity. Fifty-six inquirers have been under instruction in Christianity; three were baptized, eight are still preparing for the Sacrament, and five for Confirmation.

In Baltimore a mission-school has been started, and promises well. At Pittsburgh, a missionary, newly appointed, resigned after a brief service, on account of serious illness.

The Rev. J. W. C. Duerr, formerly in Africa under Bishop Payne, has been laboring at Cleveland; the Rev. S. E. Barnwell, at Louisville; and the Rev. I. N. Marks, Jr., at New Orleans.

Much of the most interesting part of the work is of a nature which cannot be put into figures. It may be stated, however, that 90 Jewish children have been under Christian instruction in day schools, and more than 150 in Sunday Schools, during the year.

We reprint in this issue, a remarkable paper on the drift of the Presbyterian body to Liturgical Services. It is interesting to Churchmen also, for its admission of the fact that the Church is rapidly gaining in this country, and making a progress that promises to place it far in advance of the denomination referred to.

Trinity Parish School, New York, is to drop the classics and the study of foreign languages from its course, and admit only boys from the lower end of the city, or connected directly with Trinity congregation.

the object for which it was established, as a charitable school for the poorer lads immediately in the neighborhood of the parish church.

When a ship load of 676 Chinese arrived at San Francisco, a few days since, the quarantine officer insisted on vaccinating them all at a cost of \$1 per head to be paid by the owners of the vessel.

The finest country residence in Florida is that of Frederick de Barry, the American agent for Mumm's champagne. His house and grounds near Enterprise cost over \$250,000, and make a magnificent country seat.

A Florida letter says: The largest orange grove in the state is that of Maj. George H. Norris, at Spring Garden. Maj. Norris is a native of western New York, but did business in Chicago.

Francis Scott Key, the namesake of a grandson of the writer of "The Star Spangled Banner," is an applicant for the first vacancy in the rank of second lieutenant in the marine corps.

Personal Mention.

The Rev. Francis Peck, as retired from the rectorship of Calvary Church, Brooklyn, N. Y., which he has held for nearly twenty-five years.

The Rev. H. B. Wallbridge, D. D., of Emmanuel Church, may be addressed at 215 Carroll St., Brooklyn, N. Y.

The Rt. Rev. Dr. Willis, Bishop of Honolulu, arrived in New York last week, and officiated in Calvary Church, morning and evening, on Sunday.

The Rev. C. E. Retheuer has accepted the rectorship of St. Barnabas', Philadelphia, Pa.

The Rev. H. R. Harris has accepted the rectorship of Calvary Church, Brooklyn, N. Y.

The Rev. W. C. Roberts has resigned the rectorship of Trinity Church, Crawford, N. J., and accepted that of Christ Church, Ansonia, Conn.

The Rev. William A. W. Mavbin may be addressed at Schron Lake, Essex Co., N. Y.

At its quarterly session, on the 6th inst., the Standing Committee of the Diocese of Springfield recommended Mr. A. G. E. Jenner to the Bishop, for Ordination to the Diaconate.

The Rev. W. A. Hitchcock, D. D., has resigned Trinity Church, Pittsburgh; not as has been elsewhere published—on account of ill health, but for needed relief to be found in change of field.

The address of the Rev. George J. Prescott for the present is care of B. F. Bro's & Co., No. 8 Bishops gate Street within, London, E. C., England.

Obituary.

KEDNEY.—At Fairbairn, Minn., Feb. 10th, 1882, Elizabeth T., wife of the Rev. J. S. Kedney, D. D., of Seabury Divinity School.

BOARDMAN.—Entered into rest, at Perth Amboy, N. J., Feb. 19th, in the 78th year of his age, Frederick Wm. Boardman, father of the Rev. Wm. S. Boardman and the late Daniel F. Boardman.

"And we also bless Thy Holy Name for all Thy servants departed this life in Thy faith and fear."

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 greatly needed to continue the work.

Acknowledgments

Table with 2 columns: Name and Amount. Total: \$163.66

Official.

- Diocese of Pittsburgh—1882. The Bishop proposes to make his Primary Visitation of the Diocese somewhat in the following order...

Diocese of New Jersey.

- SPRING VISITATION—1882. March 5, St. Peter's Church, Freehold; 12, A. M., St. Andrew's, Bridgeton; Eve, Christ Church, Millville; 19, A. M., Trinity Church, Swedesboro; P. M., St. Stephen's, Mullica Hill; Eve, St. Peter's, Clarksville; 26, A. M., St. Andrew's, Mount Holly; P. M., St. Peter's, Medford; Eve, Trinity Church, Mount Holly.

Appointments of the Bishop of Central Pennsylvania.

- March 12th—St. John's Parish, Marietta; P. M., St. Paul's Parish, Columbia; 19th—Trinity Parish, Bethlehem; 26th—A. M., St. James' Parish, Lancaster; P. M., St. John's Parish, Lancaster.

Miscellaneous.

Society for the Increase of the Ministry. Formed 1857. Incorporated 1859. Five hundred and eighty-seven of its scholars have been ordained. Five hundred and four names are found in the present clergy list, distributed as follows: New England, 86; Middle States, 152; Southern States, 87; Western States, 143; Domestic Missionary Jurisdictions, 31; Foreign Missions, 6; Abroad, 4; Permanent funds yield \$3,900. Annual income. The Society asks voluntary collections of parishes, and personal donations.

The Bird Orphan Asylum, Philadelphia. The object of this Institution is to maintain and educate the orphan daughters of Clergy men and of respectable Laymen, who have left their families in destitute circumstances.

In addition to a good English education, the pupils are instructed in French, Music, Drawing, Embroidery, Sewing, Housework, and whatever will make them useful and self-helpful women.

Church, as pupils are admitted from any Diocese; the daughters of deceased Clergymen always having the preference.

There will be several vacancies this year. Address, Rev. G. A. Burton, Bird Orphan Asylum, 63 and Market, Philadelphia, Pa.

A School for new-women in a Church Boarding and Day School for Girls, situated in the South, and in a highly prosperous condition. The applicant must be a Church (an or Churchwoman); a thorough and experienced teacher and disciplinarian, and with some capital. This is an unusual opportunity. Apply to Church School, care of Robert E. Parke, Macon, Ga.

WANTED.—Supply work—write or telegraph Rev. S. B. Duffield, Bridgeport, Ct.

WANTED.—By two church women a good locality for a girls school. Address, School, Milwaukee, Wis.

WANTED.—An Assistant Priest for St. Ignatius' Church, New York. Address the Rector, 152 West 46th St.

A Church Clergyman, an A. M., and thirteen years a successful teacher, will receive a limited number of pupils to be educated in the country, near an Eastern city. Free from vicious influences. Home care and comfort. Careful instruction. Healthful and mild climate, no malaria. B-ys may remain during the summer. B-ys rigidly excluded. House large, and on an elevation of 400 feet above sea level. Terms, \$350 for school year. Address, Rector, Office LIVING CHURCH.

A lady desiring a situation to assist lady with household duties, needwork included, where she could be made as one of the family. References exchanged. Address, H. care Carrier 23, Detroit, Mich. The second half year in Sea-side Home School, Asbury Park, was opened Feb. 8th. Music, Latin, German and Drawing thoroughly taught to private pupils and in classes. The French language taught by native Parisian.

At the head of the practical schools stands H. B. Bryant's Chicago Business College, conducted by Mr. Bryant, who, with Mr. Stratton, established forty-eight business colleges.

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- 2. Purification B. V. M. White.
5. Septuagesima. Violet.
12. Sexagesima. Violet.
19. Quinquagesima. Violet.
22. Ash Wednesday. Violet.
24. St. Matthias, Apostle. Red.
26. First Sunday in Lent. Violet.

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CHAPTER IX.—THE LORD'S PRAYER.

The pupil is now instructed in the two great principles of holy living,—“Believe,—and thou shalt be saved,” and “Work out your own Salvation.” But, having thus learned the requirements of God, the difficulty that confronts us is this,—we are unable to fulfil them. And this leads us to the proposition—“For it is God that worketh in you both to will and to do of His good pleasure.” The Catechism, according to the natural and Scriptural sequence, now points out this truth, and enforces it in an earnest exhortation. “My good child, know this; that thou art not able to do these things of thyself, nor to walk in the commandments of God, and to serve Him, without His special grace; which thou must learn at all times to call for by diligent prayer. Let me hear, therefore, if you can say the Lord's Prayer.”

The necessity of grace admitted, we have now come to the consideration of the Means of Grace, the principal of which are Prayer and Sacraments. The first of these is regarded as essential by all Christians; the efficacy of the second is practically admitted only by the Catholic Church. Some one has said that Prayer is the breath of the Christian soul, as Sacraments are its food. Prayer is to the soul what air is to the body, and no man pretends that we can serve God without it. Only those who reject God reject prayer. It is unnecessary here to touch upon the question of the “efficacy of Prayer,” as it is not probable that the children will doubt it! And if they are taught to practise it diligently, they will not doubt it in after-life, for they will have personal proof of its blessedness.

But there is a lesson in that word “diligent.” A certain class of religionists demand that our love should be spontaneous and without effort; they require that Prayer should rise from the soul, like a fountain, and insist that its virtue is lost when it partakes of the nature of will-worship, and becomes a voluntary act, often reluctantly and painfully performed. This is the old story of entire dependence upon the emotions; pass out of the emotional region, and we are—nowhere! The word “diligent” suggests the fact that Prayer is—must be—a labor. Not always a labor, not always without conscious enjoyment, even ecstasy; but regarded as the habit of a lifetime, persisted in, often when ecstasy is impossible and enjoyment is held in abeyance; persisted in, when the body is weary and the mind languid, and when the “soul cleaveth unto the dust.” For Prayer is not merely that great yearning cry of our whole nature to God, which rises irresistibly at supreme moments of fervor or of suffering; it is also a daily habit, an avocation—nay, a study—to be pursued with diligence, with quiet earnestness, with ceaseless endeavor. Holy and learned men have analyzed and classified this sacred practice; they have taught us the difference between Vocal and Mental prayer, and the high value of Mental prayer, or Meditation. And the Church has proved, in the course of centuries of devotion, the necessity of forms of prayer, in which all can join as one,—forms which are at once the symbol and the promoter of that Unity which is the Church's very life. I have spoken before of the facts of prayer—of Thanksgiving, Intercession, and Supplication, and of Worship or Praise as distinguished from these. For true Worship a form is essential. Worship, as a Sacred Institution, belongs only to the Church; in sectarian modes of Public Service, it is only incidental, as can be seen by examination of their methods.

“Thy Will be done.” Then follows the supplication for all things needful for the soul and body; and, in the ascriptions at the close, we return again to pure Worship, and complete the circle. The entire Prayer is rendered intercessory, by the plural pronouns; it is offered by the whole Church.

How precious, beyond words to express, is this legacy of our Blessed Lord! It is a gift prepared by Him, to be offered to Him again, and to bring us, as a reward for the offering, all the riches of His Kingdom. It is offered by the little child, at the altar of his mother's knee, and around it clusters the tenderest recollections of our lives. It supplies inexhaustible food for the meditations of the highest Saints. If devoutly offered at all times and on all occasions, what blessings it would bring! Yet, how often it is carelessly uttered, or set aside for the pompous “much speaking” of humanly-invented prayers! The Church never neglects it; it has a prominent place in all her offices; and all her prayers are formed upon its model; for they are brief, reverent, and comprehensive. And in teaching her children to pray, her first requirement is that they should say the Lord's Prayer. But they must say it understandingly; for the question follows, “What desirest thou of God in this prayer?”

The answer contains the simplest and most obvious exposition of the comprehensive petitions of the Lord's Prayer, and shows the connection between them. It teaches the child, that, on saying the words—“Give us this day our daily bread”—he is praying not for food only, but for “all things that are needful, both for our souls and bodies.” The language points distinctly to the Holy Eucharist, that “super-substantial Bread” of which, if a man partakes not, “he hath no life in him.”

Most solemn is that petition which has, attached to it, one inseparable condition—“Forgive us as we forgive!” With strict self-examination and deepest penitence should those words be offered, never forgetting our Lord's only comment upon His own Prayer, when He had brought it to a close: “For if ye forgive not men their trespasses, neither will your Heavenly Father forgive your trespasses.”

The Late Bishop Whitehouse.

A correspondent has furnished us with a brief synopsis of the Bishop of Springfield's exquisite eulogy of this eminent prelate, which formed a portion of the sermon delivered by Bishop Seymour, in St. Matthew's Church, Bloomington, upon occasion of the consecration of a Memorial Altar. “We cannot,” says our correspondent, “reproduce the glowing words of the preacher, but can only mark the salient points.”

He referred to the great and manifold learning of the late Bishop of Illinois; his thorough knowledge of subjects, in the scientific as well as in the literary world; his full appreciation of matters in art, poetry, and all things beautiful. In point of fact, of every theme, he was the master. His ripe scholarship could not be excelled in the House of Bishops, where his merits were fully acknowledged and appreciated. But especially pre-eminent were his powers of conversation. This trait was notably marked. Even in his household circle, his sallies of wit and the interest with which he invested everything that was said, would hold even the servants who dispensed the viands spell-bound by his words. His last years were years of trial, and the more trying because his course was misunderstood. The mission-work of the Diocese did not increase as it has of late years, which can be accounted for by the fact that the Bishop's hands were tied by constant litigation. It was his province to uphold the Faith of the Church; to protect the Sacraments against the pernicious attacks of an irreligious spirit; to vindicate the Truth, even at the expense of popularity. It required a lion heart to do this, and it needed an iron will; and Whitehouse possessed both these qualifications. It was very sad for him to see the years pass by without at the same time seeing an increase in the fruit of his labors; but God made the defence of the Church against those who tried to sever her, his life's labor. And nobly did he do his work! And in view of this, no Memorial can be made more fitting than that which has been erected in this church. Pre-eminently, the Altar stands, an emblem and a setter forth of the Sacramental system of the Church; and as it stands here in this place, it speaks a constant homily, and presents a lasting witness of the Faith of God, Henry John Whitehouse, Defender of the Faith.

WHERE THE APOSTLES REST.—According to tradition, the remains of the Apostles are in the following places: Seven are now in Rome—Peter, Philip, James the Less, Jude, Bartholomew, Matthias, and Simon. Three are in the kingdom of Naples: Matthew at Salerno, Andrew at Amalfi, and Thomas at Ortona. One is in Spain, James the Greater, whose remains are at St. Jago de Compostella. Of the body of John the Evangelist, the remaining one of the twelve, there is no knowledge. The Evangelists, Mark and Luke, are also in Italy—the former at Venice, and the latter at Padua. Paul's remains are also believed to be in Italy. Peter's are in the church at Rome, which is called after him, as are also those of Simon and Jude. Those of James the Less and of Philip are in the Church of the Holy Apostles; Bartholomew's in the church on the island in the Tiber, called after him; Matthias' are in the Santa Maria Maggiore, under the great altar of the renowned Basilica.

There is a story of an American desperado in the West who met an irregular death in a little horse-stealing affair. The minister of religion was called upon to say a few words by way of eulogium upon the deceased, and, being conscientious, could think of no praise that was merited, but at last he said, “Friends, there is no use in saying that the departed was a good man. His thing I will say of him, that he was sometimes useful at fires.”

A Russian peasant made a watch that both played music and moved figures, although it was no larger than an egg. It was a repeater, too; and it had on it the tomb of Christ, with the Roman sentinels on the watch. On pressing a spring the stone would be rolled away from the tomb, the sentinels fall down, the holy women enter the sepulchre, and a chant would be played. This little marvel is preserved in the museum of the St. Petersburg Academy of Sciences.

Liturgical or Non-Liturgical?

From the Christian at Work.

It is probable that liturgical—not ritualistic—worship will ultimately prevail and take the place of the lifeless forms of our barren non-Episcopal Church Services. That it will prevail ultimately—and to a large extent during the coming century—an intelligent observer of the trend of public opinion will scarcely venture to doubt; and it is one of the signs of the times,—and a very favorable sign,—that a distinguished professor in a Presbyterian seminary should write an article which should be printed in the chief organ of Presbyterian thought and scholarship in this country, taking the Presbyterian Church to task for its barren Services, and pleading for a liturgy by which the devout worshipper might be allowed to take part in the worship, and not sit bolt-upright, stock-still; and dumb as an oyster, during the entire Service, save when a singable hymn is sung to a singable tune,—a circumstance which does not occur as often as it might,—and which goes but little way towards relieving the cold silence-worship of our non-Episcopal churches. The article in question is written by Professor Samuel M. Hopkins, D. D., of Auburn Theological Seminary, and is printed in the January issue of the Presbyterian Review.

After picturing the character of the customary Services in Presbyterian churches, consisting of a pair of prayers, three hymns, the sermon and benediction, Dr. Hopkins says:

“Through all this the congregation sit mute. They have not even the poor Methodist liberty of relieving their minds by a ‘hallelujah,’ or a ‘bless the Lord.’ Neither they who sit in the room of the learned, or of the unlearned, say ‘Amen’ to the prayer. The ten commandments, or as alternate to them, the beatitudes, are seldom or never read. The Creed is never recited. No voice responds, ‘Lord, have mercy upon us, and incline our hearts to keep this law.’ No loud acclaim resounds ‘Glory be to the Father, and to the Son, and to the Holy Ghost.’ With a close imitation of the Romish method, the choir and the priest have performed the whole audible part of the public worship.”

“It certainly ought not to surprise us under such conditions, that a very large number of the children of Presbyterian families, and many of the cultivated and tasteful of our members, have sought a more cheerful, more varied, more sympathetic Service in another communion. There is not a Presbyterian pastor in the land but can testify to such losses. The Episcopal Church has been largely recruited from our ranks. There are many thousands in the Church at present who have been drawn away merely by the superior attractions of its cultus. Certainly they have not been enticed by the greater impressiveness or eloquence of the pulpit. The tracks are all one way. Look through any circle of your own acquaintanceship, and count up the Presbyterian families in which one, two, or more lambs have strayed into the ‘Bishops’ fold. It is very largely due to this fact that of all the sects in the United States, the Episcopal is growing the most rapidly at the present time. It is forming new congregations and organizing new dioceses with extraordinary rapidity. On the other hand, the Presbyterian Church is almost stationary. It requires a close calculation to show that she is even holding her own.”

How true it is that the Presbyterian Church (nor that denomination alone, but the non-liturgical denominations generally), are stationary while the Episcopal Church is increasing, no reader of this journal needs to be informed,—in this matter as we have repeatedly shown, “figures do not lie.” Dr. Hopkins proceeds to consider “the fatal mistake” of Presbyterianism:

“To make the preaching of the Gospel consist exclusively in the delivery of sermons, is the fatal mistake of Presbyterianism. All appropriate worship of God through Jesus Christ is the preaching of the Gospel. Devotional singing is setting forth the praises of Christ as our Prophet, Priest and King. The Apostles' and Nicene creeds are full of the Gospel. In the Lord's Supper, Christ is set forth evidently crucified for us. There is more of Christ in the Te Deum and the Litany alone than is commonly found in two entire Presbyterian Services. If we imagine that we have a monopoly of the exhibition of Christ as the sinner's only friend and refuge, we are laboring under a profound mistake. All these Services, confession, supplication and thanksgiving, creed, psalm and sacrament, are preaching the Gospel; and to ears attuned to them, and hearts in sympathy, are preaching it with a tenderness, a pathos, a power which is not so often found in the elaborate Sunday morning sermon.”

We leave the matter here, with one remark: There is nothing colder, or harder, or more unlovely than the ordinary Presbyterian Service, with its stereotyped short prayer and long prayer, trio of hymns, sermon and benediction. If the Presbyterian Church is to grow in the future it will give its people a participation in the Service of the Church. If it fails to do this it will retrograde; and, one of these days, statisticians will classify Presbyterians under the designation “miscellaneous” or “scattering,” while Episcopacy will supplant it in numbers and influence, if not in sermonic power. And in this will it get more than its just deserts?

Temperance in Baltimore.

Correspondence of the Living Church.

The past week has been literally a week of “Temperance Meetings” in our city. The Temperance Mission, which I spoke of in a previous communication, has been held, and has been a decided success. Large audiences were present on nearly every occasion, and much good has undoubtedly been accomplished.

The first of the series of meetings under the auspices of the “Church Temperance Society in the Diocese of Maryland,” was held on Monday evening, Feb. 16th, at the Church of the Holy Innocents. Dr. P. C. Williams, Chairman of the Baltimore City Committee, presided, and introduced Mr. Robert Graham, the speaker of the evening. Mr. Graham was recently of England, but is now the Organizing Secretary of the Church Temperance Society in the United States, whose headquarters are in New York City. Mr. Graham gave an interesting account of the working of the Church of England Temperance Society, and of the interest which is manifested by a large number of the Bishops and Clergy of the Mother Church. In order to show the need of

organized efforts to counteract the evils of intemperance, to rescue if possible those who had become more or less enslaved by this degrading vice, and to save from falling, those who were by nature weak and needed a helping hand, Mr. Graham stated that, in the City of Bristol, which is not above the average in wickedness, men were employed to stand at the door of every liquor saloon, and count the number of persons who entered; and that, on a single Saturday night the number amounted to 104,000 persons. On the next day, the census of the number of persons attending all the churches in the city was taken, and the number amounted to 60,000.

On Tuesday night, a large meeting was held at the Church of the Messiah. The Bishop of the Diocese presided, and after a few remarks, in which he earnestly advocated the “Temperance Cause,” introduced Mr. Graham, who made a forcible address in behalf of the cause which he advocated. In answer to questions which he invited from any of the audience who might feel an interest in the work, he stated that he was not in favor of prohibition, since it does not absolutely prohibit, and that it was impossible to have a local option law for large cities. But he was in favor of making the people observe the laws in existence, of closing the liquor saloons on Sundays, of preventing the sale of liquor without a license, and of prohibiting its sale to minors. On Wednesday evening, a similar meeting was held in the Church of the Holy Comforter; on Thursday evening, in Emmanuel Church; on Friday evening, in the Church of St. Mary the Virgin, for colored people. At the close of most of these meetings, steps were taken for organizing Parochial Temperance Societies.

On Sunday morning, Mr. Graham delivered an address at Trinity Church, to a large congregation composed in part of officers and men from British vessels in the harbor, and other mariners. In the afternoon, a large meeting was held in Raine's Hall; and in the evening a similar meeting was held in the Hall over the Hollis Market. At each of these meetings, Mr. Graham spoke with his usual eloquence and power. On Monday evening, Feb. 13th, the Temperance Mission was closed with a mass meeting at the Academy of Music. Hon. William Pinkey Whyte, Mayor of the city, presided. Rev. Dr. Rich, Dean of the Convocation of Baltimore, opened the meeting with a short Service, and Mayor Whyte made the opening address; after which Mr. Graham gave an interesting account of the result of his work in this city, as far as could be then ascertained. Among these was the organization of fifteen Parochial Societies.

Baltimore, Feb. 16, 1882.

Dr. John Cotton Smith's Father.

Correspondence of the Living Church.

The many pleasant allusions to the late Dr. John Cotton Smith bring to mind an incident connected with his father, who, in the early life of Dr. Smith, was pastor of the Presbyterian Church, in Catskill. A young man belonging to an old and zealous Church-family in the town, and a direct descendant of the well-known Dr. Dibblee, of Stamford, came under Mr. Smith's influence; and in consequence turned away from the Church of his Baptism, to become, during a Presbyterian Revival, one of Mr. Smith's “Young Converts.” Religious party feeling, at this time, ran so high, on one side at least, that, in a school where the children of the place met together on common ground, Mr. Smith would not allow his son—the late John Cotton, to sit on the same bench with one of the children of her Church; that interesting little girl being to-day, one of the most efficient members of the Sisterhood of St. Mary.

The presiding Deacon also said to a younger brother of the convert: “By no means become a member of the Episcopal Church (he was already a member by Baptism), for there is no piety or holiness in it.” Subsequently, Mr. Smith's convert went to live in a distant part of the country, carrying with him the most exalted ideas of his pastor's scholarship and Christian character. In religious discussions, when unable, through his own ignorance, to answer an argument, he would say with the utmost satisfaction: “Well, I know Mr. Smith, of Catskill, could answer that!” And this belief made him almost impervious to the influence of Churchmen with whom he was thrown.

Years passed, and our wanderer, now grown to be a man of family, returned to dwell near the home of his boyhood. One of the first things to attract his attention was the information that his old pastor had become a clergyman in the Episcopal Church, and that he had said very emphatically that “No man can look carefully, and with an unprejudiced mind, into the claims of the Episcopal Church, without feeling it to be his duty and privilege to acknowledge them.”

So great was the effect thus produced, that he determined to go at once and learn the facts from Mr. Smith himself. Accordingly, at great inconvenience, he started for Boston; and the train which took him into the city passed, at its entrance, the out-going train bearing swiftly away the man he had travelled so far to see, and the desired interview never took place. But the leaves was at work; and, in a few months, Mr. Smith's “young convert” of other days returned to his own dear Church and knelt at her Altar with every member of his large family. Appreciating the blessedness of the privilege, and with sincere gratitude for the same, he devoted all his energies to her prosperity. And he gave the credit of this new-found happiness largely to the Rev. Mr. Smith, who first in ignorance, drew him away from the Church, and then through his great influence, caused him (though unconsciously) to return to her allegiance.

It is an interesting circumstance that the sons of the Catskill Minister and of his “convert” both became clergymen of the Church, living in the same vicinity, and sharing together certain responsibilities in her educational interests. Also, that the Deacon who saw “no piety or holiness” in the Church, came (probably through Mr. Smith's influence), with his whole family, to bow before her Altar, and that one of his family is now a shining light of the Church in the far West, engaged in showing forth to those who are to follow in his steps, the glorious beauty and piety and holiness which he knows do exist, pre-eminently, in the one true Catholic Church.

BOOK REVIEWS.

THE NEW MAN and the Eternal Life. Notes on the Rereterated Amens of the Son of God. By Andrew Jukes, Au-hor of “The Type of Genesis,” “The Lessons of Offerings,” etc. Published by Thomas Whittaker, 2 and 3 Bible House, New York City. pp. 296. Price, \$1.75.

The argument of this book is ingenious and well sustained. He who revealed the Apocalyptic vision to the Church shows us the Lord speaking from heaven as the “Amen, the Faithful and True Witness, the Beginning of the Creation of God;” and in the Gospel also distinguishes his record with the memorable Amens which the great AMEN himself uttered when upon earth. These Amens are twelve, and they are peculiar to St. John's Gospel; they sound forth as the great bell before sermon, when the Son of Man is about to announce some one of the grand verities of His spiritual Kingdom, and would call all men to a knowledge of the Truth which is Himself. The announcements by “Amen, Amen,” are in the Gospel of him alone who describes himself as “the disciple which testifieth these things.” These reiterated Amens shows us the course and stages of that eternal life which is given us in Jesus Christ. Of the twelve sayings which are distinguished from the rest of our Lord's words by “Verily, verily, I say unto you,” the first tells us of the Sphero or Home of the New Man; heaven, long shut to man is now re-opened to him. The second shows how alone we enter this home, by a New Birth, involving a passing through the waters; that is, a death to nature, in the power of God's Spirit. The third tells us of the Law of life of this new man—that he does nothing from self, but only what the Father doeth. The fourth tells us of his Meat, the living Word, that bread which comes down from heaven, that a man may eat and not die. The fifth shows us the Liberty which he has and gives—even to be free from sin; for whoseover committeth sin is the servant of sin; and the servant abideth not in the house forever, but the Son abideth ever. The sixth declares his Divinity, that, as he “proceeded forth and came from God,” he is partaker of God's nature, and can truly say “I am.” The seventh describes his Service, as a shepherd with his sheep, first walking with them where they walk, and then laying down his life for them that they may live. The eighth more fully opens his Sacrifice, and its results showing that except a corn of wheat fall into the ground and die, it abideth alone, but if it die it bringeth forth much fruit; that, therefore, he that loveth his life shall lose it, and he that hateth his life in this world shall keep it unto life eternal. The ninth shows us his Lowliness, and that disciples are cleansed, and God is glorified by his humiliation. In the tenth we are shown his Glory, that he reveals God, so that he that hath seen the Son hath seen the Father also. In the eleventh we have his Sorrow and Joy. The twelfth and last shows us his Perfection—the end, even as the beginning of this wondrous life, being still marked by the same entire surrender of self to God in everything.

These Twelve sayings, the first six are mainly doctrinal, the rest are wholly practical; and together they form a distinct and perfect scheme.

The method of Andrew Jukes in his latest work, which Whittaker has just published, is perhaps unique; anyhow, we know of nothing that is at all similar. He constructs a necessary Gospel for any Christian man out of the Amens of Christ; the argument is not only ingenious, but it flows naturally, and every stage or fresh development by an unstrained consequence. Taken altogether, it is the philosophy of the New Man in Christ Jesus. Almost in his own words we have introduced our readers to the theme of his deeply interesting work. The office of a reviewer is to open the door, and to point out whatever food for thought is spread in Wisdom's house. They who want a rich feast may herein eat and be satisfied. “The New Man” should be read slowly and with concentration; thus, every particle will be enjoyed.

LENTEN THOUGHTS. Being a Series of Brief Meditations on the Gospels, Epistles and Gospels, for the Season of Lent. A new edition. New York: Thomas Whittaker, 1882. Cloth, pp. 247. Price, 90 cents.

We are glad to see a new edition of this useful and eminently practical manual. It is intended to help the young and the busy to keep Lent better, and with increased spiritual benefit. Its short and pointed meditations will be found really helpful. Both style and binding are appropriate to the holy season.

MOODS. A Novel. By Louisa M. Alcott. Boston: Roberts Brothers, 1882. 16mo., cloth, pp. 359. Price, \$1.50.

Miss Alcott gives back to the public her first written book in a new shape, which is in reality its original shape as it came from her pen. The earlier edition was altered from the M. to please her publisher. Relying on the soundness of her own later judgment, she has restored considerably portions which were then stricken out, and revised the whole, adding a new chapter. The heroine who is made to die, in the former edition, now lives, and the ending is a happy one. Admirers of Miss Alcott's later books will hardly recognize her familiar hand in this volume. But it is a pretty story, and sure to be read, liked, and talked about, in its new dress.

THE CONFLICT OF PRACTICE AND PRINCIPLES IN AMERICAN CHURCH POLITY. A Letter to the Rt. Rev. Wm. Bacon Stevens, D. D., LL. D., Chairman of the Joint Committee on the Functions of Rectors, Wardens, and Vestrymen. By Wm. Chanany Langdon. Cambridge: John Wilson & Son. University Press, 1882.

The zeal and interest which Dr. Langdon has shown, for several successive years, in keeping before the Church the very important subject of the parish system, is well known to all. With a forcible pen he has portrayed the evils which so often disturb the relations between the parish-priest and his vestry. In the pamphlet before us, he re-states and enforces his position, and suggests remedies for the evils, the existence of which he deplores. The whole subject is one in which both clergy and laity have such a vital interest, that they should be thankful for any light that is thrown upon it. Orders for Dr. Langdon's Letter, in any quantity, at the rate of fifteen dollars per hundred, may be addressed to him at Hoesac, N. Y.

THE ART OF VOICE-PRODUCTION, with Special reference to the Methods of Correct Breathing. By A. A. Pattou, Author of “The Voice as an Instrument.” New York: G. P. Putnam's Sons, 27 and 29 West 23rd St., 1882.

The author of this little book has for some years devoted himself, with much enthusiasm, to the study of the voice and throat. He is a very successful teacher of “Voice Building,” having the reputation of making a most excellent voice out of a poor one. He therefore knows what he is writing about, and expresses his thoughts in a clear, straightforward and interesting style. He gives as the two essential points in voice-culture, correct breathing, and the knowing how to use the organs of the throat so as to produce musical tones. The book is full of valuable suggestions to Singers, Clergymen, and all public speakers, as to the use of the voice, in a natural, easy, and effective way. Were these directions known and followed, the clergyman's traditional “sore throat” would soon be among the things of the past.

We are glad to announce that the Scientific American came out of the late fire in New York City renewed life. The subscription lists, account books, patent records, patent drawings, and correspondence, were preserved in massive fire-proof safes. The printing of the Scientific American and Supplement was done in another building; consequently the types, plates, presses, paper, etc., were unharmed, and no interruption of business was occasioned. The new Scientific American offices are located at 261 Broadway, corner of Warren Street, a very central and excellent situation.

The Rev. Geo. W. Shinn has prepared a new manual to meet the want often seriously felt by the clergy. It is designed to answer the skeptical questions of some inquirers, and to instruct others in the vital truths of Christianity. The title is “Questions that Trouble Beginners in Religion.” It will be published immediately, in cheap style, for circulation.

The Picture World. For Little People. Illustrated Covers and Four Colored Pictures. 100 pp. Philadelphia: American S. S. Union. Price 90 cts.

The Household.

A child has a right to be happy; for happiness is his natural element, and every instinct a pleasure.

Fill a common tumbler with water, and then cut out a round of cotton batting just large enough to cover the surface, and lay it upon the water.

A novel device, thought out for the observance of a boy's seventh birthday, was this: The boy's picture was taken, a full length, with the head turned to give the profile.

If any one has a quantity of cashmere lace, and does not know what to do with it, I can tell her of at least one way: There is nothing prettier than this to use as a finish for the tidy of the period, whether muslin, silk, or plush.

The most common error of men and women, is that of looking for happiness somewhere outside of useful work. It has never yet been found when thus sought, and never will be while the world stands; and the sooner this truth is learned the better for every one.

Every table should have a centre, and that centre should not stand too high. Be it fruit, flowers, or confectionary, its top should be below the level of the eye.

When plants are in a growing state, they may be stimulated by the use of guano-water. A small teaspoonful of Peruvian guano dissolved in a pailful of rain water is strong enough; water the soil with this, once, or at most twice a week.

Delicious croquettes of rice are made thus: Take one quart of boiled rice (if possible, boil the rice the day before you wish to make the croquettes), three eggs and a little salt.

Fitting emblems are not always appreciated. The neighbors of a poor fellow who died erected a tombstone to his memory, and had placed above it the conventional white dove.

Those who burn wood should understand well that the escaping steam from burning green wood, carries off, in a latent state, a large part of the heat produced; that a cord of dry wood supplies as much heat for use as two cords of green wood; that two cords of some kinds of wood, when dry, have no more weight to be hauled than one cord of green.

The water or syrup in which prunes are cooked should always be strained. It will not look clear, or even clean, unless it is. After washing the prunes in two or three waters let them soak all night. They will then require cooking only a few minutes, and will retain their distinctive flavor better.

A small piece of salt pork boiled with fricassee chicken will give richness to the gravy, and the flavor will be better than if nothing but butter is used.

When meats are put in to roast, have no water in the pan. When they begin to brown, is time enough for the water.

"After Many Days."

A Lenten Story.

Written for the Living Church.

Mrs. Adams leaned back in her easy chair, with an open letter in her hand; a letter that had brought to her mind scenes almost forgotten—scenes of twenty years ago.

The girls of her class were all daughters of well-to-do people; and, with one exception—Margaret Ladner—Church-people also.

But now the child was puzzled. The Rector of the parish had talked to the children with great earnestness about the obligations which the Lenten period imposed, and had asked them each to give up something, or practice some self-denial during the time.

"Well, Margaret, we must look for something else then for you, because I see you are anxious to practise self-denial. Can you not rise in the morning an hour earlier than usual?"

"No, Miss, I can't. It's no use. I have to get up now at five o'clock, and it is perfectly dreadful! Besides, we have only one room; and if I could get up at four o'clock, I should have to sit quite still."

Miss Stratton took the little girl's hand lovingly, and her heart was sad to think of the child's joyless life. But she smiled at her, and told her that a way would be opened for her if she only had the will.

"Do you like to do it?"

"No, ma'am, I don't. He is so fretful, and won't let me do things right. But I have to do it, because mother is gone to her day's work before Jimmie wakes up."

So the little girl bent all her energies to the task of keeping Lent. Her class-mates could not have understood, if they had heard that there was one who positively had nothing to deny herself of but an impatient temper.

When Easter dawned, there was great rejoicing in many hearts, but in none more than Margaret's. For she had triumphed over self during the sad period just past; and, while she brought no Easter offering of money in her hand, yet she was gladdened by hearing her teacher say that God would be well pleased with her.

In another column will be found the advertisement of Allen's Lung Balm. We do not often speak of any proprietary medicine, but from what we have seen and heard of this great family medicine, we would say to those suffering with any throat or lung disease, take it and be cured.

quiries of the girl, but could elicit nothing further; and, when she went home, she begged her father to inquire about the matter at the hospital. This he did, but could only learn that they were both very ill, and no hope was felt for the mother.

When she returned to her home the following September, Miss Stratton's first thought was for her little friend; but she could find no trace of her. She had left the Institution in June, the Matron said after referring to her books, and nothing had been seen of her since, and all Miss Stratton's subsequent efforts resulted in failure.

But now she sits in her easy chair, and her reflections and memories having brought her to this point, she again reads the letter in her hand, so as to take in its full meaning. It is from Margaret Ladner from over seas. It is as if one had risen from the dead.

"Dear old teacher" (so the letter runs), "I have only lately learned from a lady travelling through here, that you are living and in your old home again. I had heard of your leaving there, but could never ascertain where you went.

The next session of this school will open on Monday Sept. 19th. Apply for Catalogues to M. L. EASTMAN, Principal, Media, Pa.

Cor. West Washington and South Peoria Sts. The Rev. Edward H. Cleveland, A. M., Head Master. A thorough Classical and Commercial preparatory school for boys. Fall term begins September 12th, 1881.

This Institution continues in charge of the same Rector, Vice Principal, and Matron who founded it. Reference to past and present Patrons in nearly every city of the West. Send for a Register.

\$105 will pay for board and English tuition for a half scholaristic year, beginning 1st Oct., or middle Feb. The school is completely organized and ably officered.

The Sisters of St. Mary will reopen their school on Wednesday, September 21st, 1881. Address the SISTER SUPERIOR as above.

For Young Ladies and Children, Asbury Park, N. J. Fourth year opens September 14th, 1881. Boarding and tuition \$300 per year.

Under the charge of the Sisters of St. John Baptist. Terms \$275 per school year. Address the MOTHER SUPERIOR as above.

(Successor and former Partner of the late Miss Haines) will re-open her English and French Boarding and Day School for Young Ladies and Children, Thursday, Sept. 20th.

Thorough instruction, fitting for college, scientific school or business. Exercise by rowing, skating, practice in a well equipped gymnasium and by military drill.

Between Broadway and Fifth Avenue, New York. BOARDING AND DAY SCHOOL FOR YOUNG LADIES AND CHILDREN.

The sixth year will open (D. V.) on Wednesday, Sept. 4th, 1881. Instrumental music under charge of J. Baler, Jr., a private pupil of Plaidy, of Leipzig Conservatory.

Book-keeping, Telegraphy and Shorthand. Conducted by the author of Practical Book-keeping for Common Schools, and University Book-keeping for Higher Institutions.

A BOON TO People of Sedentary Habits as Well as Weak and Nervous Constitutions.

In saying that we know of a Positive Cure for Sick Headache, Nervous Headache, Neuralgia, Nervousness, Paralysis, Sleeplessness, and Dyspepsia, we refer, of course, to Dr. Benson's Celery and Chamomile Pills, which are all they are recommended to be, and will cure the above-named diseases without any doubt, as they have permanently cured thousands.

These Pills are prepared expressly to cure headaches, neuralgia, nervousness, and dyspepsia, and will cure any case, no matter how obstinate it may be, of either sick, nervous or dyspeptic headache, neuralgia, nervousness, or sleeplessness. Sold by all druggists. Price 50 cents a box.

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 is distant from New York about forty-one miles, situated on an eminence overlooking the town, and having a view of the Hudson River, the Highlands and the country for miles around.

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De Veaux College, Suspension Bridge, Niagara Co., N. Y. Fitting-School for the Universities, West Point, Annapolis, or business. Charges, \$350 a year.

John Stevenson & Co., Importing Tailors, Established 1864, 206 Dearborn Street, Honore Block. 10 Per Ct. Discount to Clergymen. \$5 to \$20 per day at home. Samples worth \$5 free. Address STINSON & CO., Portland, Me.

E. R. P. SHURLY & CO., WATCHMAKERS AND JEWELERS, Removed from 55 S. Clark St., to No. 103 Randolph Street, Chicago. (Round the corner.) AUTHORS & PUBLISHERS Will consult their own interests if they consult the Clarendon Manufacturing Co., CLAREMONT, N. H. Before they make contracts for the MAKING OF BOOKS.

SOVEREIGN BROS., DENTISTS, CORNER OF CLARK AND WASHINGTON STS. \$8 BEST GUM SET. \$8 Filling, without pain, half rates. Extraction made pleasant by use of Vitalized Air.

PILES! PILES! PILES! A Sure Cure Found at Last! No One Need Suffer! A sure cure for Blind, Bleeding, Itching, and Ulcerated Piles has been discovered by Dr. Williams' Indian Ointment.

Read what the Hon. J. M. Coffinberry, of Cleveland, says about Dr. Williams' Indian Pile Ointment: I have used scores of Pile Cures, and it affords me pleasure to say that I have never found anything which gave such immediate and permanent relief as Dr. Williams' Indian Ointment.

GLINTON H. MENEELY BELL CO. SUCCESSORS TO MENEELY & KIMBERLY, BELL FOUNDERS. Troy, N. Y. Manufacture a superior quality of BELLS. Special attention given to CHURCH BELLS.

Advertisement for Earphones, featuring an image of a person and text describing the product's benefits for hearing.

Earphones make the DEAF hear. Send stamp for circular. Prof. S. North, 8 Morton Block, Syracuse, N. Y.

Advertisement for The Great Burlington Route, featuring a map of the route and text describing the service between Chicago and Kansas City.

NEWS AND NOTES.

Foreign.

ADVICES from Buenos Ayres represent that Colonel Nas, with six hundred Peruvian soldiers, sacked the city of Pisco, killing 1,000 persons, of whom 300 were foreigners; the French consul being among the number. It is also reported that Nas was shot by Garcia Calderon's troops.

THE metropolitan of Moscow, Archbishop Macaire, who is an influential personage in the Russian political world, has addressed a letter to the czar, urging him to quit his seclusion, which, he says, suggests poltroonery, and is injurious to national traditions. The emperor's seclusion, he continues, will lead to disunion between the emperor and the people, who will finally accustom themselves to dispense with their sovereign. The czar was irritated by the letter, and sent for Privy Councillor Pobedonozeff, procurator-general of the holy synod, of whom he inquired whether he (the emperor) could dismiss the metropolitan. Pobedonozeff replied: "Yes, with the sanction of the Holy Synod."

GEN. SKOBELLEFF, a Russian of much note and influence, receiving some Servian students, said Russia had hitherto been held in check by certain foreign influence—namely, that of Germany. The sword, he said, was the only means Russians had of ridding themselves of the incubus. He declared that a struggle between Slavs and Teutons was inevitable, and it would be long, sanguinary, and terrible; but the Slavs would triumph. Gen. Skobelev concluded as follows: "If any one attempts to molest states recognized by treaties, thank heaven, you will not be alone. If fate so decides, we shall meet again on the battle-field, side by side, against the common foe."

By an explosion in a colliery at Trimdon Grange, Durham, 120 persons were entombed. Thirty of the imprisoned workmen were rescued. Foul gas resulting from the explosion caused the death of four persons in another colliery, two miles distant.

A NESTORIAN Bishop, Mar Johanan, has entered himself as a student at the Mission College of St. Boniface, Warminster, England. Mar Johanan is one of the seven Abbas, or suffragan Bishops, under Mar Simeon (Simon), the Metran, or Metropolitan, of this interesting Communion. A great desire for schools as a means of education for all classes, has been lately felt among these Assyrian Christians. To satisfy this desire, which was expressed in a letter from the Metropolitan himself to the Archbishop of Canterbury, efforts have been made in England, and indeed, are still going on. No doubt, Mar Johanan's expedition to England is owing to the working of the same impulse; and we trust that much insight may be obtained by him into the matter to which his attention will be directed during his studies at Warminster. He may, on his return to his native country, be a means of doing much good, and of realizing the legitimate aspirations of his co-religionists.

COUNT Henry de Campello, whose secession from the Roman Church caused so much talk a few months ago, has written a letter to Father Hyacinth, in which he says that he has not joined any Protestant sect whatever, and that his motive in choosing the Methodist Chapel was merely to repudiate by anticipation, what was in the desire of a great number of his adversaries—namely, the idea that the step he was taking had been prompted by love for unbridled liberty, or by a spirit of practical atheism. In a word, the Count says he really agrees with M. Loysen, and that "he has ceased to be a Papist in order to be more of a Catholic, and a Catholic in a better fashion;" and that he "hopes God will yet give him grace and power to do some good in His Church."

It is stated as certain that England and France have agreed to discuss with the other powers the affairs of Egypt. The tension between the cabinets has completely disappeared, and it is not doubted that a perfect understanding can be arrived at.

THE English Curates have formed an Alliance, the object of which is to agitate for fixity of tenure and amelioration of the diocesan status of the unbeneficed clergy. To put the matter more plainly, there are some five thousand curates, assisting rectors and vicars in parochial work, and receiving for the same, salaries ranging between one hundred and one hundred and fifty pounds per annum. Then there are about five thousand more curates "unattached;" but a very large proportion of these must be assistant masters in schools. The "attached" curates plead that they are liable to dismissal at the capricious will of their employers, and that they ought, in justice, to be irremovable, and to be paid, not directly by the incumbent, but out of a diocesan fund. The Alliance held a very numerous attended meeting lately, and a few days afterwards, the Times gave the Alliance a leading article, in which a liberal allowance of buckets of cold water was administered to the "ecclesiastical hirelings," as Jeremy Collier bitterly complains that the curates of his time were called.

In this connection, Mr. Sala remarks in the Illustrated London News that "the term 'Curate' has been strangely perverted from its original meaning. At first Curate signified any ecclesiastic having a care of souls; and 'curate' was, indeed, a convertible word with 'parson.' The Clown in 'Twelfth Night' (act iv, sc. 2), who pretends to be 'Sir Topas the Curate,' broadly asserts that he is 'Master Parson.' As regards the estimable Curates of the Alliance, I am afraid that they will have to wait a long time before they attain fixity of tenure and improved diocesan status."

THE Churchmen of Nottingham, England, are about to start a fund of \$300,000, for the erection of eleven Mission Churches. The Bishop of Lincoln has promised to head the list with \$5,000.

SERIOUS troubles have arisen on the Southern frontier of Anstro-Hungary. For three years the two provinces which revolted from Turkey, and thereby precipitated the war between the Czar and the Sultan, have been under the Austrian yoke, and there is ample evidence that the new rulers have altogether failed to conciliate these mixed populations. In an unlucky moment the Vienna Government decided to apply the law of conscription to these half-civilized and wholly intractable races. Passive resistance has been followed by organized action, and has developed into actual warfare in parts of Herzegovina and Bosnia. The chiefs of the insurrection have gone so far as to unfurl the banner of revolt in the name of their old master the Sultan. A protracted campaign would seriously impair the prestige of Austria, and might lead to very grave complications. The Montenegrins are in sympathy with the insurgents; Russia will hardly look on unmoved; Italy is anything but cordially disposed towards Austria; and the Sultan must experience a grim satisfaction over the whole matter.

THE Dublin Corporation, after the manner of its kind, is gifted with a considerable quantity of what the French call *aplomb* and we *cheek*. It actually went in state to request that the Lord-Lieutenant would allow Mr. Parnell to be brought out of jail for the purpose of receiving the "liberty of the city," which the Corporation, with a strange sense of the fitness of things, has recently conferred upon him. Lord Cowper administered a gentle but severe snub to the belligerent mayor and aldermen, and emphatically refused to grant the prayer of their petition.

ITALY has now, practically, universal suffrage. A bill has just become law which enfranchises all who are able to read and write, and who pay \$3.00 a year in taxes. A contest on the question of *scrutin de liste* is now waging.

At the last Christmas Ordinations in England there were 576 candidates ordained, of whom 273 were ordained deacons and 303 priests. Oxford and Cambridge supplied upwards of 55 per cent. of the candidates, showing a downward tendency as compared with the two previous Christmas Ordinations. During the whole year, 1881, there were 829 Oxford and Cambridge men ordained, a result which showed a slight increase.

A SOMEWHAT singular Service was held last week in the parish church of Marston, England. In consequence of a suicide having been committed in the church, a strong feeling existed among the inhabitants that the building ought to be re-consecrated. The vicar, having consulted the Bishop of Lincoln, his lordship suggested that an appropriate penitential Service would be sufficient. The parishioners were invited to attend, and filled the church to overflowing. The special Service commenced with the "Miserere," Psalm li., followed by Collects from the "Commination Office," after which an appropriate lesson was read and a metrical penitential litaney sung by all kneeling. Next came the second lesson, the usual litaney, a hymn, and then a sermon. The occasion was felt to be one of great solemnity, and produced a deep impression upon the assembled congregation.

SPEAKING of present controversies in England, the Bishop of Gloucester and Bristol says in a recent pastoral that there is a growing disinclination in "sober Churchmen" to apply to Parliament at all; and that he expects no immediate legislative results from the Ecclesiastical Courts Commission. The Bishop pook-pooks the "recent well-meant attempt" of the Bishop of Manchester to govern his clergy after the manner of French Ultramontane prelates, and refers to Mr. Green's imprisonment in very general terms, at the same time trusting that "this sad matter may be terminated as all good men would desire to see it terminated, and that very speedily."

From the same pastoral we learn that in the united Diocese, during the past three years, ten churches have either been built or restored; 19,204 persons confirmed, as against 16,434 in the previous triennium; and that in the matter of ordinations (although the standard was raised two years ago) the attainments of the candidates were in the main satisfactory. As to baptisms, it is pleasing to note that the Church is not losing ground, as seems to be the case in some dioceses.

Home.

The House of Representatives has passed a bill granting a pension of \$5,000 a year to Mrs. Garfield.

The old homestead of Admiral Porter, at Chester, Pa., lately used as a manufactory of pyrotechnics, was the scene of an explosion which killed fifteen persons and wounded fifty more or less seriously.

MRS. GARFIELD acknowledges the receipt of a letter from Mrs. Scoville, and authorizes the statement that she cherishes no malice towards Guitau, and feels profound pity for his sister and other members of his family, but asks to be let alone with her sorrow.

THERE has been a tremendous conflagration at Haverhill, Mass. The loss will not fall short of \$2,000,000. Sixty buildings were destroyed, in which eighty boot and shoe firms did business. Three lives were sacrificed, and nearly twenty persons are missing.

Heavy falls of snow have been had in New York, Massachusetts, and in Virginia and Maryland.

A monument is to be erected at Batavia, N. Y., to the memory of the late William Morgan, who was in his day "a good enough Morgan." The monument is to cost \$2,000, a sum already raised. One lady in Boston, Mass., contributing \$500.

Baltimore papers complain that the oyster-beds of Chesapeake bay and its tributaries are gradually becoming less and less productive, and are in danger of total extinction, owing to nonsensical laws and still more nonsensical methods of enforcing them.

A plot to assassinate the King of Greece has been discovered.

The Church in Northern Dakota.

To The Editor of the Living Church: At the recent meeting of the Northern Convocation of Minnesota, at Brainerd, the Rev. Mr. Cooley of Fargo, being present, was asked to give some account of Church work in Northern Dakota. Upon his reading the following paper, the Convocation passed this resolution: "Resolved, That the thanks of this Convocation be extended to the Rev. Mr. Cooley for his statement regarding the work and needs of the Church in Northern Dakota, and that a copy of the same be asked for publication." In accordance with the resolution I send a copy of the paper read, hoping you will kindly publish it.

F. W. TOMKINS, JR., Secretary. We are constrained to believe that the Church at large is not conversant with the needs and opportunities for Christian work which exist in Northern Dakota. We mean that part north of the 46th parallel, and about to be set apart as a separate Territory. It comprises an area nearly as large as six States of the size of Massachusetts. The tide of immigration is being into it with greater rapidity than into any other portion of our country. The valley of the Red River, included in this Territory, is two hundred and twenty-five miles long, and forty miles wide; and is said to be the most productive wheat-land in the world. Wealth and culture, as well as enterprise and labor, have already become largely represented in its borders; new and well-built towns are being rapidly established, where but yesterday stretched the unbroken prairie. Railroads already run east and west, and north and south, and others are to be constructed in the near future, and will furnish every means of access to this vast territory. Now the question is asked, how is the Church keeping pace with the spiritual needs of this rapidly growing portion of the Diocese? We read from the Spirit of Missions that the Domestic Board of Missions gives \$3,000 and cost of travelling, to the Missionary Bishop of the Diocese of Nebraska, and \$5,500 for missionary work in Nebraska and Dakota; and yet we have not a single mission in North Dakota, and only such Episcopal supervision as good Bishop Clarkson can give upon annual visitations for Confirmation and inspection.

With the exception of \$100 given to sustain the congregation at Jamestown, a portion of the \$3,000 comes to North Dakota. There are three congregations self-supporting, and the fourth, at Bismarck, nearly so. Fargo, the largest city in the Territory, has the largest parish in the Diocese, and is one of the leading cities in the State. It has one hundred or more communicants, and owns a church building and rectory. Grand Forks has 83 communicants, and the most prosperous congregation in the town. At Valley City, a stone church which is the only building for public worship in the town has just been completed, without aid from abroad. It has sixteen communicants, and will liberally support a clergyman. Bismarck has 27 communicants and a good church. These, with others, so rapid has been the growth of these towns, that from the first starting of Church Services, very little help has been needed from the Missionary Board, while one parish has been self-supporting from the beginning. At Jamestown, a parish has been organized, and a lot of land secured; though no regular Services have been held there. The Presbyterian minister of the town recently told the writer of this paper that our Church has 25 communicants residing there, and that the country seat of Wainwright County, is growing, and is situated in the midst of a region where the Rev. W. P. Law, late minister of Grand Forks, has done much missionary work, and leaves many families who are identified with the Church. At Fort Totten, still further north, has a Churchmen in and around it, who have no ministrations unless they cross the river to Minnesota. An itinerant missionary should reside at Fargo, and officiate at Wahpeton, Casselton, Hillsboro, Portland and Huxton. In three of these places lots of land would be given for churches if we had any one to secure them, the means for building, or ministrations to hold Services.

When appeals are made to the Bishop, he is forced to reply that he has no money wherewith to pay even the travelling expenses of the parochial clergy who would do missionary work. Both the Baptists and the Methodists have an "Elder" stationed at Fargo, doing work similar to that which the Church ought to do; and the Congregationalists have a missionary travelling on the line of the Northern Pacific Railroad.

If Dakota must be refused a Bishop of her own, can she longer be refused stipends for missionaries, money for travelling expenses, or such of her parochial clergy as may find time for week-day missionary work, and help in building inexpensive churches? What the Church to-day needs is a missionary at Grand Forks and vicinity; another at Jamestown, with the care of towns in that region, and an itinerant, working from Fargo on the four railroads centering there. With these we can keep pace at least with other Christian work around us, and hasten the demand that is strongly felt for a Bishop of our own.

A boy who died, last week, at Millersburg, O., had been tormented a great deal by his schoolmates, and some time ago was badly scared by them. After going home he took sick, became delirious, and remained in that condition until death. At times he imagined that the school boys were trying to kill him, and his condition was a pitiable one.

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