WHOLE No. 221.

BRIEF MENTION.

A writer laments the decline of manners in

the Presbyterian pulpit. The preachers indulge in quips and quirks, and make the people smile. Per contra, the average Sunday morning collection the last year in the First Presbyterian Church in Chicago was \$318; whole amount \$16,-500. That is calculated to make the pulpit smile. - The smallest church in England is at Pilham in the diocese of Lincoln, 26 feet by 17 feet 9 inches. Population of the parish, 91. A little Benjamin!——We have 34 missions stations in Western Africa, 31 in China, 15 in Japan, 1 in Greece, 14 in Hayti and 52 in Mexico. - In a town in Iowa there are 1,300 people and twelve religious organizations, with small congregations, sectarian feeling at red heat, social life cut up, business unity impaired, infidels numerous, See 1 Corinthians, i. 10 .- We notice with pleasure that the new Archbishop of Canterbury is not "popular" with Mr. Moncure D. Conway. The Governor of Massachusetts says that the school system of that state has not decreased illiteracy. The day of reform in our public schools is coming. --- Muybridge's photographs of objects in motion show that all the famous pictures of running horses of Egypt, Assyrria, Greece and Rome were wrong, also Rosa Bonheur's Oxen and Horse Fair, Gerome's Chariot Race, and Meissonier's great picture. Still they are more pleasant to look at than the photographs. --- The Pope has ordered a collection to be made from the public and the secret archives of the Vatican of all diplomatic relations and other documents concerning the first separation of the Church of England from the Church of Rome. This will be a great servicedone to us if it honestly covers the whole secret history. - What is the difference between one who believes in sacramental grace and one who does not? Both call the sacraments "means of grace," but one says they are means to which grace is not tied, and the other says there must be grace in the means of grace. The latter is a High Churchman.----The face of the new Primate, as shown by the pictorial papers, is a noble one, telling of a large intellectual development, great courage and tenacity, independence of character, with thorough balance and self-possession and with profound sympathies. We anticipate in him a wise, kindly, strong and faithful administration of the Archiepiscopate.-The Salvation Army is not behind other sectsit is now dividing and will add several new names to the list. --- Bishop Whipple utters no uncertain sound on the subject of the Ministry when he announces these three truths: 1. The Christian ministry derives its dignity wholly from its valid divine commission through the prescribed channel of Catholic orders. 2. The indelibility of Holy Orders, an undisputed doctrine of the Catholic Church. Once a priest always a priest, and accountable as such before the judgment seat of Christ. 3. Christ's presence with all whom He thus calls and sends, to aid them fulfil their awful responsibilities .-The New York Herald does not think the Rev. R. H. Newton's recent statements likely to do much harm. It says editorially .-- "In this controversy we have no particular fears for the Bible. It has taken care of itself so long that we do not expect any immediate disaster. It is like good wheat bread-you may rail at it as much as you please, but when you are downright hungry you are always glad to get it."-The Rev. I. L. Townsend notices that there is a difference of one word between the English and American Psalters. In Psalm lvi. 8, the English Psalter reads: "Thou tellest my flittings;" the American, "Thou tellest my wanderings."-Dr. David Stern, a prominent Jew of Wilkesbarre, Pa., is out in a lengthy letter advocating the abandonment of Saturday, the Bible Sabbath, as a "rest-day" by his people, and the substitution therefor of the Christians' Sunday, the first day of the week, the resurrection-day of

The Funeral of Dr. Lance.

Correspondence of the Living Church. Let me tell you of the funeral Services of the iate Rev. L. C. Lance, so memorable for their

fullness, appropriateness and impressiveness. When we reached Kenosha from Chicago, we found that already two celebrations of the Holy Eucharist had been held in the Chapel at Kemper Hall where the body of the deceased was

At eleven o'clock a third celebration was held, at which Bishop McLaren was Celebrant, taking the place of Bishop Welles, unavoidably de- render. During and after the war he was Gen. tained until a later hour. It was full of the awe Lee's intimate friend, and after the war he was of the unseen world, to kneel there before the Altar with its mystic lights, and look at the solemn reality of death, as witnessed to by the open coffin, the lighted tapers at head and foot. and the calm face of the vested priest who lay cold and still before us; but there was sweet hope and rest as the Eucharistic office proceeded. with the presentation of the One Oblation once offered, and the solemn blending of the living and the dead in its comprehensive intercession.

Parish Church, Rev. Mr. French, each especially drawn to him who was gone, one by ties of old and long standing, the other by the recent ministrations at his death bed. The Sisters of St. Mary too, and the pupils of Kemper Hall in their habits and veils, added with sweet modesty to the impressiveness of all.

The numerous friends and parishioners who also received the Blessed Sacrament, must not be forgotten.

At the close of the third Celebration the body was removed to the tower chamber of the Parish Church, where at 3 o'clock P. M. the first part of the Burial Service was sung, Bishop Welles taking the leading part, assisted by the Rev. Dr. Ashley, and the Rt. Rev. Bishop of Illinois. Resolutions of regard were read on behalf of the Trustees of Kemper Hall by Dr. Ashley, on behalf of Clergy present by the Rev. Dr. Locke, and on behalf of St. Matthews, Kenosha, by the Rector, the Rev. Mr. French.

The services were very sweetly sung by s mixed choir of men and women seated in the north sanctuary aisle. After some special devotions the funeral proceeded to Kemper Hall, where the body was laid close to the chapel wall. There were in the Procession at least thirty priests in surplice, stole and biretta, and three Bishops also duly vested. The people also, in- the service of committal with hymns, and ancluding the Trustees, the Vestry, the sisters and thems was sung by the choir and clergy; Bishop the pupils of the School, with mourners and friends followed after, in sweet and reverent fashion, on foot. The falling snow hindered not but added rather to all. At length the last words are said, the body has been laid to its long rest, when an unexpected and fitting close subdies all hearts by its fitness and beauty, While singing, "O Paradise" the pupils of Kemper Hall advance two and two, placing flowers in the open grave, and, still singing. file in low leaves, still clinging to the boughs. through the Chapel to their home, followed by the Clergy and Bishops, who kneel in silence in the Chapel until the hymn died away in the distance. Then a few appropriate prayers by Bishop Welles and the Blessing of Peace brings to a close this fitting funeral of a faithful priest.

A Soldier-Priest.

Correspondence of the Living Church.

We regret to record the death of the Rev. William N. Pendleton, Rector of Grace Church, Lexington, Va., which took place suddenly on Monday, the 14th inst. Mr. Pendleton had been a General in the Confederate Army, and had won distinction as a clergyman, a soldier, and an author. Born in Virginia more than 70 years ago, he entered the United States Military Academy at West Point, July 1, 1826. He graduated from that institution in 1830, and was immediately promoted in the Army to be Brevet Second Lieutenant in the Second Artillery. He erved at the Augusta (Ga.) Arsenal for one year and was then appointed Assistant Professor of Mathematics at West Point. Subsequently he was transferred to the Fourth Artillery and served in garrison at Fort Hamilton. He resigned from the Army Oct. 31, 1883, and accepted a position as Professor in Bristol College, Pennsylvania, where he remained about three years. He held a Professorship in Delaware College at Newark, Del., in 1837-8, and was soon afterward ordained a minister in the Church. He was Rector of the Episcopal Diocesan School of Virginia, in Alexandria, for five years following the spring of 1839. In 1860 he wrote a book entitled "Science a Witness for the Bible." When the Civil War broke out, in 1861, Mr. Pendleton laid aside his cassock and offered his services to the Confederate Army. He was Captain of a battery in Gen. Joe Johnston's army, in July, 1861; Colonel of the reserved artillery in 1863, and afterward Chief of Artillery of the Army of Northern Virginia. He was with Gen. Lee's command when the latter surrendered in April, 1865.

Mr. Pendleton's health had been very bad for several years, but it had improved so much during the last year that he was able to perform his ecclesiastical duties, and he personally superintended the erection and construction of the beautiful new church known as the "Lee Memorial Church" which was the pet of his declining days. He was known for the purity and uprightness of his private life. To this he added kindness, charity, and unbending integrity. His last illness was as brief as fatal. At Appamattox he was one of the council of war that decided on the surrender, and one of the commissioners who carried out the terms of the sur-Gen. Lee's Pastor, and up to the close of the life of that great Confederate leader the relations between them were of the warmest nature. His remains have been interred in Lexington, where so many years of his life were spent.

The London Church Times, the most widely circulated of English Church papers, says of the assistant Bishop-elect of Mississippi. "Dr. Miller Thompson was editor of a Church journal which One cannot easily forget the circumstance of the occasion. The Bishop Celebrant with voice of sympathetic emotion, and the attendant Clerthat the new prelate is far fitter for his sacred gy, Dr. Locke of Chicago, and the rector of the office than we could once have thought possible."

Funeral of Bishop Talbot. Correspondence of the Living Church.

A large gathering of Bishops and Clergy assembled to assist at the funeral of the late Bishop Talbot, at Indianapolis on Friday last. The Services were held in St. Paul's Cathedral, which was crowded to the doors with a deeply moved and attentive congregation.

The funeral procession consisting of the surpliced choir of men and boys, church officers, clergy and Bishops, formed in the adjoining chapel, and, passing out of the same, entered the main door of the cathedral singing the hymn, "The Son of God goes forth to war." When the greater part of the procession had reached the choir, the hymn ceased and the opening sentences were read by Bishop Jaggar.

The anthem was chanted antiphonally by the Rev. E. A. Bradley and the choir, the lesson was read by Bishop Welles, and an address was made by Bishop Bedell. The Nicene Creed was then said by all present, and Bishop McLaren concluded the services in the church with the lesser Litany and appropriate collects.

The concluding portion of the Burial Office was said at the grave, in Forest Hill Cemetery, situated some two miles from the city. Hither the whole funeral cortege went in carriages, and Bedell of Ohio pronouncing the final Benediction. The whole scene was very impressive, the snow-clad ground—the open grave—the surpliced band of Bishops, clergy and choristers. the weeping friends, the sympathetic people, all combined to make a picture not easily forgotten; while over all hung the clear sky bringing out vividly the sloping forest hills covered with graceful trees, bright with clusters of rich yel-

Thus the beloved Bishop, in the sere and yellow leaf of a laborious, useful life, was laid to his rest among his own kindred, and in the midst of his Diocese.

When mind and will were shaken by disease, he resigned his See, but the flickering flame of his great heart made him take it all back; "God made me Bishop of Indiana," he said, "and such I will die" and so he did. May he rest in

peace and may light perpetual shine upon him! This little sketch of the funeral would not be complete unless two points were specially emphasized; one, the order and reverence which characterized the whole solemn service; the other, the thoughtful hospitality of the ecclesiastical authority of the Diocese who paid such attention to the Bishops and others in attendance. At the return from the funeral a meeting was held in the Cathedral Chapel, when resolutions proper to the occasion were prepared by Bishop McLaren and duly passed; addresses were also made by Bishop Dudley, Bishop Brown and others, paying tributes of affection and respect to the memory of him who had been laid to his well earned rest.

Mr. Gwynne's Manuals. To the Editor of the Living Church.

Will you allow me to inform your readers that in the new edition of the "Manuals of Christian Doctrine" about to be published, the questions and answers referred to by some correspondents

of the LIVING CHURCH will read as follows: "Why should you receive a new name in Bap-

Because I was then made partaker of a new nature. ["Whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature' (2 Pet. 1, 4). "Partakers etc., by the Incarnation of the Eternal Word, and by your filial Adoption and baptismal Incorporation in Him. Bishop Wordsworth, of Lincoln in loco).]. What nature and name alone did you have be-

fore you were baptized? I had only the nature of the first and sinful Adam, and the name of my earthly parents.

What nature and name did you receive at your Baptism?

was "born again" into the family of Jesus "the new man" or Second Adam, and received His name "of Whom the whole family in heaven and earth is named" (Col. iii, 10; Eph. iii, 15.)

The only purpose in changing the words Because I then received a new nature" into Because I was then made partaker of a new nature," is to avoid misconception and to make clearer the meaning intended by the original

To those who accept ex animo the teaching of Holy Scripture and of the Prayer Book about the new birth in Baptism there can be no question that this new birth involves the gift of a new nature. As nature, the word, comes from things, it can excite no surprise that at the time natus, born. So nature, the thing, comes natu, by birth. New birth then implies a new nature by necessity.

What this new nature is may be seen by considering what "the new man" is Whom St. Paul and this was one of the things most vehemently tells us we "put on" when we were "baptized into Christ." (Col iii, 10; Gal. iii, 27.)

by the power of the Holy Ghost, took indeed 'our nature upon him," but by this very act of sion; it was thought to be but the prelude to a "taking the manhood into God" (Athanasian similar reduction in the English Church. Bish-Creed) renewed and glorified it. And secondly it is "the divine nature," united in the Virgin's womb to the human nature, "never to be divi- was, of course, great opposition to these reformded" (2nd Art. of Rel.)

mal gift witnesses to two great evangelical truths regarding personal religion.

First, the responsibility of the baptized. Even when they have fallen into the most grievous sin the Apostle reminds the baptized in Corinth that their "bodies are the members of Christ" and "temples of the Holy Ghost which is in them" (I Cor. vi., 15, 19). And this is always the apostolic method of treating the baptized. They must be ever "putting on Christ," be "renewed day by day," because they have once put him on. If they do not this they are | day" (July 14, 1832, he writes), "as the start of worse than the heathen. Their privilege is the measure of their responsibility.

And secondly, this baptismal participation of another great evangelical truth, namely the absolate impossibility of our meriting salvation or obtaining it of ourselves. A man might take credit to himself for faith or good works but if | cipal of King's College, London, the Rev. Wilhe is taught that his salvation comes by his baptismal incorporation into Christ, there can be no mistake about "creature merit." Baptism is God's act-Its gift is wholly and unmistakably God's-Merit is excluded. Christ is glorified. 'Not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of the new birth, and renewing of the Holy Ghost." (Tit. iii, 5). Regarded thus as the instrument of a most real incorporation into "the new man," and only when regarded thus, Baptism is a standing witness to Salvation as a free gift of God and is a perpetual protest against human pride.

Let me express in conclusion my belief that the declaration of the House of Bishops in 1871 has no direct bearing on the subject in hand. The present writer has never known of a person who held that a "moral change," that is, a change of mores, in other words, conversion, was "wrought in the sacrament." It does not appear moreover that the Bishops themselves had ever known such a person. Their action on that occasion seems to have been in accordance with the advice of Solomon in Proverbs xxvi, 5.

WALKER GWYNNE.

Cohoes, N. Y. Jan. 18th, A. D. 1883.

The Tracts for the Times.

In 1883 exactly fifty years will have elapsed since the publication of an unpretentious little anonymous tract of four pages, entitled Thoughts on the Ministerial Commission, respectfully addressed to the Clergy, by one of as Popish novelties. One of their strongest opthemselves." Small and insignificant as it appeared, the tract containd matter which set its ter of the Temple, who coined the name Tracreaders a thinking. It struck a chord which vi- tarian. In the preface to one of his collections brated in every clerical breast, and whether the of sermons he says:-"The Tractarians, that is, reader belonged to the extreme low church or the authors, editors, and approvers of the Tracts evangelical school, or belonged to the then high for the Times, men of acknowledged piety, sinchurch body, he could not get rid of the thoughts | cerity and learning." The doctrines which Mr. thus started. The tract reminded its readers Benson charged the Tructarians with teaching that they had not only undertaken clerical du- | were their views of "The Sacrament of the Lord's ties, but that they had declared themselves first | Supper, prayers for departed saints, the powers moved to the work by, and had then at the Bishop's hands had imparted to them, the Divine Spirit-that, in point of fact, they had become successors to the Apostles, and had had imparted to them the same gifts and received the same commission as the twelve had received on the day of Pentecost. The writer of the tract was a young and comparatively unknown man, a Fellow of Oriel College, Oxford, John Henry Newman. Another tract on the Catholic Church from the same pen shortly followed, and before long others, contributed by friends of the editor. Dr. Pusey and Mr. Keble, it may be noticed, were not engaged in the first issue, and Mr. Isaac Williams later still.

The Church of England had long been in a slumbering state; large numbers of the clergy performed their work in the most perfunctory manner; pluralists abounded, and not uncommonly it was found that a bishop, after having provided most handsomely for his family, would die worth a hundred thousand pounds or more. The same money getting spirit pervaded all ranks of the clergy; tithes, Easter dues, and other customary payments were rigorously enforced; the Sacrament of baptism could only be had by purchase, and only those women who could afford to pay for it were allowed to return thanks after child-birth. The daily service, although enjoined by the rubrics, was practically unknown except in Cathedrals, and the Holy Communion was celebrated at long intervals. As a body the clergy were rigidly Tory, and opposed to all change. Such being the state of of the passing of the Reform Bill, Bishops and clergy were alike unpopular. .

The anomaly then existed of a richly endowed Protestant Church in Roman Catholic Ireland, attacked by the reforming parliament: it could not be defended, and an act was passed by It is first the human nature of our Lord, Who' which ten bishoprics were suppressed. Great and loud were the outcries raised on the occaops were told to set their houses in order, and the clergy that their days were numbered. There ing movements, and religious minds were great-

And the tremendous character of this baptis- ly exercised at the prospect. Acting upon such feelings a pious country curate, beloved and reverenced by all who knew him, was appointed to preach the assize sermon at Oxford: this sermon he afterwards published under the title of "National Apostasy;" the preacher was John Keble. Walking home from church, deeply impressed by the sermon which he had heard, John Henry Newman determined to be up and doing: he would personally make some effort to stem the tide, and prevent the extension of mischief. "I have ever considered and kept that the religious movement of 1833."

Newman was not alone in thus thinking; others also were stirred; there were many devout men the new nature of "the new man" witnesses to in the Church—men who were desirous of doing their duty when the line of duty was pointed out. Amongst men so minded were the Rev. Hugh James Rose, who afterwards became Prinliam Palmer, of Worcester College, and the Hon. and Rev. A. P. Percival: there was also an enthusiastic but erratic and injudicious young clergyman, Richard Hurrell Froude. These met at Rose's parsonage, at Hadleigh, in Suffolk, and determined upon several plans of action, one of the plans being the writing and dissemination of religious tracts. These tracts, amongst other things, were to advocate the Apostolic succession of the ministry, and it was intended that they should be edited and issued by a committee. Newman was at that time abroad, but the scheme was communicated to him. His brilliant vision at once showed him that no committee could work effectively, and he wrote and issued the first tract, as before stated; but two or three personal friends saw it before it was published. This independence gave offence to Palmer, who contributed nothing, and to Perceval; both of them soon withdrew, and both afterwards published accounts of their share in the matter.

> ment; a movement which has completely changed the doctrine and practice of the Church of England. Possibly, the statement may be objected to that the issue of the tracts changed the "doctrine" of the Church of England. The doctrines enunciated were not new, but they were in abeyance: the Sacramental system had ever been held by some divines, but at the time mentioned was hardly insisted upon. Naturally there was much opposition. People were puzzled at the old doctrines brought forward. and many persons were disposed to regard them ponents was the Rev. Christopher Benson, Masattributed to the clergy, the power of the key. the power of binding and losing, and the power of remitting and retaining sins." This mere mention of these doctrines savors of Romanism, but at that time there was no suspicion of the writers leaving the Church of England; indeed, the tone of all the early tracts was decidedly anti-papal.

Such was the origin of this remarkable move-

Although the name of "Tracts for the Times" has become a household word, comparatively few persons have ever seen them, and still fewer of this generation have read them, and complete sets are by no means commonly met with at booksellers. The past year has seen the departure of Mr. Palmer, to whom some portion of the scheme must be assigned, although his pen was not engaged in the work; and of Dr. Pusey, who was one of the largest contributors. It has been found impossible up to the present time to obtain a complete list of the writers, even the venerable Cardinal, their editor, is unable to supply all the names. To detail the subjects of all the tracts, the controversies they caused, their abrupt termination with the famous No. XC., and other matters connected with them and their literature, would be for-eign to the scope of this article, but readers generally will no doubt be glad of the list, and to be reminded that on the ninth' of September next, fifty years will have passed away since the appearance of the first number.

M. Matthias L. Forbes, formerly a clergyman of the Church, died in Baltimore on Sunday last. He was a native of Kingston, Canada, and was ordained by the present Presiding Bishop in 1834. Soon afterwards he came to Baltimore, and organized Mt. Calvary Church. After having filled a number of leading pulpits in the city, he suddenly became a believer in Spiritualism, and, after some controversy with the late Bishop, Whittingham, of Maryland, he resigned as a minister, and tried to establish a new sect, to be known as the Universal Church, and to include persons of every creed. Failing in this, he has since lived a retired life. He was well known throughout the country, his controversy with the Bishop having attracted much attention.

The Dean of Northern Dakota, the Rev. B. F. Cooley, has called a meeting of Convocation for February 1st at Fargo. The Dean of Northern Minnesota calls one at the same time at the adjacent town of Moorhead. Thus the brethren of the two jurisdictions may meet for mutual coun-

Calendar.

White. Circumcision. Epiphany. 1st Sunday after Epiphany. 2d Sunday after Epiphany. White Septuagesima. Conversion of St. Paul. Sexagesima. Violet.

A Legend of St. Augustine, Bishop of Hippo.

Written for the Living Church.

With study spent and worn with care A Bishop wandered by the sea, A revered Father of the Church. And skilled in its disputes was he.

Long had he sought to know that truth Whose height no human mind can reach. And earnest prayed for light divine On what he should and should not teach.

What was that God-Head over which The subtle Greek in keen debate. Had wrangled until Christian Love Seemed almost quenched in deadly hate?

As wrapped in thought he slowly walked, Scarce conscious of the evening breeze Upon the great sea's sandy beach, A little child at play he sees.

As, with a conch shell in each hand, The child bore water from the sea To fill a hole scooped in the sand. "Just what you vainly strive to do,"

'What dost thou little one," he said,

With solemn look the child replied. I seek to drain the ocean dry To fill a hollow by its side.

As well do this as try to crowd Infinite truth in infinite mind. Or with your puny human powers The secret things of God to find.

Startled to hear from childish lips A truth so pointed yet so grand. The Bishop bowed his head and cried, "Before thee, Lord, rebuked I stand.

But when he raised his eyes and saw The child had vanished from the beach, He felt it was an angel sent.

This mighty truth to him to teach. -Mary Bayard Clarke.

Collect for Sexagesima Sunday

Written for the Living Church.

O Lord God, who seest that we put not our trust in any thing that we do; Mercifully grant that by thy power we may be defended against all adversity; through Jesus Christ our Lord.

Oratio. Deus qui conspicis quia ex nulla nostra actione confidimus; concede propitius, ut contra omnia adversa Doctoris gentium protectione muniamur. Per Dominum.

Blunt's marginal note: "Salisbury Use. Gregory in LX," will serve sufficiently to mark both the origin of the Collect, and the harmony between Anglican and Roman Use. A comparison of the English and the Latin will show a slight divergence in our version from the original, making the petition somewhat more general in character and common-place in form. Indeed. the Collect as a whole, is one of the least striking and suggestive in the Liturgy. It is too short to allow either variety or expansion in thought. There is only one shorter, that for the 17th Sunday after Trinity. That, with all its brevity, is the richer of the two.

Passing over the invocation which, like the petition is, in form and substance, common to a whole class of Collects; the first thing distinctive and noticeable is the fact that the ascription calls the attention to the all-seeing prescience of God, rather than, as is more common, to His omnipotence or goodness. This form appears elsewhere, only in the Collect for the 2nd Sunday in Lent: and the direct recognition of the attribute though in other terms, only in that for the 4th Sunday after the Epiphany. The cause of this infrequent reference to the divine omniscience, may be found in the fact: that power impresses us more than knowledge; the defence or deliverance which we so often need seems to call more directly for the exercise of divine power; and omnipotence in our order of thinking, necessarily includes omniscience.

The complex clause: "That we put not our trust in anything that we do," is quite peculiar to this Collect, and is highly suggestive. Care must be taken however, not to destroy the sense of the subordinate clause, as is sometimes done, by absurdly emphasizing the last word, "do." The contrast is not between what we do, as opposed to other exercises of our activity, as for example what we think, feel, or say. It is wholly between what we may do for God or ourselves, and what God does or can do for us.

Taken in this sense, the clause is of the first importance. It touches one of the most common infirmities of the religious life. As God's people, we are not only required to exercise faith but we are also imperatively holden to the practice of good works. "Ye see, then," says St. James, "how that by works a man is justified, and not by faith only." That is, we are both accepted as just, and made just, or righteous, by the combined excellence of true faith and good works. Works without faith are dead; because they contain no recognition of Christ as our a time at least, to take the place of those reckstrength and Saviour. Faith without works is lessly destroyed by the lumbermen of the Northdead; because, in contemning the law of obedience unto righteousness, it fails to recognize the the lumber-wood of the State. The cypress Christian as "Christ's soldier and servant." Faith and works are equally, though not alike, necessary. Faith gives us divine strength for the incarnation and out-going of that strength in the white pine of Michigan, while the live oak human activity and obedience.

But in endeavoring to obey this necessary law of good works, there arises this danger. Human ter, and will resist water-rotting longer than any nature is prone to self-reliance and self-exaltation. The moment we think we have attained a true faith, we are tempted to put our trust in our 'casks, and heavy barrels. The State is estimamere believing. Faith in their own faith, is the ted to contain more than twice as much timber common failing of those who exclusively exalt as Michigan; this and her wood fuel being worth the subjective side of true religion. On the fifteen times the assessed value of the State. other hand, as soon as the religious man fancies With the experience of the Northwest, as warnhe has attained any excellence in works, he is ing, it remains to be seen if Louisiana will preprone to take the credit to himself, and begins erve and plant as well as cut down and export.

to trust in his own morality or righteousness.s This is the special danger of those who concern themselves only with an objective religiousness; who, ignoring the proper claims of inward piety, make external morality the only "one thing needful." This is simply to put faith in that which has no faith in it.

Now the Holy Scriptures teach, and the Church holds, that all our strength and sufficiency are of God, and that, while we are to do all such good works as He has appointed for us to walk in; still, when we have done all, we are but unprofitable servants; we have done only what it was our duty to do. And so in one of her highest acts of obedience and worship, presenting to God the Holy Sacrifice, she humbly prays; "not weighing our merits but pardoning our offences, through Jesus Christ our Lord." Hence, in the clause in the Collect, she teaches us, as through divine illumination made conscious of the imperfection of our best works; and as through divine strength enabled to mortify all sinful selfesteem and vain self-reliance, to put not our trust in anything that we do." Happy those, who, through holy self-examination and selfdiscipline, are able to utter those words in sincerity and truth!

Having thus made profession of our sole and humble trust in God, we ask Him "mercifully to grant" the thing we need: for he who pleads no merit, must appeal to mercy alone. We pray for the gracious extension of His power in our behalf; for of ourselves, we have no more an adequate strength than a sufficient righteousness. We implore its exercise in our defence; for, not living, as some, lapped in self-satisfied ease, and self-confident security, we behold ourselves, if not surrounded with temporal dangers, yet spiritually menaced by that which may destroy our peace and imperil our souls. We feel these things to be adverse to that spiritual progress which is the soul's true prosperity. And, lest in our selfishness or our short-sightedness, we should misjudge, and call that evil which is meant for our wholesome discipline, we plead for divine defence against "all adversities," leaving God in His wisdom, to determine for us what is the adverse and dangerous.

And this we ask through Jesus Christ our Lord; for through Him comes the knowledge of the possible mercy and grace; through Him only have we strength to pray in faith; through Him only can the gracious answer be obtained; and through His grace only shall we have power to use wisely the vouchsafed deliverance, and patience to accept with equal thankfulness the adversity which is sent instead to try our faith and love, and to make us like Him, "perfect through

If we could but have hearts to feel, and eves in our souls to see where we really are! There are good angels round us, and graces are raining down upon us, great and small, all our lives long, and inspirations all falling upon us, thick as snowflakes, and almost as softly and as silently, and we are fastened with a thousand fastenings to great unknown eternal purposes, and we feel once more about to spring into bright activity. are close behind. them no more than a strong man feels the cobwebs and the gossamer on the autumnal grass: and all the while we are closed round, and walled in, not so much with the sun and moon and stars, with the air and the floor of our own planet as with the living and mevitable presence of the All Holy, Who will not spare us one moment from His sight, and Who, even while we sleep, expects us to do our work of glorifying Him, and Whose love of us, and therefore His jealous of us, is as everlasting as Himself .- Faber.

A SINGULAR REVENGE.—Prince Bismark's traditional three single hairs as the sole ornament of his massive head, have long been a favorite subject of caricature with the Berlin comic journals; but the Chancellor may now recognize this characteristic of his appearance denicted in stone over several windows in Potsdam. The owner of these houses, according to the American Register, is a rich capitalist who has worked his way up from a simple mason with only one disaster in his life—the loss of his only son in the Franco-Prussian War. He regards Prince Bismark as the author of the war. and therefore as his son's murderer, and so adopts a somewhat singular method of revenging himself upon his enemy. Over the grave of his son in the Potsdam Cemetery he has erected a splendid mausoleum, surmounted by an owl with the face of Prince Bismark, three hairs and all. On one of his houses the Bismarck head looks over the cornice of each window, with the three hairs represented by small cannon. On another building, similarly adorned, three serneighbor's are eager to see what fresh flattering ornament will be bestowed on the Prince's head .- London Graphic.

The forests of Louisiana seemed destined, for west. The pine is said to constitute a third of has proved itself unrivaled for shingles, while walnut and gum both abound, the latter giving promise of rivalling walnut in public favor. is the best timber for ship-building in the world, as it grows in the swamps, is impervious to wawood known. New Orleans ships large quantities of white oak to Europe, for staves, for

VISION OF THE EUCHARIST.

Another voice is sweetly hushed. Another pulse is still, Another face withdrawn, whose smile Made sunshine on God's hill: The grave-stones where our hearts have wept Are mile-stones on the road By which, a pilgrim band, we climb The citadel of God. Dear brother, when thy prayers ascend

For me before the shrine, And when (it is a daily prayer) I plead for thee in mine, As we approach a common Lord, The thought is very sweet-Unbroken is their fellowship

Who at the altar meet. I kneel before the Sacrament, And creed, and hymn, and prayer Proclaim the Church's dauntless faith That God Himself is there: And saints and angels bow the head Before His altar-throne, Who, ever loyal to His word,

Thus tarries with His own. And thou art His-oh, who can say-What words can ever tell-Their peace of prind who hear the voice That whispers-"All is well!" Tis then I feel how near thou art, Thy face I almost see.

When in the Eucharist I touch The hand that touches thee. Rev. Alfred Gurney.

The New Primate.

ing letter to the Diocese of Truro:

Archbishop-elect Benson has addressed the follow-TO THE CHURCH IN CORNWALL. "My dear Brethren and Friends: It is with heaviness of heart, and still with that trust which must at last overcome heaviness, that I speak of parting. But I must speak—and speak at once, or I shall cause you inconvenience. The circle of Confirmations, which through God's grace, I have found ever fresh and reanimating, the Conferences, brimming with strength and hope, which have bound me to all the clergy and to such numbers of the laity in more than friendship, and all the other appointments made and looked forward to with zest. must, this year and henceforth be held by another. I had planned to begin them so early that many may have to be postponed. Of myself few words. I believe you think it was right to accept this call to the Primacy. I could never of which can be of other material, while it can have thought so but for the constant prayers offered far and wide ere it came, and for strange concurrences of circumstance which preceded and attended it. I consulted the chief layman of the county. His judgment was that while it would have been wrong to exchange this for any other see however distinguished, I had no right to decline a leadership full of labor and anxiety, and not wholly detaching me from the hope of working with and for you still. This judgment concurred with what I seemed to see right. Dear brethren in God's Ministry, you have worked with me untiringly and admitted me to your intimacy ungrudgingly, and I have learnt to love every home and church and school

of yours. Your rural deans have been my wise

and constant counsellors; and Canons have been

To the laity I would speak in terms of deepest

respect and gratitude. Some from elevating

perceptions of what the Church is in her Divine

Minister's view, some from experience gained in

bodies which honestly endeavored to make up

practical insight into the grievous needs of the another, the lower one will retain a verdant im- each end to form the fronts. For the fronts, actual present, have recognized the fact that age of its protector, while its outlying portion crochet 11 rows, 16 stars wide; at the 12th row they are the Church of God in its power and in takes on the colors of decay—a process similar leave off two stars at each end; at the 13th row its obligation. As holding its ancient offices of churchwardens and sidesmen, as members of conference, ruridecanal or diocesan, as readers, as Church workers, as managers and teachers of every rank of life, as helpers with worldly means of good, or as responsible before God for the godly education of His little ones in the knowledge of His will, the laity of our day have opened a fresh era in the Church. All this is not the fruit of a few years. It has been preparing for a long time past, and the far greater works which remain God will also bring into perfection. Little justice should I do to my Creed or my feelings if I did not yet once again, as often in the past, acknowledge with love and gratitude that activity for Christ's sake, that openhanded ness, that kindness towards all good works. that favor at beholding growing activities in the Church, which have been shown by the Wesleyans and by very many others, who nevertheless have and use energetically organizations of their own. Where I go I have a noble, holy example before my eyes-my great predecessor in the archiepiscopal see. But how hard to follow! The greatness was God's gift of nature. But the holiness and the sweetness of his charitypents take the place of the hairs; while a third for that I am bound to strive as I may. You (I house is now being built, and the capitalist's know it) will pray for me eften (for I shall belong to you still), and specially in that Holiest Communion where you are together unsevered by time or by space, that I may strive not in vain. I bless God for some little knowledge of the strong dignity of his work, and yet more for the sight of his fervent love to all men, and of his dying yearning for peace among Christians, which, by God's special goodness, was allowed to me from time to time in his weeks of ebblng life. For my successor here I will pray with you while it is known to God only who he shall be. I scarce think you can have one who will the performance of good works; good works are The cottonwood makes even better boxes than love Cornwall better than I-her primeval Church and warm-hearted children and her vestiges of old story, her shores and shrines, and the fair House of God which is rising in the midst; but I will beseech you to pray for one

> in perfect truth and perfect peace. I subscribe myself for life your devoted ser-ant. E. W. TRURON. Christmas, 1882.

> who will work in the spirit of Christ more faith-

fully, more zealously, more intelligently. For

her prosperity, both temporal and spiritual, I

and mine shall never cease to pray; for her en-

richment in every grace, in hope and love and

generosity, in purity of faith and purity of life,

THE CHIEF CITIES OF EUROPE.—Recently there have been compiled from official and late sources, statistics of population for some of the principal cities of Europe, from which it appears that there are 92 towns in Europe to which the term city can properly be applied, that have a total population of more than 100,000; but there are only four cities that possess more than 1,000,000 inhabitants. These four are London, with 3,832,440; Paris, with 2,225,910, Berlin, with 1,222,500, and Vienna, with 1,103,110. Of the other capitals, St. Petersburg possesses 876,-570; Constantinople, 600,000; Madrid, 367,280; Buda-Pesth, 360,580; Warsaw, 339,310; Amsterdam, 317,010; Rome, 300,470; Lisbon, 246,340; Palermo, 244,990; Copenhagen, 234,850; Munich, 230,020; Bucharest, 221,800; Dresden, 250,820; Stockholm, 168,770; Brussels, 161,820; Venice, 132,830; Stutgardt, 117,300. In addition to these, Moscow contains 611,970; Naples, 493,110; Hamburg, 410,120; Lyons, 372,890; Marseilles, 357,530; Milan, 321,840; Florence, 169,000; Antwerp, 150,650; Cologne, 144,770; Frankfort, 136,-820, and Rouen, 104,010.

Compressed-paper pulp, better known under its old name of papier-maché, has been very successfully used, not only in the manufacture of doors, wall-panelings, and other similar purposes, but in many forms even more unexpected. Warping and cracking, as well as any fear of dry rot, have thus been done away with; but the enormous and constantly increasing demand for with oil of almonds, essence of noyau or of paper in its normal form as printing and writing material, renders its extended use as building material, impossible. However, cotton has suddenly proved itself capable of acting as substitute. We have, within the past year or so, found tute. We have, within the past year or so, found top of the sauce, and when it is served to have it, in the form of celluloid, taking the place of the first spoonful taken out too highly flavored ivory in knife-handles, paper cutters, etc., and a Canadian manufacturer has now invented a process by which it may be used not only for doors and window-frames, but for the whole facade of buildings. By his method, it is treated with certain chemicals, and compressed, when it becomes absolutely fire-proof, hard as a stone, and both air and damp-proof, forming thus the most desirable possible lining for a building, the shell be moulded into any desired decorative form.

THE LARGEST RAILBOAD. -The Pennsylvania system, of which Mr. G. B. Roberts is president, still leads the country, 6,438 miles -- and of course the world-although it is composed of several subordinate systems, each with its general officers. The Missouri Pacific system, of which Mr. Jay Gould is president, is also composed of several distinct roads and corporations —the Missouri Pacific, St. Louis, Iron Mountain and Northern, International and Great Northern, Texas and Pacific, etc., though with one set of general officers. Coming down to a single corporate organization under one title, with one list of officers for the whole system, the Chicago, Milwaukee, and St. Paul takes the lead with like brothers, as if the old cathedral idea were its 4,500 miles, though several other companies

It is a popular error to attribute the rich coloring of autumn foliage to the action of frost. The change of color is a part of the process of growth and decay, but the immediate factor is what was left undone in the past, some from the sunshine. If one leaf is partially covered by 17th star from each front, leaving 16 stars on

> colors of autumn flowers are of richer tone than the back in the same way; but after the 11th those of spring. The fact is, the floral symphony row, do 5 rows, leaving off two stars at each end, of the year ends de capo. It opens with yellow gether. For the sleeves, do 11 plain rows all buttercups, purple lilacs, yellow, purple, and around, then 4 rows narrowing each row at the mauve crocuses, and blue violets. Then, after 7th star from the under part of the sleeve in the running through the gamut of color, it ends with vellow, mauve and blue, in golden red asters and narrow, skip what, if you took them up, would and gentians. White forms a sort of running accompaniment throughout.

A Prussian provincial composer has produced what he calls an "Egg Polka." Its purpose is eminently practical, as may be gathered from the following "Directions for use," printed on the back of each copy: "Let the polka be placed open at the first page, upon the pianoforte desk. Then drop the egg into a pipkin, half full of boiling water. Set the pipkin on the fire. Then play the polka through in strict time, as per metronome indication. On completing its last bar the egg will be cooked to a turn-that is, its yolk will be fluent, and its white about as yielding to the touch as the flesh of a ripe plum. Those who wish their eggs hard set will play the polka andante mæstoso. The contrary effect will be produced by an allegro vivace rendering of the composition.'

The Bishop of Carlisle says that he once told one of the first portrait painters of our day, that he had heard a third person remark that when the artist's pictures came to be looked at in future centuries, men would say: "How handsome our ancestors were!" Then said the celebrant painter to the Bishop: "I assure you honestly that I never have yet succeeded in committing to canvass one-half the beauty which I have seen in any face that I have ever painted." There can hardly be a fuller acknowledgment of not brown; when quite soft and tender, fill up the the power of intellectual expression.

The many railroad accidents which have happened recently have started a proposition to put a third man on the locomotive to watch track and signals, the engineer and fireman having enough of other duties to attend to.

An importer of foreign books at New York announces that he will cheerfully stand the loss of \$10,000, which would be his in case of the abolition of duty on foreign literature, that being the amount of duty paid on the books which he car-

The Household.

LAUGHTER.—Laugh when you can and while you can. There is nothing so healthy as honest laughter. A woman who had recovered from a decline was asked what cured her, and her reply was, "I stopped worrying and began to laugh; that is all."

Before dipping a new pen into ink, thrust it into a fresh-cut potato, and the ink will never cling. When the pen is thickly gummed with dried ink, a few thrusts will clean it perfectly. When not in use, some accountants leave their pens sticking into a potato kept on the desk for the purpose.

COLD MEATS.—Joints or poultry intended to be served cold should be left untouched and not cut up until the time of serving, in order that their natural juices may be retained, and give succulence to the meat, instead of oozing out and getting wasted. The same of cold pies—as veal, chicken, rabbit, and so on.

MUSTARD.-Mustard should be mixed with water that has been boiled and allowed to cool. Hot water destroys its essential qualities, and raw cold water may cause it to ferment. Put the mustard into a cup with a small pinch of salt and mix with it very gradually sufficient boiled water to make it drop from the spoon without becoming waterv.

GATEAU MOUSSELINE (MUSLIN CAKE.)-Simple, light, and keeps well, because no butter enters into its composition. Beat the whites of four eggs to a snowy froth; then stir in the beaten yellows. Add to these a quarter of a pound of grated or powdered lump-sugar, a quarter and half a quarter of a pound of flour: flavor lemon; three or four drops suffice. Bake in tin molds not too deep.

Every cook knows how disagreeable it is to have the nutmeg or cinnamon which is added to cream and sugar for pudding sauce rise to the and the rest without taste. To remedy this mix the nutmeg or cinnamon with sugar before pouring on the cream; it will then be gradually distributed through the sauce. Pour the cream on a little at a time, and the spice will tend to dissolve.

PANADA, which is well adapted for the diet of a sick child, is made by splitting three Boston crackers; then lay them in a bowl, add one table-spoonful of white sugar, a large pinch of salt, and a little grated nutmeg. Pour over them enough boiling water to cover them, set a plate over the bowl, and then set the bowl in the oven, if not too warm, for an hour. This will sometimes be retained by a delicate stomach which rejects other food. Any kind of cracker will answer.

Don't be afraid of leaving your window open at night. Cease to fear that night air holds some subtle poison. It is only colder and moister than the day air, and an extra bed-covering does away with all danger. There are lung cases where long custom or extreme and most unfortunate delicacy of organization occasions great sensitiveness to cold. For such the best course is to have a board made the precise width of the window, and 5 or 6 inches high. Raise the lower sash and slip the board under. An upward current of air will then pass between the two sashes, and, at least in part, purify the room. No cause for impure air must be allowed to exist.

QUERY .- Will the LIVING CHURCH please give some directions for knitting or crocheting infant's sacques?

ANSWER.—The directions which we published about a year ago, we think very good and easily followed. We will give them here, and try to have something different for next week.

STAR-STITCH BABY SACQUE.—Make a chain of about 150 stitches, or enough for 74 stars. Crochet seven plain rows, narrowing each at the 15th rows, 2 stars from each end, which leaves 2 Another popular fallacy is that the prevailing stars. This shapes the shoulder and neck. Do back. The sleeves should be about 23 stars around. Finish with any pretty border. To be your 4th and 5th stitches in the star, taking up 2 additional ones to make the 6 stitches in the star. Do this in only one star.

> How to Wash Clothes Without Fading. -A lady correspondent sends us the following receipt, which she has tried with success on all kinds of fabrics: Wash and peel Irish potatoes, and then grate them into cold water. Saturate the articles to be washed in this potato water, and they can then be washed with soap without any running of the color. I have taken oil out of carpets saturated with this potato water, when simple cold water would make the color run ruinously; have set the color in figured black muslins, in colored merinos, in ribbons and other silk goods. Often the potato water cleanses sufficiently without the use of soap; but the latter is necessary where there is any grease. In such cases (without soap) I take the grated potato itself and rub the goods with a flannel rag. In woollen goods it is necessary to strain the water, else the particles will adhere, but this is not necessary in goods from which they can be well

> CELERY SAUCE.—Very seasonable, and at the same time delicious sauce for winter is celery sauce; and in country houses where celery is grown in the garden, and can be had in abundnce, a little should always be served with boiled turkey or boiled fowls.

> First of all, cut up about six heads of celery, put them into boiling water, and allow them to boil for about ten minutes; strain them off, and throw them into cold water, and then drain and dry the pieces; next place them, in a stew-pan. with about two ounces of butter and a little grated nutmeg, and allow them to dissolve slowly in the butter, but take care that the celery does stew-pan with some good white stock that has been flavored with some savory herbs, such as marjoram, basil, and lemon-thyme; let the whole boil up, and then send it all through a wire sieve with a wooden spoon. Should the sauce not be thick enough, a little arrowroot may be added to it to thicken it; add also a little boiling milk, and a small lump of white sugar. Of course, when cream can be obtained it is far preferable to the milk. Another great advantage of having cream is that the sauce will look much whiter than when milk is used. The sauce may also be thickened with white roux—that is, butter and flour mixed together and baked, but not

> allowed to turn color.
>
> Celery sauce will be found to be by far the best accompaniment to a boiled turkey.

NOTHING TO DO?

- "Nothing to do!" in this world of ours, Where weeds grow up with the fairest flowers, Where smiles have only a fitful play, Where hearts are breaking every day?
- "Nothing to do?" thou Christian soul, Wrapping thee round in thy selfish stole? Off with the garments of sloth and sin, Christ, thy Lord, hath a kingdom to win.
- "Nothing to do?" There are prayers to lay On the altar of incense, day by day: There are foes to meet within and without, There is error to conquer, strong and stout.
- "Nothing to do?" There are minds to teach The simplest form of Christian speech; There are hearts to lure with loving wile, From the grimest haunts of sin's defile.
- "Nothing to do?" There are lambs to feed, The precious hopes of the Church's need; Strength to be borne to the weak and faint, Vigils to keep with the doubting saint.
- "Nothing to do?" and thy Saviour said, "Follow thou me in the path I tread." Lord, lend Thy help the journey through, Lest, faint, we cry, "So much to do!" -Selected.

The Tiger of Lahore. BY REV. J. M. NEALE, D. D.

"And now, my own little one, I can indeed feel you to be a precious gift of God, Whose child you are, and Who has more right in you than I. Till to-day Satan had dominion over you; now you are delivered from his power, and made an heir of the Kingdom of Heaven; and God give you grace to continue in the same to your life's end!"

So said Maria, a poor Indian woman, as her husband brought back to her their little baby, Manoel, from his Baptism in the great church of Lahore. The cottage in which they lived stood at some distance from the city; and though different, indeed, from our English cottages, on the village green, or at the side of the shady lane, it had no small beauty in its own way. It looked as if it were all roof, and no walls, according to the fashion of building in that country; it was thatched with reeds and rushes, and overshadowed by a great palm-tree, in the thick head of which the wind used to sing pleasantly at sunset, like the voices of angels high up in the air, and faint from their very distance. Then there was a fence of the prickly cactus and the bramble, which hedged in the little garden; there were figs with their large leaves, cleft into three divisions, and bananas, with their large, long, folding petals, and all the rich verdure of a tropical garden, when well watered and well cared for.

"Ay, Maria," said her husband, as he gave the baby into her arms, and it turned eagerly to ask from her its food; "there is Manoel, as much a Christian as any of us. And Father Christopher said that he had never seen a finer baby, and added a great deal about you that it did my heart good to hear."

"Ah, Joaquim," said his wife, "I wish that we were half so much Christians as this dear little creature, who has never lost the grace given to him, nor grieved the Holy Ghost, nor done anything against his conscience. It is not long since we were baptized ourselves, and yet how much we have sinned since then!"

"It is too true," answered Joaquim; "and my only comfort is, that since God was pleased to bring us out of the darkness in which we were born, and to show us the folly of ever worshipping things made by the hands of men, so ugly that they are frightful to look upon, and so weak, that far from being able to help us, they are no. able to help themselves; in like manner He will not suffer us to be lost from Him, and if we fall into sin, will raise us up again, and give us repentance."

"How I wish," said Maria, "that our poor mother would but be persuaded by what Father Christopher says! She is close to the grave, and cannot hope to live many months longer in this world; and, if she chose, she might dwell with God for ever and ever in the next!"

"Are you talking of me?" asked an ill-looking old woman, who came limping out of the cottage door. "Are you talking of me, Tamaya?" (for she would never call her daughter by her Christian name). "I tell you that before I would agree to be baptized, as you call it, I would a thousand times give up my life."

"I am sorry to hear you say so, mother," replied Joaquim. "As to your life you cannot hope to keep it very long; and when you come to die, you will not know where you are going, or, indeed, whether you are going anywhere at all."

"And if not," answered the old woman, while her hideous features were made still more frightful by the scowl that came over them, "I know as much as my fathers, and that is enough for me. If I cannot tell what will befall me time." when"-and she shuddered as she spoke-"I die, at least I have enjoyed this life. You give up all pleasures here, and I think, are like to find that you have been miserably cheated as to

hereafter." "Do not, do not talk so, mother," said Maria. "If you would but listen to Father Christopher, if you would but hear what he has to say for himself, you could not think so. Have we been unhappy since we became Christians? Have we not been a thousand times happier than ever foamed at the mouth; and every now and then we were before? Will you not own yourself that we have been taught how we should behave to you? and have we not loved and honored you as we never did till that time?"

"Well, well," said the old woman, whose name was Pangah, "every man must walk in his own paths. And now, Tamaya, if you will go in, and prepare our supper, I will take care of the baby till you come back.

As his mother-in-law spoke, Joaquim had been watching her countenance, and there was an expression in her eyes, though her words were more gentle, which made him unwilling to trust his child into her care. But Maria gave it up, after kissing its little face; and Manoel lay quietly sleeping in his grandmother's arms.

some time; I may as well cut it now as by-andby. When supper is ready, call me, Maria; I am but going as far as the old pagoda."

As soon as her son and daughter were out of sight, Pangah carried the little Manoel away from the cottage, and sat down with him in a grove of young palms, by the side of the road to Lahore. It is hardly possible, you would think, to look at a newly-born infant, remembering how helpless it is of itself, and how wholly dependent on us, without something like pity; more especially if we think of the time to come, and all the pain, both of mind and body, that to Maria, and said, rather gravely than sorrowpeaceful little creature must one day know, and fully, "My daughter, when this dear little one encounter, and by God's grace overcome. And it would be still more hard to see its brow, so the risings of its breast, now the especial and prayer He has been pleased to hear, not only in unspotted dwelling-place of the Holy Ghost and the smile upon its lips, telling, perhaps, of and more perfect manner. He is going to take without feeling for it love, and something like know that I would spare no labor in the matter, reverence. But the countenance of old Pangah, as she sat down on the bank, on which the shadow of the palms was getting longer and longer think), that time has long since passed. The in-(for the sun was fast sinking), expressed some- fant has taken poison." thing very different from such an emotion.

"Another day, and another, and another," said old Pangah; "how many more, I wonder, for a moment when he concluded, for the will there be for me? If what these Christians thought flashed into her mind at once, that the say about a place of darkness and fire after this poison must have been given by her own mothlife should be true, what will become of me er. Looking at her husband, she saw that he when I can behold no more suns go down? It also had the same suspicion. Meanwhile the cannot be true; I will not believe it; why should Priest continued, "And now what remains,the Portuguese teachers know better than our for the little life of your dear one is going fast, own Bonzes? I hate these new opinions,—from my very heart I hate them and all that teach God, Who will not refuse to accept at our hands them or believe them; and more than all, Joaquim, who has perverted Tamaya from her flock, a sinner of His Own redeeming?-Kneel mother's people, and from her mother's gods. with me before the altar, my children, and pray One thing they shall learn at least; that this Christ of Whom they speak has no power to defend those that believe in Him; let Him, if He but the gasps and moanings of the dying baby, can, preserve this child now; and if He does, it the Priest was commending it into His hands, will be time enough for me to think of believing in Him too."

So saying, she took out of her dress a small on her finger, woke the baby, and put it into it was sweet to the taste, and swallowed some of the deadliest poison that India can produce. 'We shall see, we shall see," she continued, as can preserve from that must be a very great God indeed." And rising from the bank on which she had been sitting, she returned to the cottage.

And there was Maria, her little supper set out to the greatest advantage, with a smile for her husband, and a kind word for her mother, and a kiss for her baby. And the Sultan, that at that the hills of Paradise. And doubt not that the very same hour was sitting down to a magnificent banquet in his palace at Lahore, might well have envied the meal of these poor cottagers, though it consisted of nothing better than a little boiled rice, with preserved tamarinds, jar of goat's milk, and a large wooden vessel of water from the old well of Sultan Baber.

Supper over, Joaquim lighted a rude kind of torch, made from the stringy leaves of the banana, and fell to shaping his pole; Maria's fingers were employed in basket-work. of which great quantities were needed at the palace; and the old woman sat in a corner of the room, as which, if such as the blessed can pity, it must she was accustomed, every now and then talking now be pitying you. Come, my daughter, that

"I cannot think what ails the baby," said Maria, after a little while; "his hands and face are like fire, and he will not sleep."

"Let us see," oried her husband, taking Mancel in his arms, and bringing him nearer to the light. "Its face is quite purple with heat, and its eyes are starting out of their sockets. Oh, Maria! it is very, very ill."

"God forbid," cried the poor mother; "come to me, my own treasure, and leave off moaning so piteously. What shall we do, Joaquim? Feel how parched its mouth is! And it was so well and quiet but a few hours ago. It must surely be the Evil eye."

"Hush, Maria," said Joaquim, gravely; "remember how often Father Christopher has told us that the Evil eye, if there be such a thing, has no power, any more than any other kind of witchcraft, over Christians. I will tell you what I will do; I will take the baby to Father Christopher, he has great skill in medicine, and will assuredly tell us what is the matter with it."

"Oh do, do it at once! And I will go too; I am quite strong, quite able; only let us lose no

"Ay, take it to your Bonze," cried Pangah, and let him cure it if he can; I have as little faith in his medicines, as in the rest of your. new ways." And she could hardly restrain a short laugh of triumph.

They hurried along the road to Lahore, with fear that grew stronger, and hope that grew less, every moment. The child's breathing became more and more difficult; its face grew purpler and purpler, till it became almost black; it would utter such a scream of anguish, that Maria's heart was ready to break. Weak as she yet was, for she had been a mother but a few days, she pressed on at a pace quite equal to that of her husband; and Joaquim, bearing his precious little burden, would every now and then say some kind word, or speak for a moment of Him Who has all diseases in His power. It was a night of feasting in Lahore; the gates stood open, and the watchmen allowed all to enter freely; so the two went on without hindrance till they reached the church, which had then not been long built, and which stood in the most crowded part of Lahore. Late as it was, the door was still open; and as they expected to find Father Christopher in the church, or in the

"Well," said Joaquim, taking up his axe, "I house which belonged to him, and joined on to have wanted a better pole for our roof-tree for at, they entered at once. The building was dim-Iy lighted by the one lamp that hung before the altar, but sufficiently so to show the father and mother that the Priest for whom they were seeking was there. In a few brief words Joaquim told what had happened, and prayed the Father to give his advice and help.

"Give me the baby," said Father Christopher. And taking it in his arms, he examined it carefully, inquired how long it had been ill, how the illness came on, what reason they could give for it, and other things of the same kind. When he had heard all that they could tell, he turned was to-day offered to God, we prayed that He would be pleased to make it His Own, and we lately signed with the sign of the Cross, to watch besought Him to accept it at our hands. This the way in which we meant it, but in a better its communion with bright and happy spirits, it to Himself. If I could do anything for it, you but, if ever there was a time that I could have been of service (which, however, I do not much

> Maria's tears, which had been falling fast during the first words of Father Christopher, ceased -what remains but that we again offer him to a sheep of His Own fold, a lamb of His Own earnestly, and in full faith."

They all knelt; and while nothing was audible Who had loved it so dearly as to take it away from the sins and dangers of this naughty world, and to give it a place in Paradise among paper full of a brown powder, and laying a little the Innocents and the Martyrs. He gave it then to the mother; and while she, still kneeling, his mouth. The poor little creature smiled, for wiped the brow on which the damps of death were fast gathering, he was earnest in prayer, as if his petitions should both go before and accompany the departing soul to the throne of God. she again hushed off the infant, "the God that At length two sighs, deep and long, but still gentle, and a flood of tears from the mother, told him that the life of the innocent had been swallowed up in immortality.

"This," said he presently, "is the 'one little ewe lamb' that God requires at your hands, that it may feed with the beautiful flock that possess good Shepherd is even now taking to His bosom this lamb, yet trembling, perhaps, and terrified; but henceforth to have no more pain, nor fear, nor grief, and never to know, as it never has known, actual sin."

"Oh, Father," cried Joaquim, "if we could but see it!"

"Blessed, my son, are they that have not seen, and yet have believed. If you could behold what that most pure and happy spirit now beholds, first and chiefly would you marvel[at the weakness of your faith, and these tears, for or muttering to herself, and seeming to be quite is but the casket, and the pearl is gone; a casket unconscious of all that was going on around her, of such value in God's sight, that one day it shall be returned to you incorruptible and unchangeable." And so he proceeded, till Maria (who, you know, was herself but a young Christian), felt her heart burn within her as she listened to the joy of which the little Manoel was now a partaker. Pressing all that remained of her infant to her breast, she gave it to her husband, and wrapped it as tenderly as if the moon, now looking down with the glaring brightness of a tropical sky, could shine upon it to smite it. And so they carried it to their cottage.

When they reached it, the night was far advanced. They had spoken much and sadly of Pangah on the way thither, and consulted whether to keep their suspicions to themselves or not. They would do nothing that could bring their own mother to punishment (even if the laws of the land had enabled them to do so); they would, they did then forgive her; they would pray for her to the end of their lives, every day and every night; but they could live with her no longer. Who would tell her all this? In what words was it to be said?

The cottage door stood open; Pangah was not in the place where they had left her; they sought her everywhere, in the garden, in the grove, by the coffee plantation; they cried loudly and in the stillness of the night, the sound came mournfully back from the Sultan's monument. Pangah was never found and never heard of.

It is supposed that, in the sultriness of the weather, she had left the rude door of the cottage open; that a tiger, urged by hunger, had ventured so far out of the jungle in search of prey; that he had crouched along that side of the sand-field where the prints were clear and well defined; had carried off the unhappy woman, whose struggles in his very jaws had rendered the foot-prints on the other side less clear, and had devoured her at a distance from the village.

Next day they carried the little Manoel to his grave, as the fashion of the country was, on an open bier; he had a wreath of small white flowers on his head, and the features, having settled in death, returned to their original peace, so that he seemed not to be dead, but only sleeping.

And, indeed, he is but sleeping; the sleep is peaceful now; and how glorious shall be the

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Gleams of Light.

We have noticed in a recent sermon a reference to the fact, widely published in the press of the country at the time, that at the funeral of his brother some three or four years since, Mr. Ingersoll made an address and was so overcome with emotion that he finally bowed his head upon the coffln in uncontrolable grief. Some time elapsed before he could proceed. •

The address indicates an emotional nature, and an intellect more gifted to disthings.

brother, which is also evidently his own, in in the last three hundred years to teachthese words: "He believed that happi- for instance, touching the condition o ness was the only good, reason the only souls after death, justification, election torch, justice the only worsh ipper, human- and even touching the precise manner in ity the only religion and love the only priest." As a matter of rhetoric, this sentence may strike the ear pleasantly. But what do the words mean? Let any ordinary mind subject them to analysis and then ask itself what definite or intelligible ideas are conveyed by them. Mr. Ingersoll is an iconoclast. His ambition is to slaughour altars, and despoil our cemeteries of their crosses and crush the Priesthood unmay be pertinent to inquire what, if he had the power to accomplish his purpose, which (thank God)! he has not, would he give the world in their place? This announced creed, which we defy the average intellect to understand or the acutest analyst to define, is his substitute.

Well, it is probable that mankind will hesitate long before it exchanges a system of definite facts and clear-cut ideas for the fire-mist of Ingersollian rhetoric!

Far be it from us to assume a critical attitude towards a man who met with sad bereavement and who bent under the blow with a grief that will not be controlled. But Mr. Ingersoll invited respectful criticism by rising out of the silence of private sorrow and assuming the duties of public eulogist, giving his remarks, moreover, to the press, to be scattered abroad in the homes of the nation. And now we ask what did his creed do for him in the dark and awful tornado of grief which overwhelmed him? It did nothing. What miserable comforters were its rhetorical but meaningless phrases, then! It did not word; nor point a finger of hope; nor arch his brothers's grave with rainbow hues.

It did nothing. And so he turned away from it and went out into the darkness to find something to help him; something that reason could not teach him; something that humanity could not reveal to ticles on Liturgics, written for the LIVING him; something that neither love nor justice could bring him. Here are his words:

"Life is a narrow vale between the cold

less lips of the unreplying dead there comes no word; but in the night of death hope sees a star and listening love can hear the rustle of a wing. He who sleeps here when, dying, mistaking the approach of death for the return of health, whispered with his latest breath 'I am better now.'

And then this unbeliever, this iconoclast who has dashed to atoms the faith of many, this ruthless foe of all who dare believe anything they cannot see or touch or hear, makes this remarkable addition to his creed:

"Let us believe, in spite of doubt and dogmas and fears that these dear words are true of all the countless dead."

Yes, O unbeliever, "let us believe," in the light of that star of hope and with the rustle of that wing in our ears, that there is a God and a future life and a way out of the sorrow of sin and a philosophy exemplified on the Cross which will control na ture's grief and soothe our hearts and teach us "how sublime a thing it is to

If Mr. Ingersoll will forget the applause of the lecture-room and permit the momentary gleam of faith that found its way into his soul in that hour of utter woe and gloom, to lead him by its kindly light whither it will, it will conduct him as it has others to the feet of God and to the real joy and confirmed peace of the Christian man.

The Old View.

It is very well to define terms when an outcry is made against the old view o what Holy Scripture teaches. Dr. Ewer, Rector of St. Ignatius' Church, in New York, points out very clearly that it is one thing to oppose the old view which is identical with that catholic interpretation of the teachings of the Bible which has always prevailed in the Church, and quite cern the poetic than the logical side of another and less mortal offense to renounce that mass of dogmas and impres-Mr. Ingersoll stated also the creed of his sions "which the Bible has been supposed which the Bible is inspired." In the latter sense the "old view" is really a new view. It was, when it took its rise, largely composed of the teachings of individuals who were guided by their own reasonings rather than by the consentient voice of all ages, and, while successful for many generations in retaining the allegiance of milter creeds and banish all religions that lions, its decline and loss of power is the recognize a personal God; and there is no religious phenomenon of this last half of doubt that he has emptied a great many the nineteenth century. Many are the souls of what little faith they possessed. honest voices which speak out against the If he were able he would close our notions which so long dominated their Churches, and burn our bibles, and raze minds but which at length excited doubt and led on to disbelief, and the clouded ap prehension of the popular mind, never over der the heel of his indignation. But it acute in theological matters, becomes excited with alarm as though the outcry were directed against the foundations of the faith. But some of these emancipated thinkers are themselves blinded to their own status, deeming their rejection of the teachings of the "Confessions" to be equivalent to a denial of Christianity. They will no doubt make the discovery in time that what they have rejected is not of the essence of our religion, nor indeed strictly identified with it in any right sense. The error of the men who "took the Bible and their private interpretations of it and set the whole up in a niche as an idol before which they have bowed down" meets its historical penalty now that "they find that instead of being in a niche they have set it up in a pillory where they are at last pelting it with missiles and from which many of them wish to drag it to the earth." The Word will stand forever; the fallible interpretation of men will perish from the earth. Human theories and scholastic philosophizing will vanish like fog, but catholic truth, as found in Holy Scripture and taught by the voice of the whole Church will stand unwipe away a tear; nor breathe a consoling harmed. After awhile, it will be discovthe sixteenth century by a thousand

We shall begin next week the publication of an interesting and valuable series of ar-CHURCH by the Rev. W. C. Bishop, M. A., Fellow of Emmanuel College, Cambridge. Mr. Bishop, who is at present working under Bishop Spalding in Colorado, has and barren peaks of two eternities. We gained no little reputation for himself in strive in vain to look beyond the heights. the old country as a writer on liturgical The Late Bishop Talbot.

At the age of sixty-six years and four months this venerated prelate has passed beyond into the gathering place where the Faithful await the resurrection. He was of Quaker parentage. At the age of nineteen he removed from Virginia to Louisville, Ky., and not many months after, he was baptized and confirmed by the venerable Presiding Bishop who survives him. Ordered Deacon in 1846, and advanced to the Priesthood in 1848, he remained in Louisville some years and in 1853 became Rector of Christ Church, Indianapolis, in which city he has just died. The House of Bishops made a wise se-

ection when in 1859 they chose him Mis-

sionary Bishop of so much of the north-

west as was not then mapped out into Dioceses. He was splendidly endowed for this pioneer work and threw his powers | they think of Him as of One Who came into the arduous duty assigned him with and dwelt among us for a little space and characteristic enthusiasm. Undaunted by the bewildering extent of his field, covering nearly 900,000 square miles, he faced the meanwhile they have indeed His exthe perils of field and flood, the peculiar ample which they are to try and copy as conditions of frontier life, and the (then best they can, and His words, written more than now) unpopularity of the Church down in a book, the Book in which they among those who from Puritan and Pres. are to grope, without a guide, for His byterian regions were pouring into the new territories. He had a physique entirely equal to the roughness and exposure which awaited him. His business training and experience had endowed him with sufficient insight into character, and knowledge of theirs in looking to a present Saviour. the ways of the world to make him feel at | From this spirit of unbelief comes half the home among the lowest and worst, while endless discussions and controversies that his courtly and affable manners fitted him to grace the best society. Hunting the lost sheep of the house of Israel, or telling the story of Christ and the Church to men who had never before heard the whole Gospel, he was ever full of enthusiasm and they look upon His Church as a human courage, nor was his labor in vain in the Lord. Others of his Order who have succeeded him in that vast field owe much of in their sight. They think of the Saviour their reaping to his tilling and sowing. It must be added, however, that just when he had gotten his work well in hand and was entering upon a larger measure of usefulness, he was elected Assistant to the first Bishop of Indiana, Dr. Upfold. After five and a half years' absence, he resumed his residence in Indiapapolis. Seven years later | the voice of a human teacher asking them he became Bishop of Indiana by the death to come to Baptism and Confirmation. his diocesan charge made upon him was excessive. The Church was not strong, and was not likely, for reasons with which present to impart, not as that which He he was totally unconnected, to grow with would give us now but as only a reminder great rapidity. With his old masterful of what He did for us long ago in the enthusiasm, however, he addressed him- night in which He was betrayed. Or beself to the trying task to which he was cause they think not of a present Saviour introduction of a clerical element into his Miscalled, and was enabled, amid trials and Whose property is always to have mercy, whelmed men of less stalwart build, to revive the hopefulness of the Diocese and make progress. Failing health during several years past deprived him of the concentrated energy which he had formerly exhibited—a circumstance which weighed upon his mind and gave him much anxiety. He will long be remembered as a faithful participant in the administration of affairs at Nashotah and Racine. His interest in St. Mary's School, at Knoxville, made his name a household word there. In his relations to the general Church, he was a valuable councellor. Farewell, Father and friend, may per-

petual light shine upon thee!

The Present Christ.

The great mission of Christ's Church is to witness to Him as the living, present, Saviour, unto Whom all power is given in heaven and earth. It is, perhaps, easier as having all power in heaven rather than on earth. But His Church must witness to Him as He is; as there and yet here, and here as really and truly as He is there. Just because He is here He is still accessible to men in all His saving power and grace. He is here, Head over all in His ered that the old view dates back beyond | Church, receiving sinners, hearing their confessions, pronouncing absolution, saying "Come unto Me," and "Wilt thou be made whole?" or "Be loosed from thine infirmity," or perhaps, "Sin no more lest a worse thing come unto thee." His Church is not a Kingdom without a really present King. He is here actually reigning in it to-day, doing what He did of old in Galilee and the Holy Land, and greater works now than then, preaching, teaching, inviting, warning, consoling, com-We cry aloud, and the only answer is the echo of our wailing cry. From the voice will be glad to welcome him to our columns. Standing at the open graves of His saints, well, D. D., Knoxville, Ill.

buking those who would keep them from Him, laying on His hands at the chancelrail in Confirmation, and, at His own board, giving Himself, the very Bread of Life, to every believing and penitent soul willing to receive Him. It seems not so to unbelief and misbelief, nor yet to those whose thoughts and hopes are bounded only by cares and pleasures of this life. It is of the very spirit of unbelief to suppose that God is not here but away off beyond the stars, serenely unmindful of us and of our small affairs, and that there is no living Lord and King of angels and of men to Whom all power is given in heaven and earth. And more or less of this spirit ob tains too with many who are trying to love and serve Him. Oftener than otherwise went away to be gone for many a long day, perhaps for ages yet to dawn: that truth, if haply they may find it to the saving of their souls. And so they are in doubt and perturbation of mind. So they discuss and argue and deny and rationalize and miss the blessings that might be perplex and disgrace Christendom. A living Lord is here present in His Church felt all over the world, and not only in our own according to the sure word of His promise, but men have forgotten that promise, or they call it a mere figure of speech and so organization which they are at perfect liberty to change and order as seemeth good as in heaven, not on earth, and so when He would take their children in His arms and bless them they say, "What good will it do the child?" They think of Him as absent not present, so when He asks them to confess Him before men in the ways of His appointment, they regard it as simply of the first Bishop. The demand which Again He says, "Do this," "This is My Body" and "This is My blood," but they do not think of it as that which He is here discouragements which would have over- they turn to the Virgin Mother and to the saints at rest for help, and give to them that which should be given to Him only. Because they think not of Him as the one present infallible Guide and Teacher they transfer to a fellow mortal an allegiance due only to Him Who is the One only infallible Lord and King of men.

taking little children in His arms, putting

His hands upon them, blessing them, re-

Thus, in one way or another the indifference, the practical unbelief, and the chief differences and controversies that afflict the Church of God and impede her work among men have their origin in unbelief in the real presence of the living Lord and Saviour of men.

The following Circular has been sent to all the Clergy of the Province of Illinois: REV. AND DEAR SIR:-PLEASE READ THIS TO

YOUR CONGREGATION. Dear Brethren of the Clergy and Laity:

The severe loss which the Province of Illinois and the whole Western Church, have suffered by the burning of St. Mary's School, Knoxville, is fresh in your minds, and doubtless the one to think of Him as there than as here, and thought of all Churchmen is that so grand a work as that of St. Mary's must not cease, though so great a misfortune has befallen it.

> ST. MARY'S MUST BE REBUILT! The Trustees of the School, at their late meeting, Jan. 10th, resolved to raise \$45,000 for the rebuilding of the School, and we appeal to Churchmen in the several Dioceses of the the Province of Illinois to contribute liberally tow-

> We would beg our brethren of the Clergy to take this matter in hand in their respective Parishes, and to solicit subscriptions. We would suggest that where there are graduates or students of St. Mary's, these might be interested in the matter of obtaining subscriptions and making collections. And we would further suggest that the needs of St. Mary's be brought to the notice of the people while the calamity is fresh in their minds, so that the wide-spread sympathy which it has called forth may be expressed in liberal gifts and earnest efforts for the benefit of the

Trusting to meet with the cordial co-operation of the Clergy and Laity of the Province,

Very Respectfully, THE TRUSTEES OF ST. MARY'S SCHOOL,

KNOXVILLE, ILL.

News and Notes.

The Prohibition amendment to the Constitution of Iowa has been declared illegal by the Supreme Court of that State.

The Dublin police have made a large number of arrests and believe that they have the murderers of Lord F. Cavendish and Mr. Bourke. Several informers have at last come forward, tempted by the greatness of the reward, \$50,000.

During 1882 the various transatlantic Steamship Companies, brought to New York, 57,947 cabin, and 445,450 steerage passengers. The Cunard Line brought the largest number of cabin passengers and the North German Lloyd the most immigrants. Of the British lines, the Inman brought the most immigrants.

Another important hotel was destroyed by fire last week: The Quincy House, at Quincy, Ill. Through the rare presence of mind of the clerk no lives were lost. It is to be hoped that the Latin proverb, Tertia Solvit will hold true now and that no fourth hotel will follow the three al-

The Pusey Memorial Fund in England is rapidly increasing. The last list gave a total of nearly \$75,000. The Bishop of London, who is anything but a High Churchman, has raised the senile ire of the Rock by contributing \$100. The Rev. Morgan Dix, D. D., Rector of Trinity Church, New York, has been asked by the English Committee to form an Associate Committee in this country.

The Rev. Canon Wilkinson, the popular author, Rector of St. Peter's, Eaton Square, London, a very fashionable church, has been appointed Bishop of Truro. The new Prelate is a good Churchman, and a man of great energy and individuality of character. The Church in Cornwall, to which we print this week the touching farewell of the new Primate is to be congratulated on Mr. Gladstone's choice

This year is the "Jubilee" of the "Tracts for the Times." What a change since they first startled the world! A change which has been Communion. Their influence extended to Rome on the one hand, to Geneva on the other. We give now a very exhaustive critique, and will give next week a list of these celebrated essays, for which we are indebted to the famous English Whitaker's Almanack.'

We are at last going to get cheap postage. Even from an economical point of view the government will gain by the change. At least such has been the experience of Great Britain. And there the postal service is carried to a perfection for which we shall have to sigh for a long time to come. The letter-rate is two cents an ounce all over the three Kingdoms, unpaid letters are duly forwarded, and even the most insignificant villages have a free delivery. Besides, the Post Office controls the telegraphs, and so a dispatch can be sent all over the country for twenty-five cents for twenty words. Live and learn.

The Cummins Schism is doing on the Pacific coast what all schisms have ever done-causing envy, hatred, malice and all uncharitableness. At Mellakahtla, in British Columbia, a lay agent of an English Missionary Society, had been for some time carrying on a very successful work among the Indians, On its being represented to him that the time was more than come for the sion, he refused to comply; and Bishop Ridley. of New Caledonia, was obliged to advise his dismission. He thereupon went over to the R. E. Schism, which has a "Bishop" Cridge in Vancouver Island-himself a deserter from Holy Church, in which he was once Dean Cridge of

The recent census in Ireland shows a relative gain, although an absolute loss for the Church. In 1861 Churchmen constituted 11-96 per cent. of the whole population, in 1871 12-34, and in 1881 12-36 per cent. Their total numbers at those three periods were, 693,357-667,998-639,574. The Roman Catholics for same periods numbered 4,505,265, 4,150,867, 3,960,891 with percentages of 77.69 76.69, 76 54. The Presbyterians, 523,291, 497,648, 470,734, percentages 9-02, 9-20, 9-10; Methodists, 45,399, 43,441, 48,839, percentages 0-79, 0-80, 0-94; and "all other denominations" were 31,655, 52,423, 54,268, with percentages of 0.54, 0.97, 1-05. The total population at the same three periods was 5,798,967, 5,412,377, and 5,174,836. The clergy have decreased from 2,221 in 1871, to 1,828 in 1881. The Romanists now have 3,362 clergy.

Another sensation has been created in France, by Prince Napoleon issuing a proclamation asking the "friends of order" to rally around him. The friends of order will hesitate about doing any such thing, but the police have rallied around him to some considerable extent, and the Imperial adventurer now occupies a cell in the Metropolitan Prison. The Empire probably died with young Louis Napoleon on the plains of Zululand. At any rate the bloated scoundrel who now claims its heritage is unworthy to be its representative. An atheist of the most pronounced type, though now willingly committing awful sacrilege to obtain the good-will of the clergy; a low blasphemous demagogue, who was a republican in the time of the Empire, an Imperialist in the time of the Republic, and a blackguard always; his fitting place is in the prison where it is to be hoped he will remain.

The New Year has opened inauspiciously. Never, probably, have more catastrophes been chronicled in a short space of time than in this January. First, that awful event in Milwaukee. the memory of which, for a long time to come, will cause men's cheeks to blanch and women's eyes to fill; then four hundred persons were burned alive in far-off Poland. And new two fresh calamities have to be noted. On last Friday, the North German Lloyd Steamship "Cimbria" full of emigrants, was run into and sunk and on Saturday a train on the Southern Pacific Railroad became unmanageable, and dashed more than twenty human beings to a sudden and terrible death.

France was greatly stirred up last week by rumors of a Legitimist rising, which rumors were doubtless circulated by the advanced Republicans with a view to having all the "Pretenders" banished from the country. A measure to that effect is now before the Chambers, and will probably be carried. Some curious things are now being done in France under the name of freedom. A successful Legitimist uprising, which would place the Count de Chambord on the throne of St. Louis, would undoubtedly be the best thing that could happen to the country.

The Catholic World publishes, under the title "The Comedy of Conference," a report of a supposed meeting in Exeter Hall, London, held to consider the question of "the unity of the Evangelical denominations." The names of the American delegates are as follows: Rev. Bishop Latitude, Methodist Episcopal; Rev. Dr. Topheavy, Baptist; Rev. Dr. Flurry, Presbyterian; Rev. Dr. Liberal, Congregationalist; Rev. Dr. Bounce, Lutheran; Rev. Dr. Jocund, Methodist Episcopal; Prof. Augustus Synonym, having the Chair of Lost Arts and Occult Sciences; -

College. And those of the English as follows: Rev. Dr. Chosen, Presbyterian; Rev. Dr. Sophieal, Wesleyan; Rev. Dr. Ballast, Baptist; Rev. Dr. Whistle, Independent; Rev. Washington Dipwell, Baptist; Rev. Luther Knockpope, Wesleyan; Rev. Amen Hallelujah, Primitive Methodist; Prof. Jeremy Ratio, holding the Chair of Algebraic Inequalities, etc., etc., --- University.

Personal Mention.

The Rev. I. N. W. Irvine has accepted the charge of the Cathedral of St. John, Quincy, Ill.

The Rev. A. J. Graham's address is Lenoir, N. C. The address of the Rev. W. D. Powers is St. De

mis. Md. The Rev. Thomas S. Ockford has resigned the rectorship of Trinity Church, Thomaston, Conn., and

accepted a call to the rectorship of St. Luke's Church Chester, Vt. Address accordingly, after Feb. 14th. The Rev. Geo. C. Sutton has resigned the rector ship of Trinity Church, Owensboro, Ky., to take ef-

fect in a few weeks. The Rev. Dr. Campbell Fair, Rector of the Church of the Ascension, Baltimore, and Assistant Editor of the New York Guardian, was married on the 16th inst. to Miss Mary Stone, who has been from childmood a member of the Ascension Parish. Bishop Pinkney officiated.

To Correspondents.

A PARISHIONER.—Our columns are too crowded to admit of the publication of your article. We should be pleased to receive a brief summary of work done. A clerical correspondent desires to be put into communication with some one who can give him a plan for organizing a sewing School and a Ladies' Guild in connection with a colored Mission.

D. and R. W.-Mr. Gwynne's letter renders further controversy on this matter unnecessary. This answer also applies to several other correspondents.

S. I .- It would be in every way better to seek the explanation you require of your Parish Priest. The practices you speak of are now very common throughout the land. The publication of your let-

ter would only excite controversy. "J. G. A." - The Council would have stultified itself, had it declared that the Nicene Creed should be never changed.

It had authority to revise and complete the Creed, only as an Æcumenical Council. A proper Ecumenieal Council now, -were it possible duly to convene one, would have the same authority which was posessed and exercised by the Council of Constantino-

Furthermore, the authority of the Creed as a Symbol of the Faith, is grounded not on its promulgation by even an Æcumenical Council, but on the deeree of the Council as accepted by the whole Church. Both are necessary. Any canon or decree of a proper Æcumenical Council now, which should command a like assent from the whole Church, would have the same force and authority as that of any put forth by the Council in question.

Hence, for that Council to have decreed as the question supposes, would have been to decree that its later counterparts and equals should be unlike and less than itself. In view, both of the necessary laws of zeumenicity and Catholicity, and of its own course with reference to the action of its predecessor, this would have been absurd.

The difficulty now is not that the Creed can not be revised per se; but that no proper Æcumenical Council is now possible, and that that being so, it is equally impossible to secure a consentient voice from the whole Church. Were the contrary true, however, it is to be doubted, whether in view of its venerable antiquity and universal acceptance thus far, the Church Catholic would venture to touch the Nicene

Married.

HILLS—ROGER³.—On Thursday, Jan. 18, in St. Mary's Church, Burlington, N. J., by the Rev. Geo. Morgan Hills, D. D., Rector of the Parish, the Rev. John Dows Hills, Rector of St. Andrew's Church, Mount Holly. N. J., and Clara James, youngest daughter of Ellen M. and the late Capt. Timothy Rogers, of Philadelphia.

Obituary.

At a meeting of the Vestry, Parish of the Ascension, Chicago, held on Monday, Dec. 25th ,the follow-

sion, Chicago, held on Monday, Dec. 25th ,the following resolutions were passed:

Resolved. That in the death of our fellow-vestryman, Sterne H. Harbeson, we have been bereaved of one whose upright, Christian character, fidelity to his religious principles, and generous support of all the work of the Church, endeared him to us more than any of us realized, until, in the wise providence of God, he was called away to a higher place in the Master's Kingdom. We shall ever cherish the memory of his earthly life with sincere affection, and thank God that it has been our privilege to have known so noble a Christian man. May he rest in peace while light perpetual shines upon his soul; and may we have grace to follow the good example which he has set before us.

Resolved, That a copy of these resolutions be engrossed and presented to the family of the deceased who have our most respectful sympathy in this hour of their sore trial.

J. B. HALL, Sen. Warden.

Later Sen. Warden.

**Graduates of literary colleges have an excellent preparation for commencing the practical training at H. B. Bryant's Chicago business College. They all need this training.

The old-established Ætna Insurance Company of Hartford, Conn., in its sixty-third annual statement, recently issued, shows total assets of \$9,064,610.58, including a net surplus of \$3,193,152.12.

The following list of victims of the Newhall House fire were fortunate enough to have policies in the Travellers Ins. Co., of Hartford: Judson J. House fire were fortunate enough to have policies in the Travellers Ins. Co., of Hartford: Judson J. House fire were fortunate enough to have policies in the Travellers Ins. Co., of Hartford: Judson J. House fire were fortunate enough to have policies in the Travellers Ins. Co., of Hartford: Judson J. House fire were fortunate enough to have policies in the Travellers Ins. Co., of Hartford: Judson J. House fire were fortunate enough to have policies in the Travellers Ins. Co., of Hartford: Judson J. House fire were fortunat

of their sore trial.

J. B. HALL, Sen. Warden.

THE LATE DR. LANCE. The Rector, Wardens, and Vestry of St. Matthew's Church, Kenosha, assembled to perform the last sad duties for their beloved friend and brother, the sad duties for their beloved friend and brother, the Rev. Lucien Charles Lance, Doctor in Sacred Theology, some time rector of this parish, desire to place upon record this minute, as a testimony to their lappreciation of the noble and saintly character of this Priest of the Church of God. He was Rector of the Parish during its darkest days of financial distress, upholding and sustaining the drooping hearts of the people, and by his singlemindedness and deep spirituality, strengthened in eur midst the walls of the spiritual Zion, that house not made with hands, eternal in the heavens. Not only by his instructions, but by his life among us, he pointed the way to a higher than earthly existence, and, as he sought himself, so helped others to

near the Fatherland, with appalling loss of life, seek, "a better country that is a heavenly." As we can never forget his singularly pure and lovely life, so may it never fail to influence our lives here; and our most earnest prayer is that we may so follow his example that we may not fail hereafter to meet him in the rest of Paradise, and with him to enter into the final joy of our Lord. To the loved ones whom he has left with us, we pledge our sympathy and care, praying that He who defendeth the fatherless and widow, may comfort them in this hour of their deep grief, and manifest to them His fatherly love and mercy.

Acknowledgements

ST. MARY'S SCHOOL.

Received for distribution among those who lost everything in the fire at \$t. Mary's School, Knox-ville, Ill.:

Mrs. Lisle, Brooklyn, N. Y.— trunk to Mrs. Rudd. Mrs. C. R. Larrabee, Mrs. McLaren, Ladies of St. James' Society, Chicago—three boxes of clothing and two comforters. Friends in Dectur—box of clothing. Ladies of St. John's Parish, Decatur—six comfort-

Ladies of Trinity Mission, Moumouth-six com-

Ladies of Trinity Mission.

Ladies of the Cathedral, Quincy, through Mrs.

Burgess—clothing.
St. Agnes' Society, Quincy—clothing.
Mrs. John Tapley, Mrs. Byron Blake, Mrs. Kate
May, Racine—packages of clothing.
Mrs. Judge Hines, Indianapolis—dress and pair of
new blankets.

Mrs. Gever. Henry, Ill., box of clothing.

new blankets. Mrs. Geyer, Henry, Ill., box of clothinig. Mrs. Hansel and daughter, Peoria—new cloak and

at. Mrs. D. L. Wells, Milwaukee—clothing. Mrs. Ewing, Burlington—package. Mrs. Jackson, Milwaukee—several pairs of mit

ns. Reed, Omaha—box of clothing. Mrs. Atkins, U. uncil Bluffs—package. Mrs. J. J. Mitchell, St. Louis—two boxes of cloth-

Mrs. J. J. Mitchell, St. Louis—two boxes of clothing.

Mrs. Ashley, Rockford—package.
Miss Perley, Peoria— package.
Nelson and Williamson, Galesburg—new clothing.
Gray Bros., Galesburg—two pairs of shoes.
Geo. A. Murdoch, Galesburg—clothing.
Mr. Parley Johnson, Galesburg—clothing.
Ladies of the Dorcas Society, Knoxville—one comforter, muslin. and sewing.
Mrs. Geo. Charles, Knoxville—bedding and chair.
Mrs. Geo. Charles, Knoxville—rocking-chair; Mrs.
Kate Ea is, work-basket—for Miss H.
Charles and Arms—valise for Dr. L.
Mrs Peckenpaugh—hood for baby.
Mr. Henry Arms—vegetables.
Mrs. Rosenburg, Mrs. Parmenla—fruit, etc.
Dr. and Mrs. McClelland—clothing, (tc.
Mr. Brewer—brushes, combs, clothing, etc.

etc. H. L. Bailev—shoes, arctics, and many articles of

| clething. | 108 01 |
|--|----------|
| Cash for Relief Fund. | |
| Mrs. Woodruff, Quincy | \$ 50,00 |
| Mrs. J. J. Mitchell, St. Louis | 25.00 |
| Dr. Greenleaf, Galesburg | 5.00 |
| Mrs. Booth, Knoxville | 5.00 |
| C. W. Castle, Chicago | 25.00 |
| D. L. Wells, Milwaukee | 100.00 |
| E. H. Sheldon, Chicago | 100.00 |
| H. A. Williamson, Quincy | 125 00 |
| Mrs. Fairbank, Chicago | 100.00 |
| Cathedral, Quincy | 30.00 |
| Rev. J. G. Smith. Knoxville | 5.00 |
| Mrs. Quick, Chicago | 5 00 |
| Anna W. Cumming, Chicago | 10.00 |
| Total | \$585.00 |
| Cash for Rebuilding. | •000000 |
| | |
| Amos Green, Quincy | |
| St. Mary's Pupils, Quincy | 77.00 |
| Rev. A. W. Mann, Cleveland | |
| The Misses Miller, California | |
| Mrs. F. C. Hall, New York | . 10.00 |
| M.s. Helen H. DeKoven, Chicago | |
| T. B. Matin, Galesburg | |
| W. J. Q | 100.00 |
| To:al | \$382.00 |
| Contributions for re-building are solicited. | |
| | |

C W. LEFFINGWELL, Rector, Knoxville, 111. The undersigned, in behalf of Nashotah Mission, gratefully acknowledges the receipt of the following offerings during the months of November and De-

Y., 15; S. S. St. Thomas', Amboy, Ill., 6; Rev. N. Hermans, 4; S. S. St. James', Kingsessing, Penn., For Repairs—Alex. Mitchell, \$100.
Pay the Debt—St. George's, Utica, N. Y., \$18.50.
For Salartes—St. James', Detroit, Mich., \$10; St.
Alban's, Sussex, 6.52.

Alban's, Sussex, 6.5...

Mr. James Pott, 12 Astor Place, New York, has kindly consented to receive and frward offerings for Nashotah. Nashotah is as dependent as ever upon the daily mail. The small sum at interest can not yield an income adequate to the needs of the work. The buildings erected by the daily gifts in years past require repairs. To repair is now as needful as it was to build. We solicit from every one an offering. If any be weary of this ceaseless begging, let such amply endow Nashotah and thus effectually stop the cry for more! more! more! M. C. Colle, Pres. Nashotah House.

Nashotah, Waukesha Co., Wis., Jan. 6, 1883.

Miscellaneous.

A College graduate in Deacon's Orders, who has had several years' experience teaching, desires an engagement in a Church School or College. The best of references. Address A.M.Z., this Office.

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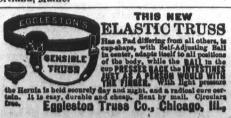
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BOOK REVIEWS.

Several books awaiting review have, we regret to say, been lost in the total destruc tion by fire of St. Mary's School, Knoxville. Publishers will confer a favor by forwarding the full titles of books which have been sent and have not yet been noticed.

HOME LIFE IN THE BIBLE. By Henrietta Lee Palmer, author of "The Stratford Gallery." Edited by Dr. J. W. Palmer. Square octavo, with 220 illustrations, and double index. Boston: James R. Osgood & Co. 1882. Price \$3.50.

A copiously illustrated work well suited for a gift-book. The author presents an interesting summary of what is known about the habitations of the ancient Hebrews and the people with whom they are brought into contact in the Scripture story, their mode of life, their food, their fer general offerings, the distribution being left cookery, their dress, their amusements, their customs in marriage and in mourning, their education and their religious worship. The references to texts of the Bible are abundant, and at the end of the volume there is a table of citations, as well as an alphabetical index of sub-

· Hardly had the Saturday Review sent out its much-quoted comments on the "American Sphinx," when another English authority appeared in the pages of The Continent, as the avenger of "Daisy Miller" and all her sisters. Miss Rhoda Broughton is undoubledly English, and undoubtedly an exceedingly popular author. and we suppose is familiar with the English lady of the period in her various phases of development. The opening chapters of her new story, "Belinda," are now running in the periodical named, and four English ladies, evidently of the higher social orders, are among its leading characters. Two of them are elderly and alarming, and two are young and charming, namely, "Granny" Churchill and Miss Watson for the elder, and Belinda and Sarah Churchill for the younger element. "Granny" is thus affectionately described by Sarah: "One knows that if she were called upon for any of the sublimer virtues of life she would be found wanting. But. after all, the sublimer virtues are the thousand pound notes that one seldom needs to change, to say a word. A few years ago, the writer was too. Of course, he wants the blessing of the and granny has plenty of the sixpences." A asked by a wandering Revivalist, "Whether he profanum vulgus in the nave to be at least as good text that, by the way, for some able ser- thought a man became divine by being baptized." monizer to expand. As for Miss Watson, she is I thought at the time, that the question evinced simply an ogre, and while the two young girls great theological ignorance, but that was before the Bishop was soon to score again. The subare beautiful and accomplished, one of them at | I had read the recent discussion upon this subleast has all the effrontery, coquetry, vivacity, and lack of good breeding that have been widely then, and I suppose now, that theologically help me, said he, to coerce this tyrannical ascribed to the American young women of the present day. The story is in Miss Broughton's peculiar vein, or, if anything, "more so," and the American public will watch Belinda's career these in one Person resulted in the stupendous procession to the south transept, to enthrone the and that of her sister with an amused interest, augmented by curiosity as to what English critics will have to say in explanation or apology. We shall take pleasure in keeping our readers posted as to the comments of the English press on these most surprising types of contemporary social life in a land where we have been taught to look for everything that is lovely and refined in woman.

The Bohlen Lectures for 1882, six in number. recently delivered by the Bishop of Michigan (Dr. Harris) on the question of the "Relation of Christianity to Civil Authority" will be issued immediately by T. Whittaker. The same publisher has also in preparation "Principles of Agnosticism applied to Evidences of Christianity, by the Rev. J. Andrews Harris, D. D., of Philadelphia. Both works are spoken of as possessing attractive merits to a very considerable degree.

Harper's Magazine for February is a very attractive and interesting number. Under the title of "German Political Leaders" Professor Herbert Tuttle contributes a valuable article on the German Parliament-the Reichstag, or Imperial Diet-with sketches of the leaders of the parties there represented, and a view of the principal questions dividing these parties. the article is illustrated with effective drawings by Reinhart and portraits. All the other articles, and the editorial departments are fully up to the usual standard.

We have received a further installment of the Robert Raikes Library, published in Philadelphia by the American Sunday School Union, at ten cents a volume. These books, good of their kind, are of the conventional Sunday School type, and lack reality and therefore interest. The series has been sufficiently noticed in a recent issue.

The January number of the Catholic World is fully up to the high standard of that well-conducted publication. It contains among other valuable articles, a very interesting criticism on Mozley's Reminiscences, of course from the was usually in the habit of receiving it alone and Roman point of view, and some charming poetry. | fasting at 10 o'clock, but on this particular oc-New York: The Catholic Publication Society, 9 Barclay street.

Under the title "The Blessed Hope," Mr. Pott has published the sermon preached at the placing of the Norton Memorial in Christ grew impatient, and on inquiry ascertained that Church, Norwich, Conn., by the Rev. S. H. Giesy, D. D., Rector of the Church. As a frontispiece is given a very fine photograph of the beautiful memorial reredos.

Messrs. E. & J. B. Young & Co. have published by request the sermon in memory of the Rev. John Jacob Robertson, D. D., delivered in Trinity Church, Saugerties, N. Y., on the eighteenth Sunday after Trinity, October 8th, 1882. by the Right Rev. Horatio Southgate, D. D.

We have to thank the Lord Bishop of Tuam for a copy of the very able address delivered by him at the meeting of the Diocesan Synod, on Nov. 15th, 1882. This address attracted much attention at the time.

Letters to the Editor.

Colored Missions.

To the Editor of the Living Church: I am much pleased to see an article in your paper calling attention to our short-comings in the matter of Missions to Colored people. We to call our Managers of Missions to account; and the Church press should supply the loss. "It is," (as the Secretary of some other Board of Missions writes) incredible that "the Church" gave less than \$17,000 "last year for the colored work." I firmly believe that the trouble is not with the Church but with her officers. The Col-Domestic Department. It is no longer a separate work. Offerings for it are Specials; and it is generally understood that the Managers preto them. So these Specials, for which no agency asks, fall off from year to year. But the general fund of Domestic Missions, and the General Mission Offerings, are applicable to this work; and the aggregate of these is largely increased. There is no want of funds for Colored Missions. But they are appropriated to other purposes.

The total receipts for the Colored work for the year endirg September 1st, 1882, including legacies, were \$35,255.45. Expenses \$13,667.33, to which may be added, say 2 per cent. on receipts for cost of administration, leaving a balance unexpended of over \$20,000, sufficient to justify, with the most prudent management, an which, in the ordinary way, would be pronounced advance along the whole line. The appropriations for this work next year are stated as \$19,-000, being a considerable increase in Virginia, North Carolina and Georgia, for which we must be thankful; but there is no venture of faith, as there very rightly is in other departments. Let it be understood that \$30,000 or \$40,000 is to be expended for Colored Missions; and the \$10,-000 or \$20,000 needed will surely be provided.

The New Nature-What? To the Editor of the Living Church:

It is quite likely by this time you may think that

speaking, and as connected with spiritual being. Human, and that the combination of two of not on Him the nature of Angels, but the seed of Abraham." There is, the writer believes, a good deal of confusion of thought upon this subject, growing out of a loose and inexact use of the term "nature." As a man is in possession baptism he receives a new "nature" it must be nothing else than the Divine Nature, and taking nature in its theological definition as "essence," it drives us to the conclusion that man thus becomes a partaker of the Nature of the Godhead. Can any body believe that? The assertion are made by the grace imparted in Holy Baptism, reception of a divine and spiritual gift of regenerating grace, with a partaking of the Divine Es-GEO. S. TELLER.

Bishop Sumner and George IV. To the Editor of the Living Church:

The account given in your issue of Jan. 13, of the refusal of one of the late Bishop of Llandaff's predecessors, to administer the Holy Communion to George IV., is not quite correct. Of course this is no fault of yours, but of the paper from which the extract is made.

It is to be observed that when the refusal occurred Mr. Sumner was not Bishop of Llandaff, but Canon of Windsor and private chaplain to the King, which brings the stand he took into bolder relief; and, secondly, it was not Mr. Sumner who was attacked, but a servant, which relieves the refusal from every appearance of being occasioned by personal feeling.

The account below is extracted from the "Life of Bishop Sumner," by his son, George Henry Sumner. The story is, certainly, most creditable to Mr. Sumner, and more creditable than most things that are known about him to "the

first gentlemen in Europe." It happened one Sunday that the King was desirous of receiving the Holy Communion. He casion, he wished to have the service an hour earlier, and accordingly desired that his chaplain should be in readiness at 9 o'clock. The King was punctual to the time appointed, but no chaplain was there. An hour passed away, and still Mr. Sumner did not appear. The King the servant to whom the message had been entrusted had entirely forgotten to deliver it. The consequence was that the King at once dismissed him from his service. When the chaplain arrived at the usual hour, unconscious of anything out of the the common way having occurred, he found the whole court in dismay. The King was in a violent passion, and unable to control himself. Mr. Sumner at once went into the royal presence, and on the King expressing a wish to receive the Holy Communion, told him plainly that he did not seem at that time in a fit plainly that he did not seem at that time in a fit state to receive it, that he must learn to restrain his passion, that it was his duty to be in charity with all men, and that he must show by his forgiveness of the servant whom he had dismissed, that such was the state of his mind at that time. The King took the rebuke in good part, and expressed his sorrow at what had occurred, and Mr. Sumner then further said, that

if he had really forgiven the servant and bore no enmity against him, his Majesty ought to reinstate him in his service, which would afford a proof to all of his real regret at what at taken place. At this stage Mr. Sumner requested the King's permission to retire, to enable his Majesty quietly to think over the whole matter. Accordingly the King was left alone for a short time, and when the chaplain was readmitted into have practically no Board of Missions in which his presence, the King told him that he would to call our Managers of Missions to account; and grant the request which had been made, and that the servant should be restored to his former place. Emboldened by his success, Mr. Sumner urged one further point, that the King should not receive the Holy Communion alone, but with the rest of the household, after the service. For some time the King demurred to this, but at last consented, and knelt at the Holy Table with his household; the servant who had been ored Missions have been swallowed up in the in fault being included in the number of the communicants.

It is only right to add, that sometime afterwards the King, with much heartiness, thanked his chaplain for the line which he had taken in the whole matter.

The Bishop and the Dean.

A well-known clerical correspondent of the Spectator tells a good story of some pleasant sparring between Bishop Wilberforce and Dean Stanley on the occasion of the installation of Dr. Tait as Archbishop of Canterbury. Some questions of order were being discussed with Dean Alford and others who had charge of the ceremonies. Dean Alford was anxious that the multitude of people who would throng the nave of the Cathedral if they could not see the performers should at least hear the final blessing, at the extreme west end of the choir eastwards. The narrator of the story suggested that it should be pronounced twice. "At first Bishop Wilberforce favored the idea, but soon started some technical objection, of precedent or rubics. At this Dean Stanley cut in with the happy quotation-his nose, perhaps the most expressive feature of his expressive face, positively twinkling with mischief-'Hast thou but one blessing, my father? Bless me, even me also, O my father!' This, with an inimitable look of supplication to the Bishop. 'Hark at him,' said the Bishop promptly, 'on Esau's side, as usual. enough has been said in your columns upon this Trust him not to lose a chance of making him subject, but, if you will allow me, I would like out to be quite as good as Jacob, and better good as that of the elect in the choir;' and so on. Hitherto the Dean had rather the best of it. But ject of the blessing dropped. But Dr. Stanley ject in "The LIVING CHURCH." I supposed had another matter on his mind. You must Dean,' pointing to Dr. Alford; 'he won't make there are but three natures, Divine, Angelic and a special place for me in the programme.' Only "the Bishops and the Chapter" are to join in the miracle of the Incarnation of Him, "Who took Archbishop in the stone chair. 'I will go too.' 'No! no! Stanley,' said Wilberforce, laughing; 'you're not a Bishop yet! We won't have you, putting out his hand as if to push him backward. Stand back, sir; keep your place.' 'I came here to see Tait seated in the chair of Augustine, and of a human nature before his baptism, if in that I mean to see him into it,' persisted the Dean. 'You will have to give in, Alford; he will do it,' said the Bishop; 'he was born to be a law unto himself: he is always happy when he is changing or making rubrics to suit himself.' And thenhis face puckering and bubbling all over with fun-he suddenly added, 'I tell you what you would be a blasphemy. The Catechism teaches | shall do, Stanley. You slip out of your seat beus, that being by nature children of wrath, we fore the others, and run round; go and get into the chair first, and let the Archbishop sit upon children of grace. But let us not confuse the you. It's what you want, and what he will have to do, before long, you may depend upon it."

"No one will have doubted," continues the sence and Nature of Him who imparts the gift. narrator of the story, "that the irrepressible little Dean carried his point. He passed along the choir, out into the transept, conspicuous in the groups of which Thirlwall, and Wilberforce, and Alford were the principal figures; erect and dignified, as usual, in spite of his stature; looking, to my eyes at least, as if he had not forgotten the badinage of the night before, and was not quite sure what might befall him, but intent, before all things on adding to his personal 'Memorials of Canterbury' the sight of his old friend on that historic throne. I need hardly add, upon the main question, that the vis inertiæ triumphed (as it usually did and does triumph at Canterbury, and in some other Cathedrals) in spite of one of the very best and most popular of modern Deans, who was the first to set the example which has been followed at St. Paul's, and Westminster, and other places-and that the vast crowd of undistinguished citizens in the nave of Canterbury that day went away unblessed."

Church and State in France.

The Church and State question in France is rapidly assuming a serious character. The relationship of the Church and State in France is altogether different from that which exists in England, both as regards the nature of the property enjoyed by the Church, and the superintendence exercised by the State over its spiritual concerns. In England the Bishops and clergy are supported by land and tithes which have been voluntarily given for the benefit of the Church. In France the Bishops and clergy are paid by a State grant, amounting annually to about £1,800,000, which is increased by supplemental grants provided by the Department and Municipal Councils, which probably amounts to was the birthplace of Christopher Columbus, are The French clergy are thus paid directly from honor. the taxes, in the same way as the Army and Navy, or any other Department of the State. In England, on the other hand, the Church never figures in the Budgets of the Chancellor of the Exchequer. No annual Parliamentary grant is made to her by the State. Her Bishops and clergy are

The Bishop of Peterborough on Prayers

man rite, nor does their use necessarily imply belief in any Roman doctrine; still less membership in the Church of Rome. There is a doctrine respecting the state of departed souls, and there are prayers for these, founded on that doctrine, which are distinctly Roman -namely, the doctrine that the souls of the faithful departed pass through the cleansing fires of purgatory, and that remission of these pains may be obtained for them by masses and prayers offered on their behalf by the faithful on earth. This our Church distinctly condemns in her Articles. On the other hand, there is a doctrine as to the state of the faithful departed, and there are prayers for them founded on that doctrine, which are not Roman but primitive, and which our Church has never condemned. The belief was undoubtedly general in the early Church that the souls of the faithful, though free from all suffering, were capable, while awaiting their final consummation and bliss, of a progress in holiness and happiness; and that prayer for such progress might therefore lawfully be made on their behalf by the Church on earth. Accordingly, prayers for the 'rest and refreshment of the departed' abound in the early liturgies of the Church, and especially in connection with the celebration of the Holy Communion. To say, therefore, that such prayers imply a belief in Roman doctrine, and that a clergyman who invites his congregation to offer them must therefore be 'a member of the Church of Rome,' is not only unjust and uncharitable as regards him, but also-as regards our controversy with Rome extremely rash and unwise. We cannot afford to make a present to the Church of Rome of nearly all the early fathers, nor of the ages of the Church which they represent. Nor can we safely give her so great a help in her controversy with us as to identify her doctrine of purgatory and masses for the dead with the doctrine of the early Church as to the intermediate state, and the primitive commemorations in the Eucharist of the faithful departed.

"In this State, you know, education is compulsory," remarked the teacher. "All children must learn to read." The visitor listened for a few minutes to the advanced class murdering their reading lesson, and then replied, "Yes, but why don't they?"—Transcript.

The people of Calvi, Corsica, having quite made up their minds to believe that their town about £400,000 more, making £2,200,000 in all. about to erect an imposing monument to his

not paid out of the taxes. Her income is de-It is an established fact that during belong period in which Allen's Lung Balsam has been before the people as a remedy for Coughs and Colds. it has not lost one whit of its popularity, but is sold and recommended everywhere. Teacher—"Define the word excavate." Scholar—
"It means to hollow out." Teacher—"Construct a sentence in which the word is properly used."
Scholar—"The baby excavates when it gets hurt." Ayer's Cathartic Pills clearse the system, stimulate the appetite and digestive organs, vitalize the blood, and thus renew the golden age of youth.

"I believe you are a fool, John," testily exclaimed Mrs. Migg as her husband unwittingly presented her the hot end of a potato dish, which she primptly dropped and broke. "Yes," he added resignedly, "that's what the clerk told me when I went to take out my marriage license." out my marriage license.' dyspeptic or constipated, should address, with two stamps and history of case for pamphiet, World's Dispensary Medical Association, Buffalo, N. Y. We are willing to take a certain amount of stock in newspaper accounts of Western cyclones, but when an Arkansas paper tells about a zephyr carrying a bed-quilt sixty-one miles, and then going back for the sheet, we ain't there. De Shanghigh chicken 'minds me ob certain men dat I'se seed. He crows mighty loud, an' brags aroun' 'mong de hens an' young chickens; but when a game rooster comes around, he's got business on de udder side ob de fence. Rosa Bonheur bought a lion for \$300 and painted his portrait and sold it for \$5 000. In this life the sham will sell for more than the real any day. "It cured me in two days," writes Major Downs Military Instructor, Mt. Pleasant Academy, Sing Sing, N. Y. He referred to Ely's Cream Balm. We refer the reader to advt. on another page. Mrs. Winslow's Soothing Syrup is the prescription of one of the best female physicians and nurses in the United States, and has been used for forty years with never-failing success by millions of mothers for their children. It relieves the child from pain, cures dysentery and diarrhoea, griping in the bowels, and wind-colic. By giving health to the child it rests the mother. Price twenty-five cents a bottle. Every Merchant, Farmer, Miner, Mechanic, and Housekeeper should keep a bottle always near at hand, for internal and external uses.

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rived from sources, many of which were open to her before the Norman Conquest. In France, on the other hand, the existing relationship between Church and State is dependent on the conditions of a Concordat which was dictated by Napoleon Bonaparte in 1801, for the purpose of keeping the Church in subjection to the State. This Concordat forbade the Bishops leaving their dioceses without permission from the Minister of Public Worship, interdicted their correspondence directly with Rome, and required them not to issue pastoral letters and mandements to their clergy and people without having previously submitted copies of them to the Government. In the course of the last eighty years most of these trammels have been shaken off by the Church, and, although they still exist in the Concordat, successive Governments have connived at their being quietly ignored. The anti-religious party, however, that now has the ascendency in France, is no longer content that this state of things should continue. The Republican party is in no mood for making any such wise allowances as these, because, says a contemporary, "they want a stick with which to beat the Church, and to some of them it seems that the Concordat is exactly the stick they are looking for." Accordingly, during the last four months a Parliamentary Commission has been engaged in making a general inquiry into the working of the Concordat, and the Commissioners have lately reported that its enactments are being continually infringed, and the report, as a whole, has evidently been drawn up with the view of showing that the Church and the Republic cannot live harmoniously together. When we remember the antagonism to all religion that prevails in certain classes of French society, we cannot be surprised that such a report as this should be vioently opposed to any public recognition of national Christianity by the State. The anti-Church party forget that the French peasantry, as a body, have not yet become scoffers like themselves, and that if such legislation as they favor were carried, and caused a number of vilage churches to be closed, the result might, at no distant day, bring an overwhelming majority of reactionary members into the Chamber of Deputies. It is an easy, and with many, a favorite task, to denounce the Church; but its power is still enormous, and it exercises an unlimited sway over the minds of millions of Frenchmen. To incur its implacable resentment is of action. therefore, to provoke a most serious peril; and even the most ardent spirits amongst the advanced Republicans hesitate before finally adopting is pre-eminently their interest to avoid. - The National Church.

The New Way of Getting There. (Slightly altered from "The Celestial Railroad" of Nathaniel Hawthorn.) PART II.

The respectable Apollyon was now putting on the steam at a prodigious rate; anxious, perhaps, to get rid of the unpleasant reminiscences connected with the spot where he had so disastrously encountered Christian. Consulting Mr. Bunyan's road-book, I perceived that we must now be within a few miles of the Valley of the Shadow of Death; into which doleful region, at our than seemed at all desirable. In truth, I ex-Smooth-it-away, he assured me that the difficulmyself as safe as on any railroad in Christendom.

At the end of the Valley, as John Bunyan old creatures are no longer there; but into their but considerably more like a heap of fog and duskiness. He shouted after us, but in so strange a phraseology that we knew not what he meant, nor whether to be encouraged or affrighted.

It was late in the day when the train thundered into the ancient city of Vanity, where Vanity Fair is still at the height of prosperity, and exhibits an epitome of whatever is brilliant, gay, and fascinating beneath the sun As I purposed to make a considerable stay here, it gratified me mansions, situate in the Celestial City, were to learn that there is no longer the want of harmony between the townspeople and pilgrims, for a few years' lease of small, dismal, inconwhich impelled the former to such lamentable mistaken measures as the persecution of Christian and the fiery martydom of Faithful. On the contrary, as the new railroad brings with it great trade and a constant influx of strangers, the lord | The place began to seem like home; the idea of of Vanity Fair is its chief patron, and the chief pursuing my travels to the Celestial City was al- tains, overhung by trees of beautiful foliage and capitalists of the city are among the largest most obliterated from my mind. I was reminded delicious fruit, which were propagated by grafts stockholders. Many passengers stop to take of it, however, by the sight of the same pair of from the Celestial Gardens. Once, as we dashed their pleasure or make their profit in the Fair, simple pilgrims at whom we had laughed so onward like a hurricane, there was a flutter of instead of going onward to the Celestial City. heartily when Apollyon puffed smoke and steam | wings, and the bright appearance of an angel in Indeed, such are the charms of the place that into their faces, at the commencement of our the air, speeding forth on some heavenly mispeople often affirm it to be the true and only journey. There they stood amid the densest sion. The engine now announced the close vi-Heaven; stoutly contending that there is no bustle of Vanity—the dealers offering them their cinity of the final station-house, by one last and other, that those who seek further are mere purple and fine linen and jewels; the men of wit horrible scream, in which there seemed to be dreamers, and that, if the fabled brightness of and humor gibing at them; a pair of buxom la- distinguishable every kind of wailing and woe, the Celestial City lay but a mile beyond the dies ogling them askance, while the benevolent and bitter fierceness of wrath, and mixed up with gates of Vanity, they would not be fools enough Mr. Smooth-it-away whispered some of his wis- a wild laughter of a devil or madman. Throughto go thither. Without subscribing to these dom at their elbows, and pointed to all newly out our journey, at every stopping-place, Apolperhaps exaggerated enconiums, I can truly say erected temple; but there were these worthy lyon had exercised his ingenuity in screwing the that my abode in the city was mainly agreeable, simpletons, making the scene look wild and most abominable sounds out of the whistle of and my intercourse with the inhabitants producive of much amusement and instruction.

Being naturally of a serious turn, my attention was directed to the solid advantages derivable from a residence here, rather than to the effervescent pleasures which are the grand object with too many visitants. The Christian this pragmatic couple. It prompted him to adreader, if he have had no accounts of the city dress me. later than Bunyan's time, will be surprised to hear that almost every street has its church, and that the reverend clergy are nowhere held in higher respect than at Vanity Fair. And well do they deserve such honorable estimation; for the maxims of wisdom and virtue which fall from their lips come from as deep a spiritual source, and tend to as lofty a religious aim, as those of the sagest philosophers of old. In justification of this high praise, I need only mention the names of the Rev. Mr. Shallow-deep; the Rev. Mr. Stumble-at-truth; the fine old clerical character, the Rev. Mr. This-to-day, who expects shortly to resign his pulpit to the Rev. Mr. Thatto-morrow; together with the Rev. Mr. Bewilderment; the Rev. Mr. Clog-the-spirit; and last and greatest, the Rev. Dr. Wind-of-doctrine. The labors of these eminent divines are aided by those of innumerable lecturers, who diffuse such a various profundity on all subjects of human or celestial science, that any man may acquire an omnigenous erudition, without the trouble of even learning to read. Thus literature is etherealized by assuming for its medium the human voice; and knowledge, depositing all its heavier particles—except, doubtless, its gold—becomes exhaled into a sound, which forthwith steals into the ever-open ear of the community. These ingenious methods constitute a sort of machinery by which thought and study are done to every person's hand, without him putting himself to the slightest inconvenience in the matter. There is another species of machine for the wholesale manufacture of individual morality. This excellent result is effected by societies for all manner of virtuous purposes, with which a man has merely to connect himself, throwing, as it were, his quota of virtue into the common stock, and the president and directors will take care that the aggregate amount be well applied. All these, and other wonderful improvements in ethics, religion, and literature, being made plain to my comprehension by the ingenious Mr. Smoothit away, inspired me with a vast admiration of Vanity Fair.

It would fill a volume, in an age of pamphlets, were I to record all my observations in this great was an unlimited range of society—the powerful, wise with me.

the wise, the witty, and the famous in every walk of life-princes, presidents, poets, generals, artists, actors, and philanthropists, all making their own market at the Fair, and deeming no price too exorbitant for such commodities as hit their fancy. It was well worth one's while even if he had no idea of buying or selling, to loiter through the bazaars, and observe the various sorts of traffic that were going forward.

Some of the purchasers, I thought, made very foolish bargains. For instance, a young man, having inherited a splendid fortune, laid present speed, we should plunge much sooner out a considerable portion of it in the purchase of diseases, and finally spent all the rest for a pected nothing better than to find myself in the heavy lot of repentance and a suit of rags. A ditch on one side, or the quag on the other. But very pretty girl bartered a heart as clear as a on communicating my apprehensions to Mr. crystal, and which seemed her most valuable possession, for another jewel of the same kind, ties of this passage, even in its worst condition, but so worn and defaced as to be utterly worthhad been vastly exaggerated, and that, in its less. In one shop there were a great many present state of improvement, I might consider crowns of laurel and myrtle, which soldiers, authors, statesmen, and various other people pressed eagerly to buy; some purchased these paltry wreaths with their lives, others by a toilmentions, is a cavern, where, in his days dwelt some servitude of years; and many sacrificed two cruel giants, Pope and Pagan, who had whatever was most valuable, yet finally slunk | paired it, and now keeps an excellent house of strewn the ground about their residence with away without the crown. There was a sort of the bones of slaughtered pilgrims. These vile stock or scrip, called Conscience, which seemed places." to be in great demand, and would purchase aldeserted cave another terrible giant has thrust most anything. Indeed, few rich commodities himself, and makes it his business to seize upon were to be obtained without paying a heavy sum honest travellers, and fat them for his table with in this particular stock, as a man's business was plentiful meals of smoke, mist, moonshine, raw seldom very lucrative, unless he knew precisely potatoes, and sawdust, He is a German by when and how to throw his hoard of Conscience birth, and is ca led Giant Transcendentalist; but into the market. Yet as this stock was the only as to his form, his features, his substance, and thing of permanent value, whoever parted with his nature generally, it is the chief peculiarity of it was sure to find himself a loser in the long this huge miscreant, that neither he for himself, | run. Several of the speculations were of a quesnor anybody for him, has ever been able to de- tionable character. Occasionally a member of in former ages, the blind men wandered and scribe them. As we rushed by the cavern's the legislature recruited his pocket by the sale stumbled among the tombs. One of these anmouth, we caught a hasty glimpse of him, look- of his constituents; and I was assured that pub- | cient tombstones had been thrust across the ing somewhat like an ill-proportioned figure, lie officers have often sold their country at very track by some malicious person, and gave the moderate prices. Thousands sold their happiness for a whim. Gilded chains were in great demand, and were purchased at almost any sacrifice. In truth, those who desired, according with smoke issuing from its crevices. to the old adage,, to sell anything valuable for a song, might find customers all over the Fair; their birthrights. Tracts of land and golden often exchanged, at very disadvantageous rates, venient tenements in Vanity Fair.

> Day after day, as I walked the streets of Vanity, my manners and deportment became the journey's end. The sweet breezes of this more and more like those of the inhabitants. boisterous merely by their sturdy repudiation of the steam-engine; but in this closing effort he all part in its business or pleasures.

sympathy and almost admiration; which, to my through the Celestial gates. own great surprise, I could not help feeling for

kindly voice, "do you call yourself a pilgrim?" "Yes." I replied, "my right to that appellation Vanity Fair, being bound to the Celestial City by the new railroad."

"Alas, friend!" rejoined Mr. Stick-to-theright, "I do assure you, and beseech you to receive the truth of my words, that the whole concern is a bubble. You may travel on it all your lifetime, were you to live thousands of years, and yet never get beyond the limits of Vanity Fair! Yea, though you should deem yourself entering the gates of the Blessed City, it will be nothing but a miserable delusion."

"The Lord of the Celestial City," began the ther pilgrim, whose name was Mr. Go-the-oldway, "has refused, and will ever refuse to grant an act of incorporation for this railroad, and unless that be obtained, no passengers can ever hope to enter his dominions. Wherefore, every man who buys a ticket must lay his account with losing the purchase-money, which is the value of his own soul."

"Poh! nonsense!" said Mr. Smooth-it-away, taking my arm and leading me off, "these fellows ought to be indicted for a libel. If the law stood as it once did in Vanity Fair, we should see them grinning through the iron bars of the prison window."

This incident made a considerable impression on my mind, and contributed with other circumstances to indispose me to a permanent residence in the city of Vanity; although, of course, I was not simple enough to give up my original plan of gliding along easily and commodiously by railroad. Still I grew anxious to be gone. There was one strange thing that troubled me; amid the occupations or a nusements of the Fair, nothing was more common than for a rerson—whether at a feast, theatre, or church, or trafficking for wealth and honors, or whatever he might be doing, and however unseasonable the interruption suddenly to vanish like a soap-bubble, and be never more seen of his fellows; and so accustomed were the latter to such little accidents, that they went on with their business as quietly capital of human business and pleasure. There as if nothing had happened. But it was other-

resumed my journey towards the Celestial City, still with Mr. Smooth-it-away at my side. At a short distance beyond the suburbs of Vanity, we livid flame darted out of either eye, proving inpassed the ancient silver mine, of which Demas was the first discoverer, and which is now wrought to great advantage, supplying nearly all the coined currency of the world. A little further onward was the spot where Lot's wife had stood for ages, under the semblance of a pillar of salt. Curious travellers have carried it away piecemeal. Had all regrets been punished as rigorously as this poor dame's were, my yearning for the relinquished delights of Vanity Fair might have produced a similar change in my own corporeal substance, and left a warning to future pilgrims.

The next remarkable object was a large edifice, constructed of moss-grown stone, but in a modern and airy style of architecture. The engine came to a pause in its vicinity with the usual tremendous shriek.

"This was formerly the castle of the redoubted giant Despair," observed Mr. Smooth-it-away: but since his death, Mr. Flimsy-faith has reentertainment here. It is one of the stopping-

"It seems but slightly put together," I remarked, looking at the frail, but ponderous walls. "I do not envy Mr. Flimsy-faith his habitation. Some day it will thunder down upon the heads of the occupants."

"We shall escape at all events," said Mr. Smooth-it-away, "for Apollyon is putting on the

The road now plunged into a gorge of the Delectable Mountains; and traversed the field where train a terrible jolt. Far up the rugged side of a mountain I perceived a rusty iron door, half Peter's continues as it has thus begun, it will overgrown with bushes and creeping plants, but

My recollections of the journey are now, for a little space, dim and confused, inasmuch as a and there were innumerable messes of pottage, singular drowsiness here overcame me, owing to piping hot, for such as chose to buy them with the fact that we were passing over the Enchanted Ground, the air of which encouraged a disposition to sleep. I awoke, however, as soon as we crossed the borders of the pleasant lands of Beulah. All the passengers were rubbing their eyes. comparing watches, and congratulating one another on the prospect of arriving so seasonably at happy clime came refreshingly to our nostrils; we beheld the glimmering gush of silver mounoutdid himself, and created an infernal uproar, One of them—his name was Stick-to-the-right which, besides disturbing the peaceful inhabi--perceived in my face, I suppose, a species of tants of Beulah, must have sent its discord even

While the horrid clamor was still ringing in our ears, we heard an exulting strain, as if a thousand instruments of music, with height and "Sir," inquired he, with a sad, yet mild and depth, and sweetness in the tones, at once tender and triumphant, were struck in unison to greet the approach of some illustrious hero, who is indubitable. I am merely a sojourner here in had fought the good fight and won a glorious victory, and was come to lay aside his battered arms forever. Looking to ascertain what might be the occasion of this glad harmony, I perceived on alighting from the cars, that a multitude of shining ones had assembled on the other side of the river, to welcome two poor pilgrims, who were just emerging from its depths. They were the same whom Apollyon and ourselves had persecuted with taunts, and gibes, and scalding steam, at the commencement of our journey-the same whose unworldly aspect and impressive words had stirred my conscience amid the wild revellers of Vanity Fair.

> "How amazingly well those men have got on!" cried I to Mr. Smooth-it-away. "I wish we were secure of as good a reception."

"Never fear, never fear!" answered my friend. Come-make haste; the ferry-boat will be off directly; and in three minutes you will be on the other side of the river. No doubt you will find

oaches to carry you up to the city gates." A steam ferry-boat, the last improvement on this important route, lay at the river side, puffing, snorting, and emitting all those other disagreeable utterances which betoken the departure to be immediate. I hurried on board with the rest of the passengers, most of whom were in great perturbation; some bawling out for their baggage; some tearing their hair and exclaiming that the boat would explode or sink; some already pale with the heaving of the stream; some gazing affrighted at the ugly aspect of the steersman; and some still dizzy with the slumberous influence of the Enchanted Ground. Looking back to the shore, I was amazed to discern Mr. Smooth-it-away waving his hand in token of farewell!

"Don't you go over to the Celestial City?" exclaimed I.

"Oh, no!" answered he, with a queer smile again." And then did my excellent friend, Mr. Wm. Morrall.

Finally, after a long residence at the Fair, I Smooth-it-away, laugh outright; in the midst of which cachination a smoke wreath issued from his mouth and nostrils, while a twinkle of dubitably that his heart was all of a red blaze.

I rushed to the side of the boat, intending to fling myself on shore. But the wheels, as they began their revolutions, threw a dash of spray over me, so cold-so deadly cold, with the chill that will never leave those waters until Death be drowned in his own river—that, with a shiver and a heartquake, I awoke. Thank heaven, it was a dream!

Church Work.

Its Progress and Its Needs as Seen by our Correspondents.

Mississippi.—Once more the doors of Grace Church, Canton, are closed, and the people deprived of priestly ministrations. The Rev. W. P. Browne, after eighteen months of faithful laoor, resigned his charge here, and accepted a call o Winona, where he is continuing his zealous work. For the present, Canton seems under a cloud; but being blessed with a beautiful church, comfortable rectory, and a cultured people, it will not allow itself to remain long without the ministrations of a Catholic priest.

The Church in Winona is blessed with the presence of faithful laymen, who are willing to spend their money liberally for Christ and His Church. Winona is a small place, and the number of communicants does not exceed thirty. And yet they have a beautiful church, with no debt; a comfortable rectory, paid for, and a faith ful parish priest, Rev. W. P. Browne, who reseives a good salary in addition to the rectory for a home, to say nothing of the number of presents he receives from his appreciative parishoners. The South is poor, but Winona surely does not shovel its poverty on the Church.

The Rev. M. M. Moore, Rector of St. Peter's Church, Oxford, recently gave his parishioners a very pleasant surprise in the shape of an annual report, showing the financial capacity of the parish to be far in excess of its hopes. report shows what gratifying results may be accomplished by a zealous priest, aided by a hearty prove an example and encouragement to Southern parishes. The following statistics are taken from this sermon: Number of souls in parish. 120: communicant list, 55; actual communicants, 49 (this includes recent confirmations); number of persons confirmed, 6; baptisms (infants), 4; funeral, 1; marriage, 1; number of Services held, 152; sermons and lectures, 140: celebrations of the Eucharist (public), 28; S. S. children, 25; teachers, 5. The amount of the annual subscriptions pledged for General Missions is \$20,80. amount subscribed to the "Bishop Greene Fund is \$33. The sum total of yearly contributions will amount to \$1,428-a capital showing.

Tennessee.—The Rev. F. A. Juny writes us as follows: "Randolph is a station in my field which, in the past, was regularly visited, at least cnce a month. Whilst Bishop Quintard was preparing for the ministry of the Church, in which he has become such a shining light, he, from Ravenscroft, visited regularly Randolph. In our present field, I find remains of the past of the Church in Kandolph; the church, alas! has been swept away by the war, and the worshippers, too poor to rebuild their house of worship, are scattered. But at the chapel of Ravenscroft the church-bell of Randolph calls together, every Lord's day, the worshippers, for the Services of the Church and the Sunday School, kept alive by Mrs. P. Alston and her friends. The Bible used in the pulpit and the Prayer Book at the altar have also been rescued from the ruins of Randolph. In the parish church of Covington, the most interesting relic of Randolph is also preserved, I mean the Communion sacred vessels. There is a touching history connected with those holy vessels. One Sunday, a boat lay close to the town, and as the bell, now at Ravenscroft, was calling the believers to the Serboat went up to the neat little church, now dethat day, and the unknown traveller joined in the celebration. It was an humble, but pious and fervent act, as the celebration of the Lord's Supper always is in our dear Church. The vessels used were a common tumbler and a common plate. The traveller was on his way to St. Louis, and as soon as he reached there he purchased and sent to the little church where the Lord had blessed him, the silver-plated service which is now used in Covington. I regret that I cannot give you the name of that unknown traveller. But whenever I use those vessels I think of him with peculiar thankfulness, grateful that the Lord, Who has accepted his gift. knows him, and no doubt has long ago blessed him with His own peculiar blessings; thankful, also, that his gift has been saved from the ruins of the war, and continues to serve the Church in her most solemn act of faith, remembering the

Lord 'until His coming again. Oh, how I yearn for the day when the Lord will, in his own good time, allow me to visit Randolph and try to rebuild His temple and gather the remnants of His scattered flock. Randolph is many miles distant from my present abode in Covington."

Southern Ohio.—The Cincinnati Clericus met at the Gibson House, as the guests of Bishop Jaggar, on Monday, Jan. 15th. The Rev. S. Young, of Covington, read an essay on "The Christian priesthood; are they sacrificers or prophets?" The discussion which followed was animated, but perfectly harmonious. It was resolved to hold a special Service for the spiritual benefit of the clergy as a preparation for Lent.

Indiana.—The Bishop of Springfield visited St. James' parish, Vincennes, on the 8th of January accompanied by the dean of McLeansboro, the Rev. Mr. Hoyt, and the Rector of St. Paul's. Mt. Carmel, Illinois, the Rev. B. S. Lassiter. Service was at 7:30 P. M. The church building was filled. The Service was rendered by the two Reverend gentlemen above mentioned, participated heartily in by the congregation and assisted by a good choir. The Bishop preached one of his instructive and stirring sermons, and his address to the class confirmed was one of the most touching and fatherly that the people who listened ever heard and one which all are speaking of and admiring now that the Bishop is gone. The class numbered but nine, still! it must be remembered the present Rector has had charge but three months as yet. It is hoped the future will bring forth much better things, still this is the largesticlass that has been confirmed in the parish for six years.

The day after the Bishop's visitation, the Deanery of the Southern Convocation of the Diocese met in the same parish. The first Service was held at 7.30 P. M., Tuesday; the Service was conducted by the Rev. Mr. Bradley, of Madand disagreeable contortion of visage, "oh, no! I ison, and the Rev. Mr. Reeves, of Worthington, have come thus far only for the sake of your pleasant company. Good bye! We shall meet Dean and the Rector of the parish, the Rev.

On Wednesday morning at 10:30, there was an able sermon from the Rev. Mr. Dooris, of Evansville, on the "Manifestation through God's Blessed Sacraments," then followed the Holy Eucharist administered by the Dean, assisted by the Rector of the parish. In the afternoon was the regular business meeting of the Deanery. In the evening of the same day Missionary addresses were delivered by the various clergymen.

Connecticut.-On Sunday, January 14th, Bishop Williams preached the semi-centennial sermon before the Missionary Society of Trinity College. This organization, founded late in 1832, has numbered among its members many who have become prominent in the American Church. Among others Bishops John Williams, J. A. Paddock, B. H. Paddock, J. W. Beckwith, John Scarborough, and W. W. Niles. The text was taken from Isaiah, lx., 22: "A little one shall become a thousand, and a small one a strong nation." The Bishop spoke of some of the great movements in the American Church, since the first General Convention and the ratification of the Prayer Book in 1789. He dwelt especially on the missions of Bishops Hobart, Chase, and Kemper, each of whom were sent to what was, at the time, the far west.

A very impressive Service, in memory of the ate Rev. C. H. B. Tremaine, was held in St. John's Church, New Haven, last week. The Bishop and very many of the clergy were present. The Bishop delivered an address of rare beauty and power; the music was touchingly appropriate, and the church fitly adorned. A new memorial altar cross was unveiled; it bears the following inscription:

In blessed memory of Rev. Charles Henry Belknap

Tremaine.

Entered into Life Eternal December 1st, 1882, aged 39 years.

For six years Rector of St. John's Church, New Haven, Conn. A Priest endowed with innocency of life and faith ful unto death.

Requiescat in Pace, et "lux perpetua luceat et."

The fine new parish church of St. John's will soon be ready for use.

Albany .-- The new Dean of All Saints' Cahedral, the Rev. Frank L. Norton, was solemnly installed by the Bishop, on Sunday, the 14th inst, in the presence of a large number of clergy and an immense congregation.

After the litany had been sung by the Rev. Canon Fulcher, Bishop Doane preached a a very appropriate and eloquent sermon, outlining in his discourse the origin of the apostolic Church and its method of work both in theory and in fact. He paid an eloquent tribute to the new Dean, dwelling upon the many Christian graces which adorn his character, and his peculiar fitness for the position to which he has been elevated. At the conclusion of the sermon, a beautiful Te Deum was rendered, during which the Bishop led the Dean-elect to the sanctuary, within which he knelt alone for silent prayer. Rising he read the promise of fealty, engrossed on parahment. The bishop then led him to the dean's stall, within which the latter knelt while Bishop Doane read the prayer of installation. Dean Norton then celebrated the Holy Communion, assisted by the Rev. Drs. Snively and Bar-At the close of the services, the members of the chapter were requested to remain to wish God-speed to the dean in the discharge of his

The endowment of the dean's stall by an unknown benefactor, was announced in these columns last September. It fixes the salary at five thousand dollars a year, and helps greatly to secure the position against all human contingencies, giving added emphasis to the probability of an important and permanent work.

Michigan.-The Bishop consecrated St. Paul's Church, Bad Axe, on Monday, the 8th inst. He preached an eloquent and practical sermon from the Parable of the Talents. the sermon a class of six was presented to the Bishop for confirmation. When the offertory was made the Bishop announced that it would go for the building of a parsonage, and in a few well chosen and earnest words represented this undertaking as being the most important that could at present be entered upon. The collection amounted to \$14. As a result of the Bishvice of our Saviour, one of the travellers on that op's earnest appeal, a subscription list was started in the afternoon and before night \$500 was subscribed. This is exclusive of work and material previously promised, which makes the amount foot up to \$700 or more. A large and attentive congregation was present at the service, and everybody seemed highly delighted.

> Nebraska.—As the first Sunday after Epiphany was the Hospital Sunday of Trinity Cathedral, Omaha, the annual report of the Child's Hospital was read by the Bishop, and an address was made by him on "its work, and history and hopes." The present inconvenient and insufficient building is to be replaced during the present year by a commodious, comfortable and substantial house. The cost of such a building is estimated at \$6,000, of which sum \$1,500 has already been subscribed. The Hospital, which has really done the combined work of an orphanage, a nursery, and a hospital in the year past is under the charge of Sister Sarah, a most competent and faithful women. The means for its maintenance are collected by a committee of Churchwoman in Omaha, at the head of which is the Bishop's wife. The receipts for the past year have been \$1,232.43. The hospital began the year without debt and with a balance of \$300 in the treasury. The Bishop in his address gave some touching accounts of the blessing and help that this little home of charity had been to some afflicted children and parents during the year, and thanked the congregation for what they had done for its support. He told them that it was a better work for them than even the building of their great Cathedral, that there was more of unselfishness and less of pride. He reminded them of that constant Epiphany—the manifestation of Christ's Spirit which must ever be going on among Christ's people on earth, by deeds of mercy and acts of kindness to the afflicted, and the unfortunate and the helpless. The annual offering was then made for the Child's Home Hospital.

A service commemorative of the Rt. Rev. Dr. Talbot, the late Bishop of Indiana, was held on Sunday in Trinity Cathedral, Omaha. Bishop Clarkson spoke in a touching manner of the late Bishop's work when Nebraska was still a territory and was only a part of the large missionary jurisdiction over which Dr. Talbot once had episcopal oversight, and from which he was elected

New York.—The Rev. W. S. Rainsford, the new Rector of St. George's Church, New York, preached his first sermon on Sunday, the 14th inst, and evidently made a favorable impression upon his congregation. He is a young man, about 32 years of age, tall, straight as a reed, and of prepossessing features. His manner is frank and earnest, and his sentences were emphasized by frequent gestures. Mr. Rainsford is a native of Dublin, Ireland, but comes of English parentage. His father is the Rev. Marcus Rainsford, Rector of St. John's Church, in Belgradesquare, London. He went to Quebec in 1868, and assisted in settling 700 emigrants in Cauada. He is a graduate of St. John's College, Cambridge, and was ordained in 1874. Declining a Rectorship in England, he accepted the po-

sition of Curate in the Church of St. Giles, in Norwich. Here he labored successfully until Rev. Messrs. F. J. Clerc, D. D., and Henry W. Norwich. Here he labored successfully until the Summer of 1876, when he was asked by the Rev. Dr. S. H. Tyng, Jr., Rector of the Church of the Holy Trinity, to take part in the Gospel Tent services. Mr. Rainsford since then has been a successful evangelist in Baltimore, Louisville, Philadelphia and Canada. At St. George's he succeeds, after an interim, the Rev. Dr. Williams, who in turn was the successor of the Rev. Dr. S. H. Tyng, Sr. He may be called a pronounced Low Churchman.

The Journal of the 99th convention, gives the following statistics: Clergy in Diocese, 318; Baptisms, 5,478; confirmed, 2,817; Communicants, (say) 35,514; Total contributions, \$804,-

The Mission Church of the Mediator, from which the Rev. J. O. Bache lately withdrew, and where he labored so successfully for many years, has finally been closed. The last Service in it was held on the last Sunday of the year

Pennsylvania.—Mr. Theodore A. Waterman, a graduate of Girard College was ordained to the ministry of the Church, by Bishop Stevens, at St. Andrew's Church, Philadelphia, on Sunday, Jan. 17th. Bishop Stevens preached the ordination sermon from the text, "Behold the Lamb of God, which taketh away the sin of the world." The Rev. Mr. Waterman is a nephew of the Rev. T. J. Melish, of Cincinnati, and at present assistant of the Rev. W. S. Adamson, of St. Paul's Church, Philadelphia.

A beautiful chime of silver-toned bells has been presented to St. Paul's Church, Chelten-

The annual meeting of the Sunday School Association of the Diocese was held in St. Luke's Church, Philadelphia, on Wednesday, Jan. 17. The Bishop was the celebrant and the preacher at the opening Service; after which the Associa-tion resolved itself into a business committee of the whole; and the following papers were read and discussed: "The Sunday School and the Church System," written by Mrs. VanHodengen, and read by the Rev. R. F. Innes. Another paper on the same subject was read by Mr. William Waterell Superintendent of Grane Church Sam per on the same subject was read by Mr. William Waterall, Superintendent of Grace Church Sunday School. "The Relation of the Sunday School to the Church," written by Miss Carpenter, read by the Rev. R. N. Thomas. "The Christian Year," by the Rev. W. H. Groff. Another paper on the same subject was read by Mr. Benjamin Johnson, Assistant Superintendent of St. Matthias' Church. "The Catechism," written by Mrs. C. C. Parker, read by the Rev. C. C. Parker. "Confirmation, the End in View," by Mrs. R. A. Mitchell, Assistant Superintendent of the B. A. Mitchell, Assistant Superintendent of the Sunday School of St. David's Church, Mana-yunk. Mr. George C. Thomas, Superintendent of the Sunday School of the Church of the Holy Apostles, read a paper on the same subject. At the afternoon session, under the general subject of "Sunday School Helps." a paper was read by Mr. H. W. Dunn, of the Church of the Incarnation, on "The Room and its Furniture." Mr. Thomas read a paper on "Sunday School Sessions," by a female teacher of St. Andrew's Church. A paper on "Teachers' Meetings' was read by Mr. Ritter, and this was followed by a paper from a female teacher of the Church of the Epiphany, on "Sunday School Service," read by the Rev. G. H. Kinsolving. In the evening, Col. Bosbyshell read a paper on "Music in the Sunday School." "The Infant School," prepared by a lady of All Saints' Church, was read by Mr. Francis Wells, Superintendent of the Church of the Epiphany. "Infant School Teaching," was next read by the Rev. Dr. Newton; the paper was prepared by one of his parishioners. Copious discussions followed the reading of each paper, and the subjects were thoroughly venti-lated.

Central Pennsylvania.—The Convocation of Williamsport met, pursuant to the call of the Dean, on Tuesday, Jan. 16th, in St. John's Church, Bellefonte, the Rev. John Hewitt, Rector. The severe inclemency of the weather prevented some of the members from being in attendance, and sickness prevented others.

The attendance upon the religious Services by the members of the parish, however, was excel- Rector in June last. All honor to the women of lent, in spite of the stormy weather, and some the Church. more received the Holy Communion on Wednesday morning. Able and edifying sermons were delivered by the Rev. Messrs. W. C. Storr, of Mortopsville, and J. Henry Black, of Williamsport. An essay on "Holy Writ," read on Wednesday afternoon by the Rev. C. B. Bonnell, of Lock Haven, set forth the necessity of a prayerful study of God's Word for that full develop-ment of spiritual life which Creed and Sacraments alone cannot secure. It was characterized by much freshness of thought and fervency of expression. At the Wednesday evening Service, two addresses were delivered; one by the Rev. Mr. Bonnell, on "Faith, Prayer, and Alms, the evidences of spiritual life;" another, by the Rev. John Henry Hopkins, S. T. D., on "Catechetical instruction, Sermons and Sacraments as related to each other in the development of spiritual life." Both addresses were delivered with an earnestness and clearness of style which powerfully impressed upon the minds of the audience the marked amount of instruction they

The following resolution was adopted: Resolved, That in the removal to another jurisdiction of the Rev. J. Milton Peck, late Rector of Christ Church, Danville, who for twelve years was a member of this Convocation, we desire to put on record this expression of regret that we shall no longer have the benefit of his counsel and aid in the prosecution of Church work in this Convocation district, and that our best wishes follow him to his new field of labor in

The Rev. J. Henry Black, Rector of Trinity Church, Renovo, was re-elected Dean, and the Rev. John Hewitt was re-elected Secretary and

The Convocation adjourned to meet in April, at a day and place to be named by the Dean.

The 152d session of the Northeastern Convocation was held on January 16th and 17th, in Trinity Church, Carbondale. The following clergymen were present, the Reverend Messrs. Henry L. Jones, the Dean; Joseph P. Cameron, S. T. B., George P. Hopkins, John Scott, H. E. Hayden, Edgar A. Enos, William Kennedy, T. L. Bannister, E. S. Oross, G. H. Kirkland, J. Philip B. Pendleton, S. T. B., and T. B. Bar-ker, the Rector of the Parish.

The first meeting which was occupied with business matters was neld on Tuesday afternoon at five o'clock. The Report of the Treasurer of the Diocesan Board of Missions was read, containing a list of the amounts contributed during the last quarter by the Parishes of the Convocation, the total sum being \$721.19.

At half-past seven, Evening Prayer was said. The Rev. Mr. Pendleton, of St. Luke's Church, Scranton, presented the claims of the deaf-mutes upon the Church and explained somewhat of the methods employed in educating them. In the state of Pennsylvania there are them. In the state of Pennsylvania there are 3,000 deaf-mutes, 1,200 of whom live within the limits of the Diocese of Central Pennsylvania. At the last Convention of the Diocese, the Bishop appointed a Commission to take charge of this work, and in October last the Commission sent out an appeal for \$600 to carry on the work

Syle, the latter being for the most part engaged in the Diocese of Pennsylvania, but devoting part of his time in visiting some of the cities and towns in the Central Diocese. There are also Lay Readers engaged in this work at Scranton and Columbia, and in the former place there is a school for deaf-mutes, sustained by the Board of

The Rev. Mr. Bannister, of Laurel Run, read an interesting essay on "The Use and Limits of Ritual." He spoke of the different kinds of worship, in private, in the family, and in the church, and said that although in the former, Ritual might not be necessary, yet in the worship of the family and still more so in that of the Church, it was a very essential part of all true

On Wednesday morning at 10 o'clock, the Holy Eucharist was celebrated by the Rev. G. H. Kirkland, of St. James' Church, Pittston. The sermon was preached by the Rev. Mr. Cameron, of the Church of the Good Shepherd, Scranton, who chose as his text, Genesis 39th chapter and 20th verse, "And Joseph's master took him and put him into the prison, a place where the King's prisoners were bound: and he was there in the

At half-past two in the afternoon the Convocation met again for business. The resignation of the Secretary, the Rev. G. H. Kirkland, on account of physical inability to attend to the duties of the office, was reluctantly accepted, and the Rev. Edgar A. Enos. of Christ Church, Towanda, was elected to fill the vacant position. The report of the Treasurer of the Convocation was received and accepted. The report of the Committee on the Revision of the By-Laws of the Convocation was read by the Rev. Mr. Pendleton and its recommendations were adopted Remarks were made by several of the clergy present on the exegesis of Acts II:34. Reports

were also made of mission work by the Rev. Messrs. Scott, Kennedy, and Cross. In the evening at half-past seven, after a shortened service, reports of mission work were made by the Rev. Messrs, Hayden and Bannister, and addresses were delivered by Rev. Messrs. Kirkland, Enos and Cross. All of these addresses were earnest and forcible, but that of the Rev. Mr. Enos was especially so, being a well written essay on "The Spirit of St. Paul and the Nine-

eenth Century. The next session of the Convocation will be held at St. Luke's Church, Scranton, when the Topic for discussion will be "The Sacredness of Holy Matrimony," and the portion of Holy Scripture for Exegesis will be St. Matthew, 28:

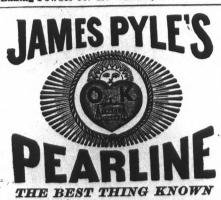
Illinois.—The Rev. W. H. Vibbert, S. T. D., the new Rector of St. James' Church, Chicago, formally assumed his new charge on Sunday He was greeted, in spite of the intense cold, by a large congregation, to whom he made a warm and effective address, begging their prayers and their active aid to make St. James' all that it should be.

Alabama. - St. Paul's Church, Decatur, numbers only thirty-two communicants. During the past year they have worked with great zeal and energy. About \$525.00 has been contributed altogether—an average of \$16.25 per capita; and this in a church with only six male communicants. The Rector resides here, giving two full Sundays per. month to the work—besides the holy days. Probably very few parishes of the same size, under like difficulties can show as good a record. Many improvements have been made. Among the number the following may be mentioned: Church windows newly frosted new carpet for chancel, new stole and surplice, altar cloth, two credence shelf covers, chandeliers, brass hanging lamps. Prayer Books and Hymnals, cross for Altar, etc. In fact, the in-terior of the church—an attractive looking gothic building—hase been almost entirely fitted up. The Rector is the Rev. Stewart McQueen, a recent graduate of the Academic and Theological Schools of the University of the South, Sewanee, Tenn; and also Secretary of its Alumni Association. Almost all of the above work has been done by the Ladies Aid Society, organized by the



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63d ANNUAL STATEMENT; December 31st, 1882;

All other Claims, 54,289.37

Real Estate unincumbered......\$ 358,000.

Loans on Bond and Mortgages,

Cash on hand and in Bank, 940,730.25

J. GOODNOW, Sec.

J. GOODWIN, Agent, 172 La Salle Street, Chicago, Ill.

INSURANCE COMPANY,

(Inland,).... Unpaid Losses, (Fire,). 179,631.60 " " (Inland,) 44,340.29

HARTFORD, CONN

TOTAL ASSETS,.....\$9,054,610.58

L. J. HENDEE, Pres't

38th Semi-Annual

RAVELERS

Hartford, Conn., January 1, 1883. Paid-up Cash Capital. \$600,000

| Tierd up Clean Cuprent, 40 | ,,,,,,, |
|---|-------------|
| ASSETS. | |
| Real estate | 876,476 5 |
| Cash on hand and in bank | 244,382 8 |
| Loans on bond and mortgage, real estate | 2,039,696 2 |
| Interest on loans accrued but not due | 49, 23 2 |
| Loans on collateral secu ity | 346,890 5 |
| Deferred Life premiums | 69,508 8 |
| Premiums due and unreported on Life | |
| policier | 46.530 8 |
| United tates government bonds | 267,500 (|
| State, county, and municipal bonds | 532,404 |
| Railroad stocks and bonds | |
| Bank stocks | 742,635 |
| Miscellaneous Stocks and Bonds | 44,100 |
| Total Assets | 7,394 4 |
| LIABILITIES. | |
| | |

Surplus as regards policy-holders...\$1,675,299 20

STATISTICS FOR THE YEAR 1882. LIFE DEPARTMENT.

| Bit to Distriction | |
|---|----------------|
| Number of Life Policies written in 1882 | 2,042 |
| Whole number of Life Policies in force | |
| Gain in Life Policies in force | 887 |
| Amount Life Insurance in force | 322,836,313 Q0 |
| Gain in amount in force in 1882 | 2.324.791 00 |
| Paid Policy-holders in Life Department | 2,377,748 48 |
| ACCIDENT DEPARTMENT. | |
| Number of Accident Policies written in | |
| 1882 | 103,121 |
| Gain in Policies over 1881 | 5,557 |
| Gain in Premiums over 1881 | \$134,562 79 |
| Whole number Accid't Policies written | 846,452 |
| Number Accident Claims paid in 1882 | 15,503 |
| Amount Accident Claims paid in 1882 | \$750,572 36 |
| Whole number Accident Claims paid | 84,761 |
| Whole amount Accident Claims paid | |
| | |

Total Losses paid, both Dep'ts.....\$7,824,130 81 JAS. G. BATTERSON, President.

RODNEY DENNIS. Secretary, JOHN E. MORRIS, Assistant Secretary. GEORGE ELLIS, Actuary.
EDWARD V. PRESTON, Sup't of Agencies.
J. B. LEWIS, M. D., Surgeon and Adjuster.

J. H. NOLAN, General Agent. C. A. HAMMON, State Agent,

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