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THE OLD YEAR AND THE NEW.

BY PENNA.

Drear, mortal drear,
Fadeth the dying year
Moaning winds hear,
Sighing a requiem.

Through the bell that ringeth
The Old Year out and bringeth
In the new, there wells
The sound of other bells.

Birth bells,
Death knells,
While everything tells
Of a life to come.

Fear, mortal fear!
Each dying year
Bringeth more near
Thine own end.

Though merry bells are ringing
And thou to pleasure art clinging:
Still, hand in hand with death,
"We walk with bated breath."

Living, dying,
Smiling, sighing,
Laughter, weeping,
Together keeping
Unto the end.

Yet, ring, joyful birth bells!
Toll, solemn death knells!
For the Old Year is dying,
While the new-born is trying
His advent to make known.

To the weak, may he bring strength:
To the weary, peace at length;
To all men, blessing manifold,
To all men, hope, and wealth untold
Of faith and love
In Him above
Who yet doth reign, when life is done.

December, 1883.

NEWS AND NOTES.

It is worth noting in this column that last year the City of New York expended over five millions of dollars in charity, an average of four dollars a head for every man, woman and child in the Metropolis. Surely such charity will cover a multitude of sins.

The year which has just gone by was a terribly fatal one. It is estimated that during it 125,000 lives were lost by accident alone, an average of 342 each day. May the new year, which has now auspiciously dawned, bring only peace and prosperity in its train.

ONE of the most esteemed of the Michigan clergy, has received a letter from Dr. McCoskry, formerly Bishop of that diocese. The venerable gentleman, who is now in his eightieth year, is in remarkably good health, and retains all his faculties. With his wife, he is at present in New York on a visit to a son-in-law.

THE conversation was about Bishops, and one fervent dame said: "How good the dear Bishop of Peterborough is! What a good man!" Instantly a gentleman replied: "There is no merit in that. Bishops ought to be so. They get five thousand a year for being good, while we are expected to be good for nothing—and most of us are."

THAT is a pertinent question asked by *The Current*, the new literary paper of Chicago, speaking of the sixty millionaires of this wonderful city: "Are there sixty fine paintings in it, sixty statues, sixty real works of art?" We may go farther. Are there—not sixty but—six soup kitchens; sixty free beds in our hospitals; sixty, sixty other things; but let these be supplied. Now is a good time to think of them. "He that giveth to the poor lengtheth to the Lord." As Dean Swift said: "If you like the security, down with your dust."

I ALLUDED last week, in this column, to the excitement produced throughout Church circles in England by the nomination of a dissenting minister to the post of "Examiner in Faith and Doctrine" to the University of

Oxford. The nomination which called forth an almost unprecedented expression of indignation, has happily been rejected by a vote of five to one. It was defended on the ground of "religious equality." *The Churchman* with that terse and clear way of disposing of fallacies for which it is famous, admirably answers this in few words. "Suppose a Church Clergyman were nominated to examine Presbyterian Students in the Westminster Confession of Faith!" It is said that this extraordinary nomination was made by the Vice Chancellor, Dr. Jowett, as a revenge for the rejection of his proposed address to the Emperor of Germany on the subject of Martin Luther (rest his soul).

On Saturday last the veteran Prime Minister of England, William Ewart Gladstone, Churchman, Statesman, Scholar, Philanthropist, celebrated his seventy-fourth anniversary. What a life has his been, full of seeming inconsistencies, but honest, fearless, without reproach. In 1832 he entered parliament, and at once became, as Macaulay described in a celebrated essay, "the rising hope of stern and unbending Tories." His first literary work was an uncompromising attack on "Disestablishment," a work which is now only remembered by the brilliant and unanswerable reply that it called out from the great historian. Gladstone was not above admitting his errors, and little by little, we see him change from Tory to Whig, from Whig to Liberal, from Liberal to Radical. And through it all he has preserved, as probably no modern statesman ever has preserved the esteem of his enemies, the almost adoration of his friends, and the respect of the world.

It is often said of the Roman Church that it can never be in true harmony with Republican institutions. A perusal of its journals can only confirm this accusation. To take only one point. Archbishops are always "Graces," Bishops always "Lordships"; and, probably by Roman persistence, these old-world titles are actually creeping into the secular press. Their use is not only inaccurate, it is absurd and even illegal. No man in this country is, or can be a "Lord" to an American citizen, nor for that matter can any man out of it. The most rabid Englishman very soon gets over "My Lordship" our bishops, and certainly the title has never been used in our press. I remember a curious instance which it may not be out of place to relate here. I had once the pleasure of introducing a most respectable English immigrant to one of the leading members of the Episcopal Bench. My friend could barely articulate, so overcome was he at the honor; he uttered a few sepulchral "My Lords," bowed, blushed, stammered, and retired covered with confusion. Some months after I observed the same person at a gathering where there was a round dozen of bishops with all of whom he had been brought into business relations. What a change! He walked boldly into the very middle of the Right Reverend group, offering a hearty "How do you do, Bishop" to each, and really I was afraid he was going to slap some of them on the back.

WESTERN THEOLOGICAL SEMINARY.

Treat & Foltz have completed the plans for this new Seminary to be erected on Washington boulevard near California avenue, Chicago, that will probably be accepted by the Board of Managers. The plat of ground upon which the buildings will be erected has a frontage of 201 feet on the boulevard and runs north 204 feet to Park avenue. Upon this will be placed two separate buildings. To the west will be the dormitory building, 33 by 80 feet in size, three stories high, setting back fourteen feet from the west line of the lot and about fifteen feet back from the boulevard building line. This will be divided into four sitting-rooms on each floor, each of which will accommodate two beds. Running through this building from east to west will be a fire-wall of brick, which will render the spread of flames from the north to the south portions of the structure impossible. The arrangement will be for twenty-four students' apartments with sitting-rooms 16 by 14 feet, bedrooms 13 by 9 feet, all thoroughly ventilated and furnished with all conveniences. The outer walls of this building will be made so substantial that they will be able to carry another story if it is deemed desirable to erect one at any time, thereby furnishing accommodations for thirty-two instead of twenty-four students. The main building will be situated twenty-six feet east of the dormitory, and will be 106 by 56 feet in size and three stories and basement in height. In the basement will be the kitchen, pantries, laundry, matron's room, fuel and store rooms, janitor's apartments, and students' walk. In the southwest corner of the main floor will be a students' dining-room 19 by 33 feet in size, con-

necting with the pantry and the Professors' dining-room, 16 by 20 feet. To the left of the main entrance will be a reception-room 15 by 20 feet and on the right of the entrance the Dean's room, 16 by 20 feet. Opposite and due north from the entrance, which will be nine feet wide, will be the main stairway, and to the right of this stairway will be a general sitting-room, 20 by 26 feet. To the right of the main entrance will be the students' stairway. This will lead to the second story, in which will be other students' apartments. To the right of the students' stairway will be a chapel 24 by 42 feet, and directly north of this will be a school-room for preparatory students. These will be so arranged as to be accessible both from the outside as well as the main corridor. In the second story will be the library, 19 by 32 feet. The rest of the second floor will contain two suites for unmarried professors, with sitting-rooms 15 by 20, and bedrooms 10 by 15 feet, with necessary closets. These will be separated from the students' stairway by a glass door. The top floor of the building will be arranged so as to accommodate nine additional students. The walls of the buildings will be of the best quality of pressed brick, with terra-cotta trimmings. The style will be English collegiate, and will be quite attractive. It is expected work on the buildings will be begun early in the spring. It is quite likely the board will arrange for the construction at an early date of six nice dwellings for professors on the college grounds. The plans now drawn contemplate the expenditure of \$85,000.

CHURCH HISTORY AND CATHOLIC UNITY.

BY THE REV. FREDERICK W. TAYLOR.

The Church of God has existed even from the period of Man's Fall. The Church is a body, a corporate entity, formed by God Himself, and endowed with the truth supernaturally revealed, and with divinely ordained means of communion with God and of union of the members of the body with God and with one another. Nothing short of this can constitute a Church. Hence it is impossible for man to make a Church. The first stage of the Church's history was the early Patriarchal, in the time of Seth the son of Adam. The truth committed to this chosen seed was the initial promise of the Incarnation, Gen. iii. 15. The divinely ordained means of communion with God was prayer and sacrifice.

The second stage was the later Patriarchal, after the flood, when the covenant previously made was renewed with Noah and enlarged, the curse upon the earth was removed, and the sacredness of life promulgated (Gen. ix). The Church of God became limited to the line of Shem. But in his line a new era is reached with the call of Abraham, (Gen. xii). What had gone before was preparatory to this great event. In Abraham the visible Church of God begins, entirely separate and called out from the world, constituted by God's own personal act and presence, endowed with a definite, clear-cut truth, a rite of initiation, the seal of a mysterious sacramental blessing (Gen. xiv, 17-20, Heb. vii) and the germ-promise of catholicity and unity. "In thee shall all the families of the earth be blessed" (Gen. xii, 1-3, xvii, 4.) The Church Catholic really begins in Abraham, in the sense that the reality of it is hidden in God's covenant with him, "that the blessing of God might come on the Gentiles through Jesus Christ," (Gal. iii) "and if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." In Abraham's line the Church of God existed for over 1900 years. It was a time of preparation and training for the accomplishment of that mystery of the Incarnation which had been dimly promised in the first age. God was training the Israelites, and, through them, the world, in the knowledge of Himself, His law, His worship, and of the advent of His only-begotten son by the Incarnation, with its consequent sending forth of the Holy Ghost and the setting up of a visible divine kingdom, the Church Catholic, to endure through all ages. At last, "when the fulness of the time was come, God sent forth His Son," Who was "the Desire of all nations." In Him dwelt all the fulness of the Godhead bodily. He alone was the true Prophet, Priest and King. He was the realization of all prophecy. In Him types and shadows ended, for He offered the only true Propitiatory Sacrifice. In Him the Law of Righteousness was fulfilled, for "He was obedient even unto death, and that the death of the Cross." In Him "life and immortality were brought to light," for "He was declared to be the Son of God with power, by the resurrection from the dead." He, the corner-stone, elect and precious, founded upon Himself as the God-Man, His Church, which was to be Catholic or universal, and to continue even to the

end. This Church or visible Kingdom He committed to His Apostles, whom He sent as His duly authorized ambassadors with power to send others, and thus to perpetuate their office to the end of time. Upon this Church He sent down, after His Ascension, the Holy Ghost, and thus our Blessed Lord united the Church so intimately to Himself, that the Apostle St. Paul, terms it "His body, the fulness of Him that filleth all in all." This Church was one body, separate and distinct from the world around it, in the world, but not of it. It was a living body, indwelt and inspired by God the Holy Ghost, the Spirit of Christ. It taught the Truth, "as it is in Jesus," and in process of time committed that Truth to writings, which, in collected form we term the New Testament. It had its sacraments and its ministerial priesthood, and its central Rite of Eucharistic worship, ordained by Christ Himself, and arranged by apostolic hands under the guidance of the Holy Ghost. This Kingdom went forth from Jerusalem, from the upper room, the mother Cathedral of Christendom, and began to gather all nations into itself. Each age saw it spread more and more, growing at first in secret, but gradually manifested to the world. Three hundred years of trials and persecutions only purified and strengthened it, for "the blood of the martyrs was the seed of the Church." Then came the world to the Church's feet, and the sacred sign of the Cross surmounted the Roman Labarum. By the year 325 all the known world had heard, and some in every nation had received the Gospel, and yet the Church was still one. Then came the assaults of Heresy. The adversary had tried persecution and had been beaten. Now by heresies within and without the Church, he sought to destroy her. Again he failed. Heresy attacked the person of Jesus Christ, the Church's head. Six General Councils of the Church declared that He is truly God, perfectly man in one person, without any confusion or commixture of the divine and human substances, and that He subsists in two natures, the divine and the human, and is endowed with the divine, and also a human will. Besides this, it was declared that the Holy Ghost, Whom the Son sent forth upon the Church, is truly God, coequal with the Father and the Son. Such, in brief, was the one faith, which from the day of Pentecost the Church Catholic had taught and still teaches. This faith and much that follows from it and is a part of it, the Catholic and Apostolic Church had from the first embodied in the creeds. Thus the assaults of heresy were defeated, and the Church was still one.

One in hope and doctrine,
One in charity.

Persecution had not quenched the Church's hope, nor had heresy subverted its pure doctrine, so the third assault was against its charity. In the course of four centuries, the Church Catholic, for the sake of order in administration, had become arranged into five great groups, called Patriarchates. The Western or Latin National Churches in Europe composed the Western Patriarchate, that of Rome, and the Eastern or Greek, together with Egypt, made four Patriarchates, those of Constantinople, Alexandria, Antioch and Jerusalem. Each Patriarch had a well defined primacy in his own Patriarchate, and a certain amount of authority over all the archbishops and bishops in his jurisdiction, and this was regulated by the General Law of the Church. Over all the Patriarchs, the decrees of the General Councils were supreme. In honor, the Patriarchal Sees ranked as they are named above. But very early, "there arose a strife between them, which should be the greatest." Rome steadily encroached upon the rights of the other Patriarchates. Rome claimed, and attempted to enforce, a universal authority and jurisdiction. This was resisted by the other Patriarchates, and after many periods of cessation of communion between the Eastern and the Western Patriarchates, finally, the separation became final, and so continues until the present day.

Meanwhile, among the nations of Europe, the Roman Patriarch, or Pope, succeeded through various causes in gaining an almost complete supremacy, though not without repeated struggles, protests and refusals, on the part of the various national Churches, particularly the Churches of England, France and Germany. This opposition was the strongest in England, and is expressed in many English laws, from Magna Charta to the statutes of William and Mary. During the Middle Ages, many corruptions crept into the Western Church, and finally came the Era of the Reformation, with all its struggles, confusions, mistakes and benefits. It resulted in a still greater loss of Unity. Rome would retract nothing, nor abate aught of her uncatholic claims. The National Church of England acted finally

upon the same line which it had adhered to for four hundred years, and refused to allow the Papal jurisdiction within her borders. At the same time the English Church weeded out Papal errors from its doctrine and discipline and worship, and sought to return to the teachings and practices of the Primitive, undivided Catholic Church. Without ceasing to be Catholic, a true and living part of the one historic Church, it did cease to be papal. Not attempting or desiring to separate from the other National Churches of Europe in those matters in which they were pure, yet in those things wherein they had departed from Catholic consent, the Anglican Church was obliged to separate from them. Thus in regard to the false claims of the Papacy, the Church of England, together with all her offshoots, in the colonies, and in the United States, stands upon the same basis as the Eastern Patriarchates, viz.: we are Catholic, but not Roman or Papal. That which has always, everywhere and by all been received and believed, is the Catholic rule of Faith.

But there was a still worse breach of Unity. In nearly every nation of the Western Patriarchate, there sprang up sects which are revolutionary in their principles and constitutions. Rejecting entirely the Catholic Church, they followed the teachings of this or that leader, retained only such portions of the Ancient and Apostolic Faith as agreed with their preconceived ideas, and embraced the principles of the absolute supremacy of the individual judgment, which may logically lead to blank infidelity.

Such, then, is the Church's broken unity. On the one hand, the historic Church, essentially one in Faith, in Worship, in Sacraments, in Ministry, and one in origin and continuity, yet broken into three great divisions, the Roman, the Greek, the Anglican, because the supreme law of charity has been broken. On the other hand, there is within the lawful jurisdiction of each of these portions of the Catholic Church, a multitude of conflicting sects, each having a doctrine, an interpretation, each contradicting the other, and all agreeing to reject and oppose the Catholic Church. Such is the sad state of the Church of Jesus Christ to-day. Heresies abound; charity waxes cold; schisms increase. Let us pray that those who are separated from the Catholic Church may return to it, and that the three great divisions of Catholic Christendom may hasten each to purge itself of its own errors, that so true charity may return and the Church be again visibly one. "Neither pray I for these alone, (the apostles) but for all them also which shall believe on me through their word; that they all may be one, as thou, Father, art in Me, and I in Thee, that they also may be one in Us; that the world may believe that Thou hast sent Me." (St. John xvii, 20, 21.)

CURRENT THOUGHT AND THEOLOGICAL TRAINING.

BY THE REV. B. FRANKLIN, D.D.

I.

The Church in every land and period has a specific work mapped out for her by the spirit and characteristics of the age. Though her first and chief duty is to bear faithful witness to her Lord, she has also a living ambassadorship to fulfill. The souls of men, in every generation, are under her charge. She is bound to present the Gospel to them, "rightly divided," so that it may flow along the channels of current thought, infuse itself into law and customs, be effectual in guiding "progress" towards a true and noble, divinely human evolution, and by grace to save many souls.

The Church in America has a clear path before her. She is sent of God to this race, in this land. She cannot be satisfied, or at least ought not to be satisfied, until she becomes a recognized power amid the envying forces of civilization.

The salvation of individual souls, of men and women and children, one by one, constitutes the detail of her work. They, who have the care of souls, have in charge, and will be called to account for those who have come or who may be brought under their ministrations. Besides this, however—not apart from it, but one with it—is the specific work at large which she must do, with the adaptation of the Word, which she must present, in order to keep her place in the line of Catholic development, and thereby fulfill her mission in her time.

A generation and a half ago, first in England, then in America, there was a revival of the concrete side of the truth as it is in Jesus. The objective reality of the Church, as the organic Body of Christ, with the living efficacy of the Sacraments entrusted to her, and the rightful operation, duty and authority of her priesthood, were set forth with boldness, clearness and vigor. Astonishment first sprang up within her borders then fear, and then a strong antagonism to

what was denounced as reaction towards Mediævalism. For about half a generation even the world was interested, and watched movement and counter-movement with eager attention. When it was found that parties had arrayed themselves within the Church against each other, the world's interest flagged. For a generation indifference towards the Church has been growing, until now the world hugs to its hostile heart the delusion, that Christianity is ceasing to be a vital force in progress, and that the Church is fast becoming an anachronism.

Much has been done undoubtedly in the Church and by the Church during this generation. She has diffused the spirit of a true Catholicity. She has made her own children, all others who bear the Christian name, and even the outside world, to know and feel that the Gospel is not only a system of doctrines, with a moral code, a power of social advancement, and an æsthetic culture; but, besides these, is the very organic Body, in which the living High Priest dwells, now and here, bestowing His grace through His own appointed means, and blessing the words of His prophets, as well as the very chosen kingdom, household and temple in which God has put His name, and thus consecrated for His one chosen witness to Himself in this great continent.

It must, however, be confessed that the work of the Church, for at least a generation past, has been eminently, perhaps some would say almost exclusively within, rather than without the broad boundaries of Christendom. Our foreign missions have been tentative, though noble works of faith. Great gains among the heathen cannot be counted up. Among the rapidly growing millions that outlie the Church on our own continent, there certainly has not been any remarkable conquests for Christ. Now and then, here and there, have been gathered into the fold some lambs and sheep one by one, but the number is not striking. The immense majority of the American people are plainly thinking and acting on a different plane from that of the Church. The two forces do not touch each other, while they ought to be in close contact. When in contact they cannot be in agreement; and yet the Church's mission can be only half fulfilled, until she comes down into the arena of current thought and evolution; there, not only to bear her witness, but to struggle, breast to breast, with the world, for the sake of the souls of men whom God loves.

It is beyond question that the philosophy which underlies Christian theology, as now generally taught in the American Church, and philosophy of course underlies all theology, indeed makes theology by processes of reason out of accepted articles of faith—is not the current philosophy of our age and land.

For example, personality and belief as a primary necessity and therefore basis of all knowledge, with the existence and unity of God, are facts assumed in Christian theology. They are all and every one denied in current philosophy. They are denied by the leading scientific writers, who have of course no right to utter such denials, because in so doing they step outside the boundaries of science. They are however also denied by the leading metaphysical writers, who have a just right to make the denial, because the primary facts and principles of all being, with the whole consequent domain of deduction, are within the domain of metaphysics.

If only the works and writings themselves of the leading metaphysicians of our age were to be considered, we might afford to pass them by. The Church need then only assign them to her scholars, who would meet them, indeed, who have met and are meeting them, openly, without favor asked or given, and with growing success.

But the abstruse writings of modern sceptical metaphysicians have been translated into simple language, and found their way in streams that flood all modern literature. They reach the educated, as distinguished from the learned classes through poetry, fiction, essays, "histories," and the higher serials of periodical literature. They reach every other reading class through lower literary lines. And they are filtered down through the daily press and common talk into the multitudinous minds, that crowd all gradations of thinkers and talkers, until we come to the lowest ranks of the merely self-willed.

It is a fact which cannot be successfully denied, indeed does not appear to be denied, that the sceptical philosophers of this age have gained dominion over the age, and are shaping its progress. They have influence within one small edge of the Church. The clique they affect need not be named, much less the persons. All who have kept eye and ear open, know the popular preachers and writers who have adopted the fundamental principles, and used some of the methods of these sceptical philosophers, while at the same time they hold their priestly and prophetic offices and stations. They will, of course, in due time, feel the cleansing force of the current of life within the living Church of our Lord, and come out like sores, some perhaps to be healed and some to be sloughed away.

This small clique needs not a physician. The force without, however, which has affected them, is a deadly malaria inbreathed by the age. This needs the physician, and that physician is, can be, none other than the organic, living, sent Body of Christ.

TO A PARISH THAT HAS JUST SET-TLED A RECTOR.

BY THE BISHOP OF WESTERN MICHIGAN.

DEAR BRETHREN.—I congratulate you. I learned to-day that you had called, and this time not in vain. I felt that a great burden was lifted from my heart. It is happiness to me to be able to think of your church as once more opened, the Sacraments ministered, a faithful minister of Christ going in and out among you, your children able to look up to a Shepherd of the Lamb, your sick and suffering ones having a comforter.

How much greater must be the happiness to you; with what pleasure you must greet the Lord's Day.

That you may realize all the pastoral relation implies, suffer, dear brethren, some words of counsel.

Your parish has a worldly side and a spiritual side. There is business, such as ordinary business, and there is the business of your Father in Heaven.

You have promised your rector a salary. He has not asked you how you had secured it. He had no right to ask this. But this is a question, I trust your vestry has asked and answered in a way satisfactory to them. Yet your vestry is a body acting for the whole parish. The vestry will keep their contract with the rector as the parishioners keep their contract with them. The rector promptly paid, means pew rents or subscriptions, as the case may be, promptly paid. It would be business for a vestry to say, we secure by pledge an ample revenue, and so long, and only so long, as the members of the parish pay, do we pay. But how would this affect the defenceless rector? And so the parish Treasurer pays when the treasury is exhausted, and in time the debt comes, and with it come discouragement and irritation, and more or less of every other unhappy feeling that can creep into a parish, and generally the rector is made the scape-goat.

On the worldly side, let me say further. Attend to the smaller matters of your parish. Keep your church in proper condition, for worshippers also have bodies to be cared for, to be at ease or uncomfortable, who come from clean, genial homes. Make your church cheerful. Give your rector a tidy, and when necessary, warm robing-room. "That ought to be attended to," is heard time after time in and around our churches, when it should be silenced by the matter being attended to.

You have a new rector. I am not ready to think of him as a ritualist, or a broad Churchman, or anything but a loyal Churchman. Yet very likely, he will do some things differently from what you have been accustomed to, from what some past rector of your love and esteem did.

Now he who addresses you has no complacency in clergymen who assert themselves in ordering the services of the Church, who come to a congregation of established Prayer Book ways, to ornate the services with their private fancies, to disturb the minds of men and women, none of whom are any too near the kingdom of Heaven, by constant addition of posture and ceremony. But some change must be expected with a new rector. Not every change is in the direction of a dangerous ritualism. A minister must not be judged by little things.

And here let me guard you against a spirit of petty criticism. I heard a bishop say that once he had tried to find out what was the complaint against a rector, and finally it came to this: the people did not like the way he walked. There is a great deal of just such criticism. One would think a minister was sent to a parish for the people to prove that he was only a man, and a fallible man. It is wearying—it is far worse—to hear people talking about this and that they don't like. And so they lose the benefit of sacrament and service, and all other means of grace. And so their children, who hear this constant fault-finding, lose all respect for their pastor, and instead of growing up in the Church, keep away from it all they can. Dear friends, do cultivate at least a generous spirit toward him who is over you in the Lord. Look at him as you want him to look at you. He does not come to you claiming to be a perfect man, but he is a good man; he bears the commission of Christ, endorsed by his Church, he is competent to teach you how to live, to help you to reach the Kingdom of Heaven.

I hope your new rector is a man of good devices in all that relates to religion; that he will not be content with preaching two good sermons on Sundays, keeping holidays, looking after the Sunday school, and visiting the sick and the well, but that he will be always devising ways of enabling his people to show their regard and love for their neighbors, especially those who are in any trouble, and who neglect the great salvation. But his zeal will be powerless unless you generously meet his plans, and are willing to give your time and money. Do not discourage him with "I pray thee have me excused."

One point is of supreme importance—that you should attend all services of the Church, except as providentially hindered. The poor church going of our day must answer for clerical despondency and inefficiency and parochial weakness. It may be very comfortable for you, my good friend, to put on your slippers and sit by your stove on Sunday night; and for you, my fellow-com-

municants, to say, "this is Church night, but I guess I will not go." Yet it means sooner or later, your parish vacant. You want your church to grow, but it will grow with you in it and not out of it.

I might add much more in this strain, but my letter is growing long. So I only add: Dear friends, if you wish success, remember this is God's work, and He "will be inquired of by the house of Israel." If you try to do a spiritual work with only carnal weapons, you will surely fail. This must be your resolve, as a bishop has put it in poetry:

Pray for my pastor! that I will:
That his great trust he may fulfill,
To feed the flock of God:
The lost, to seek; the young, to train;
The timid, cheer; the bold, restrain;
With pastoral staff and rod.

I trust the relationship now begun will long continue. Your parish has made very little advance since I have known it, and this is owing greatly to the frequent changes in the rectorship. I grant that chiefly this will depend on your rector, but very much on his people.

THE ISLAND CITY OF THE SOUTH.

BY FRANCIS A. CONANT.

"A thriving city set down upon a brave little island, which has fought its way out of the depths of the gulf, and given to the United States her noblest beach"—a city with flowers in perpetual bloom, for winter never comes, except in the glimpses conveyed by the famed Northerners, and they only serve to heighten the appreciation of the beautiful weather that usually prevails.

Chicago papers tell us that gales are sweeping over the lake, but here we seem to be beyond their reach, the regular ebb and flow of the waters of the Gulf give no warning that storms are abroad in the land. The myriad oleander hedges, which form one of the chief attractions of the city, are still bright with blossoms. The shrubs grow to a fair sized tree here, and with so little attention that they must be rather an aggravating sight to any woman who has devoted a considerable portion of her life to coaxing a single bush to grow and flourish in a wash-tub. Until late years the oleander furnished almost the only shade of Galveston. Now it is varied by the dark verdure of the Chinese umbrella tree, the foliage of which is so dense as to furnish shelter from an ordinary storm. The orange trees also are prominent among the embellishments of the city, appearing at their best just now profusely laden with ripening fruit.

The residences here are less pretentious than those in northern cities of equal size, but the superior attractions of the gardens are more than a compensation. Galveston is becoming one of the favorite health and pleasure resorts for northern people. The mildness of the climate, the variety of amusements to be enjoyed, the charming society to which strangers are cordially welcomed, form a combination of unequalled advantages.

The ready access to the sea is one of the greatest charms. From the Beach Hotel, situated directly on the shore, one may look out upon the broad expanse of the Gulf, and the wonderful Beach Road extending for miles away towards the west. From the veranda of the hotel an uninterrupted view of the sunset may be enjoyed, which is always a grand spectacle here. The sky is lighted as though by a great conflagration, and the glowing color resting on the dark outline of the sea, produces a wonderful effect. Darkness falls soon after the sun has disappeared, but the flame tints do not fade for an hour.

The Church is well represented here, the work being divided among three organizations. "The East End Mission," the specialty of which is Sunday School teaching rejoices in the possession of a structure considered a model of churchly architecture. Grace church, founded in 1876 as a branch of Holy Trinity, has now become independent. It has a parish school building and a rectory just completed at a cost of \$3,000. This church has been fortunate in rectors, having had the benefit of the ministrations of the Rev. G. W. Dumbell, now of St. James, Milwaukee, and the Rev. Davis Sessums, now of Memphis, Tennessee. The present incumbent is Dr. Parkman, formerly assistant of Dr. Tuttle, St. Luke's, New York.

Holy Trinity church, Rector, the Rev. S. M. Bird, is the largest parish in the State. Though founded in 1838 it has had only two rectors. It was one of the first beneficiaries of the Missionary Society in New York when Texas was a foreign country. Dr. Eaton, the first clergyman, lived under three different governments; the republic of Texas, the Confederacy, and the United States. He was rector of Trinity for more than thirty years and literally died in the service, for he was stricken with apoplexy while preaching, and lived only a few hours. Eaton Memorial Chapel was erected in remembrance of him—a grand and costly edifice, used by the church for a Sunday School room and for social entertainments. The loving and grateful remembrance in which he is still held, is perhaps his best tribute.

Mr. Bird has been suffering from a severe illness, so he took a prolonged vacation at the north, returning only two weeks since. During his absence the Rev. Albert Lyon, rector of a school here, officiated. While Mr. Bird was away a colored man died, who had been for many years sexton of the Church, though his duties had been performed by his son for sometime past. "Uncle Phil" was a devoted adherent of the Church, and

the building was opened for his funeral, which was rather a notable event, as he was the first colored person who had been buried from Holy Trinity. Uncle Phil was a Mason as well as a Churchman, and altogether his funeral was quite a grand affair.

Mr. Bird's sermon last Sunday was upon the close of the Christian year, and was prefaced by an appeal for the regular Thanksgiving offerings for the poor. These donations always form a large pyramid in front of the altar. Last year a novel arrangement was attempted, but found impracticable, namely, to build an arch of cotton bales over the pyramid. The decorators were obliged to content themselves by forming the legend of the day, "Praise the Lord O my soul"—from the representative product of the State, so the motto was arranged in cotton ladies, and was very effective.

The Ladies' Guild, of Trinity, is very efficient, performing all the good work of a regular sisterhood without its formal organization. They pay rents and assist the poor in various ways, and interest themselves in finding suitable employment for those anxious to help themselves. Mrs. W. H. Sinclair, treasurer of the guild, reports a large revenue from the sale of fancy articles made by the members.

Your correspondent is one of a large and merry party, strangers and sojourners in this southern land. Already the hour of departure is drawing near, and the company are bringing in mementoes of the Galveston visit, so the "Laurel" resembles a curiosity shop more than a commonplace Pullman car. There are pinapples from the tropics, branches of orange trees, "shells of ocean," horned toads warranted to live any length of time without food; and even two alligators, also presumed to be equal to a long journey without rations. The air is heavy with the perfume of roses, and the owners of the bouquets are speculating whether they will keep "till we get home." Now we are crossing the two-mile bridge which connects the island with the main land. The city is receding; the masts in the harbor resemble a leafless forest. Reluctantly we bid a long farewell to "the kingdom by the sea."

AN ENGLISH CLERICAL UNION.

The Bishop of Lichfield has printed in his Diocesan Magazine the following address of clemency:

"My Reverend Brethren—All our arrangements are now completed for the working of our new Clerical Union; and you will find at the end of this letter the simple rules which have been thought sufficient for our purpose. Once more let me say that they are to be regarded as recommendations and suggestions rather than obligations; and they are not intended to be observed in a spirit of bondage, but of thankful love to Him Whose we are and Whom we serve. Our great object—indeed, our only object—is to glorify Him by our greater devotion, through His grace, to the blessed work to which He has called us. I venture to think that among all the needs of the Church in our day far above all new agencies and methods, or any re-arrangement or revision of the old, that which is most needful is a higher standard of spiritual life and ministerial faithfulness among the clergy themselves. There are, indeed, many other excellent subjects which others, or we ourselves, may endeavor to promote; but this is the great thing, we might almost say the one thing needful. For you and for myself there is nothing which I more earnestly desire. It is quite possible that all may not think that the best means has been taken to promote this end, but at least it has been done, as many of you know, after much thought and counsel and prayer. And so I doubt not that our Master will bless it to those who are willing to use it in His name. Those who do not may be quite as earnest as we are in seeking after the same end. It cannot make the slightest difference to our position, either in the diocese or in the Church at large. I trust that it will make a difference in our work and in our life. The idea of our union is not to create any new society or new relations, but to quicken and strengthen the old. Our very name is chosen with this view; to emphasise and accentuate the duties, the privileges, and the strength of our high calling. 'The Pastoral Order of the Holy Ghost.' We are pastors; we are in holy orders; we have received the Holy Ghost. We desire to be faithful pastors; to work in our order; to be led by the Holy Ghost. In striving after this we shall be helpers of each other's faith and joy. We shall meet together from time to time; we shall pray for each other at all times; and I hope from month to month to say something to you briefly, and to all the clergy, in a special column of this magazine. Meantime, with regard to one important part of our duty, the studies to which we pledged ourselves by our ordination vow, I have prepared a list of suitable books from which you may make a selection for your systematic reading; and this each member will receive along with his card of membership.

"It is well that we should begin our undertaking with our entrance upon a new Christian year. The Advent cry, 'Behold, He cometh,' will strengthen our humble efforts and quicken our high resolves.

"And so may our dear Lord bless us in this and all our work; and help us to take His yoke upon us, and to learn of Him, and to be meek and lowly of heart; that we may be among the number of those blessed servants whom the Lord when He cometh shall find watching. 'Sit inter vos pax quae superat

omnem sensum. Amate vos invicem. Nihil caritate dulcius, nihil pace gratius. Et vos ipsi scitis quod prae ceteris vos semper dilexi et diligo: quasi unius patris filii coaerulati in affectum germanitatis. Quae bona sunt tenete, et Deus pacis et dilectionis erit vobiscum in Domino Jesu: cui est honor, gloria, magnificentia, potestas, cum Spiritu Sancto in saecula saeculorum. Amen."—Your affectionate brother and servant in the Lord. "W. D. LICHTFIELD.

"St. Andrew, 1833."

Rules of Life and Work Suggested for the Guidance of Members.

1. To devote a fixed time daily to private devotion, including prayer, intercession, and meditation.
2. To give one hour at least in every day, or six hours in each week, to definite theological study, distinct from the reading required for immediate use.
3. To be specially faithful in visiting both the sick and the whole.
4. To be methodical, punctual, and thorough in all things: rising early and at a fixed hour; having, as far as possible, definite times for different duties; and keeping a daily record of the work done for the Master.
5. To devote a fixed portion of our income to the service of God and the relief of the poor.
6. To observe in a loyal spirit, as God may guide us, the rules and directions of the Church.
7. On one of the days of each Ember Season to read over our knees the vows and exhortations of the Ordinal; and to make the day as far as possible a day of retirement for self-examination and prayer.
8. Once in each year to seek for one or more days of seclusion from the world at some Retreat or Clerical Conference; for the reviving of our spiritual life, and for higher instruction in the ways of God and in the work of our calling.
9. To daily endeavor ourselves to follow the blessed steps of His most holy life, Whose we are, and Whom we serve, and to adorn the doctrine of God our Saviour in all things.

THE HOUSEHOLD.

If you forget—as many a woman has and will—to put the flavoring extract in your cake, it is not too late to remedy the matter, if you think of it while the cake is hot, for if you wet your clean hand with the extract and rub it over the top of the cake it will penetrate the cake, and will give a very delicate flavor. Loss may be gained if you wish to flavor the cake with vanilla, for less of this extract will answer, and vanilla flavor is to a great extent destroyed in baking or boiling.

A MIXTURE which is excellent for removing grease spots and stains from carpets and clothing is made of two ounces of ammonia, two ounces of white castile soap, one ounce of glycerine, one ounce of ether; cut the soap fine, dissolve in one pint of water over the fire; add two quarts of water. This should be mixed with water in the proportion of a teacupful to one ordinary-sized pail of water. Mix thoroughly, and wash soiled garments in it. For removing spots use a sponge or clean flannel cloth, and with a dry cloth rub as dry as possible. Woolen goods may be made to look bright and fresh by being sponged with this.

SUNSHINE AND SLEEP.—Sleepless people—and there are many in America—should court the sun. The very worst soporific is laudanum, and the very best, sunshine. Therefore it is very plain that poor sleepers should pass as many hours as possible in the sunshine, and as few as possible in the shade. Many women are martyrs, and yet they do not know it. They shut the sunshine out of houses and their hearts; they wear veils, they carry parasols, they do all possible to keep off the subtlest and yet most potent influence which is intended to give them strength and beauty and cheerfulness. Is it not time to change this, and so get color and roses in their pale cheeks, strength in weak backs, and courage in their timid souls? The women of America are pale and delicate; they may be blooming and strong, and the sunlight will be a potent influence in this transformation.

THE REV. THOMAS R. BUSH, writing to the *Christian Union* of his camp-life in the woods, gives the following advice: "All men ought to go to the woods and religiously do their own washing and general work—such as sewing, cooking, housekeeping and dish-washing. The work of women is not spoken of sensibly by men, till they have done it themselves. Gentleman readers, it is easy to talk! But just try it on a very moderate scale once, and you'll honor working women more than ever. Do as I have done—do a wash of six pieces, and then remember that a woman turns off two hundred pieces a day. Look at your watch, and see how long it takes you. Look at your soap, and see how much you have used. Look at your white clothes, handkerchief or towel, and see what you have done or not done, and never again speak harshly of or to a woman, on wash-day, nor of laundry work as if it were not skilled labor. Try it. Don't talk. Don't sneer—be sympathetic, gentleman having washed two dozen pieces, will never change his shirt again, without a glow of reverence and gratitude—she did this.—A similar and salutary consciousness will come to him who darns his own socks, patches his trousers, splices his suspenders and washes dishes. Look not every man upon his own things, but every man also upon the work of a woman. Such an experience in the woods will go far towards settling the woman question, by teaching us that we are all members one of another, and there must be no schism.

DRESSING AND UNDESSING THE SICK.—Here are a few hints from the hospital nurses which may be useful in homes: Never begin to change the clothes of the sick until you have all you are likely to require ready. The body-linen of bed-laying patients should be changed at least twice a week, and in many cases oftener. Always be careful that there is no draft upon the patient. Let the fresh linen be properly aired and warmed beforehand. Do not move nor uncover the patient more than is absolutely necessary.

Begin by removing all sleeves from one arm; then, without moving the patient, put on all that is to go on this arm; then raise the head and shoulders, removing the soiled and adjusting the clean linen well down under the shoulders; the patient may then lie down, and the other arm be stripped and dressed. After this the hips can be slightly raised, the soiled clothing removed, and the clean garments arranged. Do not let patients help too much; and, on the other hand, see that they do such things as they can and ought to do for themselves.

In giving to any one sick a drink of water when the draught should be limited, hand him a small glass full. This will satisfy his thirst, be it ever so little. It is a great mistake to offer a goblet of water in such a case and direct how many swallows must be taken. The patient will not be satisfied nor his thirst quenched.

If you make a poultice in the kitchen, before you begin place a plate in the oven to heat. After the plaster or poultice is made put it on the heated plate, and it will retain its heat until it is applied.

THE LITTLE RED HEN.

This is the story my grandmother told One day when the wind and weather were cold; You have read it before perhaps dozens of times; Will you hear it again in the simplest of rhymes? "Who'll sift the flour?" said the little red hen; "We need some more bread."

CHARLIE'S CHRISTMAS DAY.

Christmas morning—and the sun rising. Such a round, red, tired-looking sun, pushing his broad rays through the murky clouds of smoke that hung over great London town! Those same red rays touch the dome of old St. Paul's cathedral, then, growing paler and of a yellow tint, they glitter on the forest of masts in the docks and wharves, and light up the waters of "Old Father Thames," the river that "flows stately down to the Nore."

Some one else is awake too! Charlie is awake, round-faced, blue-eyed, curly-headed Charlie, who sat up in his little crib by the side of his mother's bed, and rubbed his sleepy eyes, and then shouted "Merry Christmas" as he clambered to his mother's side.

His mother kissed him and warned him not to wake Baby, but Baby was already awake, rubbing his eyes and stretching himself as babies like to do. "Get into bed with him, Charlie dear," said their mother.

So Charlie cuddled himself down by Baby, and began to amuse him by putting up the blanket between them and then jumping out from behind it. This certainly amused Baby, but it did not keep him quiet, for every time Charlie re-appeared Baby gave a scream of delight.

Baby's mother meanwhile was setting the table and dusting the room. It was but a poor little home, two rooms that looked out into a narrow London street, but the rooms were as clean as hands could make them, the windows shone in the Christmas sunlight behind clean white curtains. But the furniture seemed, like the owner, to have seen better days.

And so they had. While Mrs. Atherton moved around her room she listened to Charlie who was now talking very earnestly, and to whom Baby was listening as if he understood every word.

"Now, Baby," said Charlie, "its Christmas all day and I'm going to church—you can't go, 'cause you're too little—when you're as big as me you can go. Dere's Christmas puddin' for dinner, such nice puddin', Baby, wis turrants, and raisins and all nice fings in it, Baby, isn't dere' mamma?"

"Yes, dear," said mamma. "Mamma says yes, Baby, will you have some? yes, you shall have some. Dis is your birshday, Baby, isn't it mamma?"

"Yes, dear," said mamma, "Baby is one year old to-day. Come now, Charlie, you try to put on your stockings while I dress Baby. See! nice new little stockings with red and white stripes." While Baby was being dressed Charlie, after much hard work had succeeded in getting his fat little feet into the red and white striped stockings, and there he sat on the edge of the bed, admiring the appearance of his feet and putting them into all sorts of positions to see how they looked.

"Santa Claus brought these, didn't he?" said Charlie, "but he didn't bring me new boots, did he, mamma?" "No, darling," said his mother, with a sigh, "but perhaps he'll bring new boots next time," and she sighed again as she fitted on the much-worn little shoes, wishing that new boots had been possible.

"What did Santa Claus bring Baby,

mamma? Didn't he bring Baby nuffin?" "Oh yes, Baby has got new stockings too, like yours," said mamma. "Santa Claus is very nice," said Charlie. "I wanted to see him, but I went to sleep."

"Yes," said mamma, smiling, "you were fast asleep. Now let me dress you, papa will be home before we are ready." Just as Charlie was ready his father came home, he had been to the early service at church.

"Why, Susie!" said he, as he came in, "are you up and dressed, and the children too, and breakfast ready? I thought I should have been home sooner. Hallo, Charlie! come and kiss papa! Merry Christmas! Ah! Toodleums, is that papa's boy. Come along, we'll stir the fire and have a nice blaze for Christmas, and while we are eating breakfast, I've got some good news to tell mamma."

"And my papa," cried Charlie, "and Baby?" "Oh yes, of course," said papa, laughing. Then Charlie had to display his new stockings and Baby's also. After which Charlie's father kissed both his children and his wife.

"Better times next year, Susie dear," he said, "the tide is turning." Susie's happy smile as she glanced brightly from husband to children seemed to say that these were not such bad times after all. Charlie's mother was the daughter of a rich builder. She had married one of the foremen in her father's employ, which was so much against his wishes that he had sternly forbidden her ever to come inside his doors again, and he also forbade her sister to speak to her.

Then he dismissed Henry Atherton at a short notice, so Susie began her married life rather humbly. Henry Atherton had, however, a pretty little home ready for Susie—he was an excellent workman, and intelligent, and sure to make his way in the world if industry and a good character could help him. So he and Susie were very happy and comfortable for about two years. Then they had some sorrowful times. When Baby was two months old, Henry Atherton met with an accident which kept him in his bed for many weary, painful weeks; their small savings were soon exhausted, then they had to leave their neat little home, and rent these two rooms, and sell much of their nice furniture. Poor Susie had a hard time of it with her sick husband and two little children to care for, but she had a brave, loving heart, and a bright cheerful spirit, and now that Henry was well again and able to be out, they were both looking forward to better times.

It was a company of four very bright faces that gathered around that breakfast table on that cold Christmas morning. Yes, very bright faces, though the tea was not of the choicest brand, and their only luxury was a few slices of hot ham by way of a Christmas dainty. Yet I am sure the family of rich Mr. Paul, the builder, were not any happier, although they had their breakfast in a richly carpeted room, and every variety of dainty was set before them.

"Come, papa," said Mrs. Atherton as she settled Charlie and Baby into their places at the table, "tell us the good news. Charlie! don't spill your milk. Baby! take his spoon in his right hand, that's ma's boy. Now, Harry!" "Eat your breakfast, dear," said papa, "my news is so good it will keep a bit."

"Oh Harry, dear! do tell me," said Mrs. Atherton. "Yes, papa, do tell," echoed Charlie.

"Well, if you must know: I met Barton, the foreman at Pierce's place, coming out of church, and after we had talked awhile, he asked me if I had regular work yet. I said no; and he said that he had a vacancy for a first-class hand, and if I'd like to come he would take me on next Thursday. So there, Susie dear, isn't that good news?"

"Indeed it is, Harry, only I am afraid you are not strong enough yet," she said. "Yes, I'm all right, I can do anything now, so cheer up," said Henry.

"Papa!" said Charlie, with his spoon in his mouth, "What's you going to do?" "Build houses, dear," said papa. "O papa! build me one," cried Charlie, flourishing his spoon in the air, "and Baby too, papa!"

"All right," said papa, "but wait a bit, you can't have a house, nor can Baby either, until you can run up stairs. It's no good having a house if you cannot run up stairs, is it?"

"No," said Charlie, looking very sober. "Well, then," said papa, "you make haste and grow, and the more bread and milk you eat the faster you'll grow."

Upon this Charlie put his spoon deep down into his bowl of bread and milk, nodding across the table to Baby and saying: "Eat your breakfas', Baby, then you'll grow and have a new house." Baby smiled back as if he understood all about it, and Charlie finished his breakfast as quick as may be. When the meal was over and the dishes cleared away, Mrs. Atherton put on Charlie's coat and tied his little cap over his bright curls, and then, with many warnings to him to be good in church, saw him with his papa safely down the stairs;

then she came back to her room and stood at the window with Baby, watching them down the street until they turned the corner and were out of sight.

Now it was time to think of preparing the Christmas dinner, so Baby was seated at the table with a beloved old wooden horse of Charlie's, and his mother busied herself with her preparations.

It was not much of a Christmas dinner after all; only a small piece of beef—a very little piece, some potatoes and turnips, a very plain, little Christmas pudding, and a few apples and oranges by way of a dessert, but small as the little feast was, it was prepared with a thankful heart, and that you know, makes all the difference. Charlie's mother felt that she had much to be thankful for. Her husband was getting strong again, he had had a month's work, so that they had been able to pay off the rent owed for their rooms, and now that he was to have regular employ, they would soon be able to get comforts around them. So Susie felt happy, although a shadow would now and then flit across her sweet face as she thought of her father's house, and the dear old Christmas days when her mother was alive and they all had been so happy and so merry together. But then Susie thought of her husband; was there ever anyone so kind and so wise as her Harry? And did any young mother ever have such bonny boys as her blue-eyed, curly-headed Charlie with his merry voice and loving ways, or her dark-eyed, rosy-cheeked Baby? No, surely not. So there was good reason why Susie Atherton's heart should be very full of thanksgiving and of sweet Christmas thoughts of Him Who came to this poor toiling earth so many years ago. Himself a sweet and helpless Child. Susie's voice rang out clear and sweet in happy Christmas hymns as she moved about her work, and Baby looked up with rosy smiling face at the music of his mother's voice.

HUNTING WHALES WITH A RIFLE.—Peter Warner, an experienced sportsman, armed with a Winchester rifle and a shotgun, accompanied by a veteran fisherman, started in a small boat in pursuit of the game which frequents the lagoon in that vicinity. They had not been out long before two bottle-nosed whales were discovered close by. A shot from Mr. Warner's rifle wounded one of them, when they made a furious attempt to reach the boat. Two more shots were fired, when one of the monsters was killed. The other was then attacked, but though wounded it seemed impossible to disable it. It made the most furious attacks upon them, and with distended jaws seemed at times as if about to engulf boat and all. Twelve shots were fired into it, and still it continued its onslaughts. It slashed and foamed, spreading heavy sprays in all directions, and nothing but the most skillful management kept the boat at a safe distance from its fury. Finally the cartridges in the rifle were exhausted, and it was necessary to re-load. While doing this the whale made a sudden onslaught, and it was necessary to use the shotgun. Both wads were discharged into the face of the monster, and, fortunately taking effect in the eyes, blinded it. The whale's efforts were now futile, and it was an easy matter to row a safe distance, when the rifle was re-loaded and the beast killed at leisure.—Los Angeles Times.

Captain Ericsson, the inventor of the screw propeller, the monitor and hosts of other contrivances, is now 80 years old, although he appears to be only 50. His method of preserving his health is peculiar. Upon rising in the morning he rubs his skin briskly with dry towels. Then he takes a cold bath, in summer using crushed ice. Then come gymnastic exercises of a vigorous description. When his system has recovered its normal temperature, Ericsson breakfasts upon eggs, tea and coarse brown bread. Then comes work.

The late Baron de Rothchild once took a cab to his offices, and on alighting tendered the proper fare. The cabman received it, but kept his hand open and looked at the money significantly, which caused the baron to inquire whether it was not right. "Oh, yes," replied the cabman, "it is quite right, but your sons usually give me double." "They do, do they?" was the baron's reply; "well, they have a rich father, and can afford it, I have not."—London Society.

MISCELLANEOUS. HOME.—In calling attention to an article published in our columns, we are pleased to notice an excellent sign in regard to it, viz.: that the testimonials relating to Hign's Sarsaparilla are from New England people, and many are from Lowell, the home of this medicine. We are assured that the sale of this article in Lowell, which is best known, is wholly unprecedented in the annals of proprietary medicines. We leave it with you to decide as to the probable merits of an article with such a solid foundation.

When suffering with catarrh or cold in the head I have never found an equal to Ely's Cream Balm. I had to bandage my head to quiet the pain. C. A. Cooper, Danby, N. Y.

GRANULA An Incomparable Food for Invalids and Children. Sold by all druggists. Address: C. O. J. O'NEIL GRANULA COMPANY, Danbury, N. Y., for 75¢ a box. Sold in Chicago by J. B. INDEPENDENT & CO., and W. M. LOYD CO.

A Safeguard.

The fatal rapidity with which slight Colds and Coughs frequently develop into the gravest maladies of the throat and lungs, is a consideration which should impel every prudent person to keep at hand, as a household remedy, a bottle of AYER'S CHERRY PECTORAL.

Nothing else gives such immediate relief and works so sure a cure in all affections of this class. That eminent physician, Prof. F. Sweetzer, of the Maine Medical School, Brunswick, Me., says:—"Medical science has produced no other anodyne expectorant so good as AYER'S CHERRY PECTORAL. It is invaluable for diseases of the throat and lungs."

The same opinion is expressed by the well-known Dr. L. J. Addison, of Chicago, Ill., who says:—"I have never found, in thirty-five years of continuous study and practice of medicine, any preparation so great values as AYER'S CHERRY PECTORAL, for treatment of diseases of the throat and lungs. It not only breaks up colds and cures severe coughs, but is more effective than anything else in relieving even the most serious bronchial and pulmonary affections."

AYER'S Cherry Pectoral

Is not a new claimant for popular confidence, but a medicine which is to-day saving the lives of the third generation who have come into being since it was first offered to the public.

There is not a household in which this invaluable remedy has once been introduced where its use has ever been abandoned, and there is not a person who has ever given it a proper trial for any throat or lung disease susceptible of cure, who has not been made well by it.

AYER'S CHERRY PECTORAL has, in numberless instances, cured obstinate cases of chronic Bronchitis, Laryngitis, and even acute Pneumonia, and has saved many patients in the earlier stages of Pulmonary Consumption. It is a medicine that only requires to be taken in small doses, is pleasant to the taste, and is needed in every house where there are children, as there is nothing so good as AYER'S CHERRY PECTORAL for treatment of Croup and Whooping Cough.

These are all plain facts, which can be verified by anybody, and should be remembered by everybody.

Ayer's Cherry Pectoral

PREPARED BY Dr. J. C. Ayer & Co., Lowell, Mass. Sold by all druggists.

SUBSTITUTES.

The public are cautioned against a custom which is growing quite common of late among certain classes of Druggists. For instance, when asked for a bottle of

Allen's Lung Balsam,

Which is the leading remedy for all Throat and Lung Diseases, and is frequently recommended by Physicians who know of its true merits. The Druggist suddenly discovers that they are "sold out" of this article, "but have another remedy of their own manufacture just as good, if not better," which they will supply at the same price. The object of this deception is transparent. These substitutes are made up to sell on the great reputation of the Balsam, and are compounded of cheap Drugs, which enables him to realize a few cents more profit. Allen's Lung Balsam is a purely vegetable compound and contains no opium in any form. You who are troubled with Cough or Cold, or that dread disease Consumption, will consult your best interests by purchasing Allen's Lung Balsam, and beware of substitutes.

As an Expectorant it Has No Equal.

It is harmless to the most delicate child. It contains no opium in any form. Directions accompany each bottle.

CAUTION: CALL FOR ALLEN'S LUNG BALSAM \$1.25 a week. \$12 a day at home easily made. Costly outfit free. Address TRUE & CO., Augusta, Me.

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The Living Church.

Chicago, January 5, A. D. 1884.

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Subscribers wishing receipts should forward one cent in addition to the price of subscription.

The primary meeting of the Trustees of the Western Theological Seminary will be held in Chicago, on Tuesday, January 8. There will be a celebration of the Holy Communion in the cathedral at 11; lunch will be served at Bishop McLaren's at 1, and the business meeting will begin at 2:30.

THE REV. DR. ADAMS, of Nashotah, in the General Convention said that the "Dearly Beloved" was the worst piece of bad English in the English language. The London *Church Times*, while admitting that the "preachments" in the Prayer Book are a burden, claim that they are examples of "stately, rythmical English."

THE Advent and Epiphany Appeal of the Foreign Committee goes out of its way and beyond its province, in an effort to soothe the uneasy Mexican Commission, and to administer rebuke to those who have mingled the Mexican chalice with the gall of truth. If this Committee would confine itself strictly and intelligently to the business to which it is appointed, and for which its officers are paid, it would have less deficiencies to mourn over and more friends to sympathize with in trouble.

THE President, in his short and sensible message, called attention to the need of guarding the forests upon our public domain. This is of especial importance around the sources of our great rivers. In the shade and shelter of the primeval forests are the fountains, from which flow the waters that fill our navigable streams, and supply the means of irrigation to vast regions, which must forever remain uninhabitable if this is cut off. Without the restraining influence of the forests the mountain torrents become a flood at every rain-fall, and half the continent is devastated. It is well enough to look after the tariff and banking and silver coinage, but the wealth of the country comes out of the soil, and the soil depends on the water supply. Let congress join the refrain, "woodman, spare that tree!"

THE day has gone by when THE LIVING CHURCH needs to publish commendations, but we sometimes get a letter of such point and pith that we like to share it with our readers. The following is from a prominent clergyman on the Atlantic seaboard:

"Allow me to express my gratification with your general conduct of the paper, and especially with its independence, which does not seem to be held in bonds by any fear of losing subscriptions. Thanks especially for your outspoken dealing with the Mexican business, in spite of the official denunciation of "irresponsible judgments, hastily formed and hurriedly promulgated!" (vide Advent and Epiphany appeal, p. 6.) But for your "hastily formed and hurriedly proclaimed irresponsible judgment," I fear that the Mexican Commission would be still recommending the Foreign Committee to large expenditures for the Mozarabic Liturgy as revised by the Bishop of the Valley. The cuttle-fish, when closely pursued, darkens the surrounding water by a very inky fluid."

THE *Church Guardian*, of Omaha, is an able diocesan paper and is doing a good work. If it could dilute its editorial ink with milk of human kindness instead of vinegar, it might be more acceptable as an exchange, and more useful as a diocesan organ. One of the writers of THE LIVING CHURCH recently remarked that if there is one principle upon which the fathers of the Reformation are agreed, it is that the Reformed church must recognize the binding obligation of Catholic belief and usage. Whereupon the *Guardian* primes its editorial pen with acetic acid, and writes that it is all "twaddle." "As to Catholic usage, none such has ever existed or ever will exist. Such statements as

these are not harmless, they are deceptive."

The Bishop of Nebraska has just consecrated a noble cathedral. We hope he will have the means speedily to open a theological school. One of the first principles explained and inculcated there should be the principle of the English Reformation. How was it different from the continental Reformation? In its recognition of "Catholic belief and usage." If this is "twaddle" we are sorry for the English Reformation.

Of all dogmatists the scientific dogmatist is the most dogmatic. He is as dogmatic in condemning dogmas as he is in asserting the infallible truth of every new hypothesis in natural science. If he believed in a hell he would assert as a demonstrated fact that it is full of souls that have taught and believed religious dogmas. As he is skeptical about a future state, good or bad, the worst he can do is to set them all down as lunatics or fools. A man who teaches or believes anything definite relating to spiritual things is a silly enthusiast, a poor fanatic, worthy only of pity or contempt. For a man to believe anything about his soul, on the testimony of his conscience and the universal consciousness of mankind, is very silly. But your dogmatic materialist will tell him all about his soul, and figure it out to a demonstrated certainty (?) that there is no such thing as a soul in the universe; or if there is, that it is only a very complicated form of primeval mist. This may be called the nebular (or nebulous) theory! There are five hundred exploded scientific dogmas, more or less packed away on the shelves of our libraries. Many others will go the same way, while Catholic Dogma and the Word of God shall survive the wreck of empires and the crash of worlds.

Is a western city not a thousand miles from Chicago is published a paper which we will not here advertise, but call it "Spec's Moon." It seeks the reputation of being funny, and seems to care not what interest it perils so it may make the groundlings laugh. For a year or more it has been publishing a series of articles on the "Bad Boy" and the "Bad Boy's Pa." In these articles the coarse scoundrelism of a young rowdy is treated with levity, and the whole drift of the writer is to make light of the crimes of youth. This wretched buffoonery is bearing bitter fruit. In the city where this Spec's Moon rises on the darksome night, a few weeks ago the driver of a street car was attacked and mortally wounded by some lads who entered the car, (which was without passengers) for the express purpose of making away with the cash-box. It was the old story. These lads were incited to robbery and murder from reading that miserable class of cheap novels which glorify thieves and robbers. And now again, within a few days from the date of this murder, comes a detailed account of some seventeen incendiary fires during the last few weeks, which have been traced by the police to four lads, whose names are given—boys about 13 years of age, children of refined people, residents of the fourth ward, where the fires occurred. It is said that "they had formed a Buffalo Bill organization, and had a pirate's den where they kept dime novels, guns and lassos, and from which they made raids on the pantries of well-to-do neighbors. Suspicion fell upon them because of the frequent loss of jellies and pies, and the generally braggadocia air the boys assumed. Young Finch confesses, but the others deny everything."

This is a quotation from the newspaper account. Comment is unnecessary. We venture, however, to say that these lads have been habitual readers of Spec's Moon, and that so are their parents; that they have heard, in their homes, this paper read, talked about and made much of. We do not mean to say that this paper openly advocates pernicious things, but we do, nevertheless, believe that it is a pernicious paper. It is not often that it is characterized by real wit. It is full of slang. In its desperate efforts to be funny, it does all it can to glorify vulgarity. Its smart boy is always a vulgar boy, without the least

sense of decency or reverence. In short "The Bad Boy" and "The Bad Boy's Pa" are equally undesirable.

It is literature of this order that is doing more even than the dime novels to lower the lives of the young. It is seen everywhere. It has admission where the dime novel would not be tolerated. It prepares the way for the dime novel. It is a vulgar and therefore a demoralizing paper.

QUERY AND ANSWER.

QUERY.—"How was the Mexican Commission formed, i. e. by what authority? Also, what is the legal or ecclesiastical status of 'the Bishops in Council.'"

ANSWER. (1.) Taking the last question first; if our inquirer means by "legal or ecclesiastical" canonical, we reply that the Bishops sitting in Council have no formally recognized status whatever, so far as the Canons of the Protestant Episcopal Church are concerned. But the Episcopate is older than the Church in America. The office is the prolongation of the Apostolate which was instituted by the Lord Himself, and the relation of canonical law to it is simply regulative and restrictive. The inherent powers of the Bishops are not destroyed, but regulated, by the Canons. Any power which the Canons of a particular Church do not refer to, remains *in esse*, and can be exercised, subject to the general spirit and custom of the Catholic Church. The right of the Bishops to meet together for consultation is a natural right which belongs to any body of men. The Deacons have the same right. But over and above this, it may be added that in the post-apostolic church a council of the Bishops of the Province was "the essential frame-work, as it were, and bond of union and of good government in the Church, and became part of its ordinary machinery early in the second century and probably from the very beginning." (Haddan.) Our present "House of Bishops" is practically a Provincial Council acting under the restriction of modern canonical law. The same Bishops "sitting in Council" represent in idea the ancient council, (which was composed of Bishops alone), and there sitting they are competent to do what they may see fit to do conformably to the dignity of their order, and the integrity of their canonical capacity as a "House of Bishops;" that is to say, they can do nothing which the Canons require them as a House of Bishops to do in co-ordination with the House of Clerical and Lay Deputies. To illustrate: They cannot exercise discipline, sitting in Council. They have surrendered their right to do so by accepting the canonical law of the Church on the subject. But the right still remains to them to sit in Council consultatively, and in an advisory sense, in respect to any question which may be brought before them, with respect to the conduct or administration of a Bishop who is one of their number.

(2.) The Mexican matter first made its appearance in our history somewhere about the month of October, 1874, when, it is understood, Bishop Lee, of Delaware, presented a memorial on the subject to the Bishops in council. In response to which the Bishops appointed the Mexican Commission consisting of Bishops Whittingham, Lee, Coxe, Stevens, Littlejohn, Kerfoot and Bedell. Representing this Commission, Bishop Lee went to Mexico in 1875, where he ordained a number of persons to the priesthood and effected a provisional covenant with the so-called Church of Jesus. Afterward, the Covenant published in 1876 was agreed to the parties being the Commission representing "the Bishops in Council" and "the Mexican Branch."

This covenant was reported to the Bishops in Council and approved by them. At the same time they ("in Council") empowered the commission to report to the Presiding Bishop suitable persons for whom the Mexican Church might ask ordination to the Episcopate. Whereupon Bishop Smith authorized Dr. Riley's consecration and the Bishops of the Commission did the deed on St. John's Day in Pittsburgh. As no published record ever appears of the proceedings in Council we can know but little of the details. In 1880 at the General Convention a voice of inquiry went

to the House of Bishops from the Lower House. It was a very emphatic demand for light. For the first time did the Mexican matter now make its appearance in the *House of Bishops*. Up to this time it had been confined to the *Council* and the *Commission*, neither being canonical bodies. Confined to them, with this exception that the Presiding Bishop of the *House of Bishops* had been persuaded to transcend his canonical powers by taking order for the consecration of a man to the Episcopate on the request of a Commission representing a Council neither of which are canonical bodies. This was the Mexican muddle, first chapter; and no wonder it has been a muddle in every succeeding chapter.

In response to the inquiry of the House of Deputies, a committee was appointed in the House of Bishops to draft a reply. Now, note that this was the first action of the *House of Bishops* on the Mexican business. And what did they do? They appointed those Bishops then living and present whom the Council had made the members of the Mexican Commission, viz., Bishops Lee, Bedell, Stevens, and Coxe, to respond to the message asking for information. With all respect be it said, the response opened with a statement that was designed to justify past action but only muddled matters worse than ever. They said: "By Article 10 of the Constitution, it is entirely within the competence of the Bishops of this Church to consider and take action on the request from proper authorities in a foreign country to consecrate a Bishop therefor. The Bishops have taken action in the case of such a request from the authorities of the Mexican Branch of the Catholic Church of our Lord Jesus Christ Militant on earth."

In answering the first inquiry of our correspondent we have shown that our Bishops may sit in two capacities.

1. As a House of Bishops under the constitution and canons of this Church, their action being controlled and regulated by the written law of the Church. It is only in this capacity that that law recognizes the collective Episcopate. The Protestant Episcopal Church knows her Bishops as a *body*, in any legislative or judicial function, only when they sit as a *House of Bishops*. Hence manifestly the language of Article 10 of the Constitution, when it says, "Bishops for foreign countries, on due application therefrom, may be consecrated with the approbation of the Bishops of this Church, or a majority of them, signified to the Presiding Bishop," means the Bishops as they are related to their President, viz., as the House of Bishops.

2. As a Council. But when sitting in this capacity the Bishops may not do anything which the Canons require them to do as a House.

The appointment of a Mexican Commission was legitimate. But the moment the Council or its Commission touched the question of conferring the Episcopate, it was doing what it had no right whatever to do. The action of the Commission in making a Covenant to confer episcopal orders, the action of the Council in approving that part of the Covenant, the action of the Presiding Bishop in taking order for Dr. Riley's consecration, and the action of the Bishops of the Commission in conferring orders upon him, were *ultra vires* without a doubt. The only body of Bishops competent to take such action was the *House of Bishops*. The very article of the Constitution which the Mexican Commission in 1880 put forward as a sufficient justification of their action, is thus discovered to be their severest condemnation. Dr. Riley's consecration must be regarded as valid but it is distinctly irregular and uncanonical.

But granting for a moment that the Bishops in Council may consecrate under Article 10, the action at Pittsburgh was still irregular and uncanonical, because Dr. Riley's fitness was never passed upon by "a majority" of the Bishops of the Church. The only Bishops who had the opportunity to give or withhold consent were they of the Commission. It is conceded that the Bishops in Council agreed that a majority of the Commission should be competent to take order for the consecration, but when and where did the Bishops, in Council or out of it, require the right to remit their solemn

prerogative and canonical duty to the biggest part of a handful of individual Bishops?

But we deny that the Bishops in Council constituted the body contemplated by Article 10. The naked truth is that a meeting of Bishops without canonical authority deputed to a committee of its number without canonical authority the performance of an act which can be done only by a canonical majority of the *House of Bishops*.

In justice to our venerable Primate we ought to state our belief that when he took order for Dr. Riley's consecration he acted with all honesty; and indeed the language of his letter to Bishop Lee (see Journal of General Convention, 1880, p. 175), seems to show that he thought the *House of Bishops* had acted, for he says—"The Mexican Commission appointed by the House of Bishops having requested the Presiding Bishop, etc." But Bishop Smith was mistaken; the Commission was appointed by the Bishops in Council.

But has not the House of Bishops remedied the defects of all this past action by an *ex post facto* authorization of the same? By no means. Read the following from the Journal of the House of Bishops, 1880, p. 299:

The Bishop of Easton moved the following resolutions, viz.:

Resolved, 1. That the Bishops recognize the zeal and assiduity of the Bishops composing the Mexican Commission, in discharging the delicate and difficult duty which has devolved upon them, and that the House will proceed to fill the vacancy in said Commission, caused by the death of the late lamented Bishop of Maryland.

Resolved, 2. That the Bishops are in accord with the Bishops of said Commission in the policy they suggest touching the future administration of the matters in question, and do accordingly heartily concur with the said Commission in their judgment that no order should be taken for the consecration of another Bishop in Mexico, until the Bishop already consecrated shall have actually entered upon his work, and until the terms of the Covenant touching the preparation of a Liturgy shall have been duly complied with, namely, that the Offices of the Holy Communion and Holy Baptism shall be made conformable to the general outline and spirit of the Primitive Liturgies; and until the approbation of a majority of the Bishops of this Church to any such consecration shall have been signified to the Presiding Bishop, that he may take order for the same.

The question being on the first resolution, it was on motion, divided, and the first clause of the first resolution was adopted.

The Bishop of Albany moved, as a substitute for the second clause of the first resolution, the following, viz.:

"And that the House will proceed to appoint a Commission to be called the Mexican Commission, and to consist of the Bishops of Delaware, Ohio, Pennsylvania, Western New York, Pittsburgh, and Long Island, and two others to be elected by ballot;" which was adopted.

The second resolution was adopted.

Four things are noticeable in this action. 1. The House of Bishops recognizes the zeal and assiduity but not the authority of the Commission. 2. By refusing to fill the vacancy, it declines to recognize a body which it did not create. 3. It accords with the Commission only as to suggestions that pertain to the future. It has nothing to say about the past except to compliment zeal and assiduity, but it does distinctly pronounce against any more consecrations until a majority of the Bishops of this Church have consented. 4. Instead of filling a vacancy, it proceeds to appoint a Commission, as though there had never been one; and indeed there never had been one appointed by the House. The Commission appointed in 1880 was a new body, a distinct body, having no relation whatever to the old Commission. Bishops Williams and Doane were not added to the old, but were elected members of the new Commission—the only one ever appointed by the House of Bishops. That House never authorized, and in 1880 did distinctly decline to endorse the past action of the Council's Commission. That Commission was a blunder and it blundered all through its existence, and we think we have pointed out to our inquirer wherein it blundered. Twice its members have sought to shield themselves behind the name of Whittingham, but no name represents infallibility, and all the world knows that even Homer will nod. But this blundering was not a grievous offence. It is human to err, and the wisest selection of Bishops will not prevent mistakes. Wise Bishops will acknowledge that. We have no railing accusation to bring against these excellent and well-meaning Fathers. We do them a benefit in pointing out the fundamental defect of their action.

So far as Dr. Riley is concerned, it is evident that he holds the handle of that Covenant and is in no danger of the lash.

That there is good work which we ought to try to save and continue in Mexico, there is not a doubt.

THE CHURCH PRESS.

There is one thing, at least, that grows best in winter, namely, the subscription list of the religious newspapers.

In reply to very many inquiries on the subject, we would state that the following "opinion" which has received much publicity, is undoubtedly correct:

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It may not be out of place here to remind our friends who may make an effort to introduce this paper, that it aims to interest and instruct its readers in a great variety of subjects besides those that are strictly ecclesiastical.

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But the above statement is to be accompanied by three provisos, namely, that if in any Church upon a Sunday or Holy Day both Morning and Evening Prayer be not said, the minister may read the Lessons appointed either for Morning or Evening Prayer; that at Evening Prayer on Sunday the minister may read the Lesson from the Gospel appointed for that day of the month in place of the Second Lesson for the Sunday; and that upon any day for which no proper Lessons are provided, the Lessons appointed in the Calendar for any day in the same week may be read in place of the Lessons for the day.

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BOOK REVIEWS.

ENGLISH MEN OF LETTERS. Sheridan. By Mrs. Oliphant. New York: Harper & Brothers; Chicago: Jansen, McClurg & Co. Price, 75 cents.

Sheridan—the orator who could for five hours and a half hold an audience that was the "most difficult and important in Christendom;" Sheridan—the dramatist whose "School for Scandal" blazed forth, a Jupiter among the minor starlights of the drama...

Mrs. Oliphant gives us the key to his lack of solid, lasting success: "He had a fit of writing, a fit of oratory, but no impulse to keep him in either path long enough to make anything more than the dazzling but evanescent triumph of a day."

His harvest was like a Southern harvest, over early, while it was yet but May; but he sowed no seed for a second ingathering, nor was there any growth or richness left in the soon exhausted soil.

ARIUS THE LIBYAN. An Idyl of the Primitive Church. New York: D. Appleton & Co.; Chicago: S. A. Maxwell & Co.

This is an idyl, so we are told upon the title page. After poring over it for some time it seems to us it might more properly be called an historical fiction. It is an attempt to rehabilitate the character of Arius, the cause though not the hero of the council of Nicea.

No student of history ever doubted, our author to the contrary notwithstanding, the purity of Arius' motives or his sincerity of purpose. But while purity and sincerity are worthy of all admiration, yet there is a vast difference between errors of faith and errors of life, though the one often leads to the other.

It was a crucial question with the Church of the Nicene days, not as to the character of the teacher of the doctrine that dishonored the Second Person of the Trinity, but as to the character of the Faith itself. There may be a question whether Arius ought ever to have been sent into exile, but there can be no question about the decision of the general Church.

It did not need a book of four hundred pages to tell us that Arius was honest and sincere; no well-informed person thought otherwise. The same might be said about most of the heretics who have fallen under condemnation, for almost all were priests of pure and spotless lives.

Because a man is pure and spotless in life it does not necessarily follow that he is a good arithmetician, neither does it follow that he is a good theologian. It was the theology of Arius that was condemned, not his character.

LORNA DOONE, A Romance of Exmoor. By R. D. Blackmore. New York: Harper & Brothers; Chicago: Jansen McClurg & Co. Price \$1.00.

Blackmore's masterpiece is published in the neat and durable library edition of Harper's, similar to the edition of William Black's works, published by the same firm.

THE INTERNATIONAL REVISION COMMENTARY ON THE NEW TESTAMENT. Vol. IV. The Gospel according to St. John. New York: Chas. Scribner's Sons; Chicago: S. A. Maxwell & Co. Price \$1.25.

This is the fourth volume, and there are two more yet to come, of the first commentary, that has thus far appeared, upon the "Revised Version of the New Testament." The commentary is by both English and American scholars, who were members of the Revision Committee; and it has the great advantage, to American students, of being edited by the learned, fair-minded and judicious Dr. Philip Schaff.

Master of Leys school, Cambridge. These two scholars were among the most active and useful members of the New Testament Revision Committee, and helped to make the authoritative reading and rendering of the Jerusalem Chamber which are here explained and vindicated.

FRENCH AND GERMAN SOCIALISM IN MODERN TIMES. By Richard T. Ely, Ph. D. New York: Harper & Brothers; Chicago: Jansen, McClurg & Co. Pp. 274 Price 75 cents.

Dr Ely, the Associate-Professor of Political Economy in the John Hopkins University, Baltimore, and also a lecturer in the same department, in Cornell University, Ithaca, has based the present work upon his past instructions on the subject of Socialism to the students in both those places.

One of the most charming juvenile books of the season. It is not known to every one that the genius of Longfellow condescended to the comprehension and taste of childhood. The work is finely gotten up, the paper, the text, and the beautiful binding in fringed edge, in a box, being of the most tasteful kind.

VILLAGE PREACHING FOR A YEAR. Second Series. By the Rev. S. Baring-Gould, M. A. Author of "A First Series of Village Preaching for a Year."

"To all who wish to teach, or to learn," to such the book is dedicated. It is certainly a book from which much may be learned concerning speech and manners, and it may be made very useful in the correction of faults. We should certainly advise every teacher to read it, for the excellent hints it gives upon methods of dealing with the inaccuracies of language that occur in the best regulated schools—among undergraduates—only, of course.

"Speech and Manners" would be of use to a teacher in enforcing upon a class the practical side of the science of grammar. Indeed, we have already known of its being used for that purpose, and with the good result of awakening or deepening in the pupils an interest in the formation of good habits.

"Chasteland," and other works of the "fleshy" school, have heretofore distinguished Swinburne as one of the most winning and baleful writers of grand but sensuous verse.

The present issue is strong and wholesome, absolutely free from the taint which formerly infected noble and even heroic imaginations, and if we should never know anything more of Swinburne than this string of lines on varied fugitive subjects, then he were a writer whose remembrance we might cherish, and his verses such as we might infuse into the minds of our young people.

A token of new life and enterprise comes from Nashotah in the form of a publication entitled the Nashotah Scholiast. Several useful purposes will be served by the success of the enterprise for which we most heartily hope.

Whittier Calendar for 1884. This Calendar is of the same general style with the Emerson and Longfellow Calendars, which have proved very acceptable to a multitude of admirers of those authors, for the appropriateness and artistic character of their designs, and for the great care and skill with which the daily selections were made.

published by Houghton, Mifflin & Co., Boston.

The American Church Review for December contains an admirable article on the late Dr. Ewer from the pen of Dr. Morgan Dix. Those who love the memory of the distinguished priest whom the Church on earth has lost—and their name is legion—will be glad to have this discriminating sketch from the accomplished rector of Trinity church.

HOOD'S SARSAPARILLA. Is a carefully prepared extract of the best remedies of the vegetable kingdom known to medical science as Alteratives, Blood Purifiers, Diuretics and Tonics, such as Sarsaparilla, Yellow Dock, Sillitania, Dandelion, Juniper Berries, Mandrake, Wild Cherry Bark and other selected roots, barks and herbs.

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First Warden, Dr. James de Koven. Report of Committee of Bishops at last Trustees meeting: "Racine Grammar School and College are in admirable order, and are justly entitled to the confidence and support of the Church and public at large."

SHATTUCK SCHOOL, Fairbault, Minn. Fits boys thoroughly for all Eastern colleges. Send for Illustrated Catalogue.

VERMONT EPISCOPAL INSTITUTE, Burlington, Vt. The Rt. Rev. W. H. A. Bissell, Rector-in-Chief. Family boarding school for boys from ten to twenty years of age.

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ST. GABRIEL'S SCHOOL, Peckskill, N. Y. A BOARDING SCHOOL FOR GIRLS. Opens Sept. 24. The school is distant from New York about forty-one miles, situated on an eminence overlooking the town.

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Calendar—January, 1884.

Table with 2 columns: Date/Event and Color. Includes Epiphany, Conversion of St. Paul, and Stephen's Day.

CAROL FOR ST. STEPHEN'S DAY.

Who art thou, Warrior, bright and bold, With armor of silver and crown of gold? The soldier of Jesus Christ am I, First of His host that went forth to die.

"par excellence," "Carolinians," and as we had already the dioceses of North Carolina and South Carolina, and hope at no very distant day to have the diocese of West Carolina, it was determined, after full discussion and with great unanimity, to adopt the name of East Carolina.

A glance at a map of the two states will show that North Carolina, which is between 500 and 600 miles in length, "from Cherokee to Carrituck"—extends in both directions far beyond the limits of South Carolina, and that a line drawn north from the easternmost point of South Carolina, would touch but a very small part of our new diocese.

Why the name should be considered by your correspondent unmeaning or unwise, I am unable to understand, and he does not seem to have thought it necessary to give any reason for his objection. He may be right in supposing that the name now chosen may not have finally disposed of the subject, but he may depend upon it that there will be no change until, in the providence of God, our new diocese may become strong enough for another division, and then the name to which he objects, will be given up, and the two dioceses of "Wilmington" and "Albemarle" will occupy the territory.

A. J. DE ROSSET.

A STRANGE FACT.

Your extract from the Advance on what that paper calls "Sunday School Fetich," reminds me of a strange fact related to me lately by a lady, and illustrative of what the Advance says about the "International Lessons." This good lady, who is a Churchwoman, employs a little black boy as a servant in her family. Pardon me, colored boy—and when he came to live with her he was a member of a Sectarian "Sabbath School," from which she did not feel at liberty to remove him. But talking to him about Christmas, she found that this little boy had never heard of "Jesus Christ." He knew all about Adam and Moses and Methuselah, and most of the Old Testament worthies; but when she spoke the name Jesus Christ, he said: "Who was that man? I never heard of him." Though my informant is a most excellent person, yet the story was one which I could scarcely believe. But now it is all plain: the poor boy has studied nothing but the "International Lessons," nor had his "Sabbath School" teachers told him anything about the Christian year.

THE CLERGYMAN'S MUTUAL INSURANCE LEAGUE.

Your correspondent E. H. D., asks an important question touching the claims of this association, or fund, upon the clergy at large which he answers to his own satisfaction. I think myself that the question of the claims of the clergy upon such an association, would be of more practical benefit. If the league will benefit the clergy or the clergy's dependents it deserves hearty support, but failing to do so, it deserves to die. The only way in which the League can benefit any one is by providing for the clerical members a safer, better, and cheaper insurance than any secular association. But its annual report of late years show the contrary. Your correspondent argues an average payment of \$1,354, to the families of deceased members during the past fifteen years. I would like to ask him whether he could point out a beneficiary that has received such a sum at any time during the past three years. On the contrary, the annual report of the league for 1881-1882, will show payments of little more if not actually less than one-half that sum. Again, in your issue of October 13th, the League claims to have included 1,500 members among the clergy. If so, then fully 900 of them must have lost faith in it and dropped out, for the number of deaths reported is 240, while the surviving members number (in 1882) but 352. If I may proceed further, an officer of the League told me, during the year referred to, that the death rate averaged 14 per annum. With an assessment of two dollars per member, this means an insurance of \$704, at a cost of \$28 per annum to the member, irrespective of age. This is more than is asked as premium of clergymen of 45 years for a \$1,000 policy by the best New York companies; without including the fact that such premium is subject to reduction by dividends. Another defect in the League, which is still more vital, lies in the fact that any of the members may lose, not only his insurance, but every dollar that he has paid into the league, by failure to pay the last assessment. In ordinary insurance companies, however, the premiums after three years, can be secured to the insured in case of lapse, by the non-forfeiture laws now in force in several of the States.

Such are the objections which I have met with when urging the claims of the League, and I confess that I have been unable to stand against them. It is certain that no association would be better appreciated by the clergy at large, than one which would relieve their heirs to a greater extent and at a less cost than is demanded by regular insurance companies. And is not this really the claim of the clergy upon such a fund as the "Clergymen's Mutual Insurance League"? Indeed, if the latter could meet such a claim, it would include within its lists more than ten per cent. of the clergy living in the United States.

A. B.

CANADIAN CHURCH AFFAIRS.

[SPECIAL CORRESPONDENCE.]

A suffragan bishop, it has at length been definitely decided, will be appointed for the diocese of Niagara. The bishop has promised to relinquish the interest upon \$25,000, the present see endowment and the matter will be brought before the parishes by the clergy and by a circular from the bishop.

The first regular meeting of the Board of Missions was held in Montreal a short time ago, when the constitution and by-laws were adopted. It was decided that the officers of the Board should consist of a President, a General Secretary, a General Treasurer, and two Auditors. The Metropolitan is to be President. The Board of Management shall meet three times a year, in September, November and March. The September meeting must be held in Montreal. Special meetings may be summoned by the Metropolitan, on the requisition of two bishops, or two clergymen and two laymen. At the September meeting an appeal will be prepared to be read by the clergy to the people, on behalf of foreign missions, the collections to be made the first Sunday in Epiphany. In March, a similar appeal for domestic missions will be issued to the clergy, to take effect the fifth Sunday after Easter. The Rev. W. F. Campbell, missionary agent for the diocese of Toronto, was appointed general secretary without a salary. Provision was also made for obtaining reliable Church statistics. It was also decided to issue forthwith a general declaration of principles and objects to be read in all the churches. The Board adjourned to meet in Kingston on the third Wednesday in March.

The Ven. Archdeacon Pinkham, of Winnipeg, who has been superintendent of Protestant schools in the Province of Manitoba, for over twelve years, has on the occasion of his recent resignation, been the recipient of some very handsome presents. The Provincial Board of Education presented him with a valuable gold watch and chain, and some friends of education with a service of plate valued at \$300. The Hon. Mr. Norquay, the premier of the Province, announced the intention of the government to grant the Archdeacon \$1,000 in recognition of his special efforts on behalf of education.

There having been quite a furore about the now notorious Halifax mission, lately held by some of the Cowley Fathers. Father Davenport of St. John, New Brunswick, diocese of Fredericton, has written a letter to the Halifax Church Guardian, explanatory of a good deal of misrepresentation. It appears that the reports given by the secular press represented them as the advocates of compulsory confession, whereas in point of fact they took a much more moderate stand, and simply enjoined it. In the heat of their oratory—which I believe was of a very high order—they no doubt used language which in their cooler moments they could hardly endorse, and thus placed themselves in a false position.

Under the vigorous and Catholic administration of Dr. Sillitoe, the diocese of New Westminster, in the Province of British Columbia, seems to be making substantial progress. There are now two diocesan schools for boys and girls, viz. Lorne College, and All Saints' School, Nicola. The former institution has just been opened with fifteen boys. A sisterhood is shortly to be established. A number of very successful harvest home festivals have been held. The Indian work appears to be in a healthy state and the Church Temperance Society has already taken root. The diocese possesses a monthly paper, The Churchman's Gazette, edited by the bishop, which has every appearance of living a long and useful life.

The General Assembly of the Presbyterian Sect of Canada, has fixed the minimum ministerial salary at \$750 with a manse, equal to at least \$850 without manse. This is an excellent move and one ahead of every other religious body in the Dominion. In this respect the Church is, considering her wealth and endowments discreditably remiss. It is difficult to strike a general average, but in Huron, which is the first diocese in old Canada, at least in the matter of salaries, the minimum is \$700 with a house, or \$800 without one. In many dioceses the average will not be above \$600 with a house, although nominally more. The average for the whole Church may probably be roughly placed at \$650 and a house. With our wealth the minimum could be easily raised to \$1,000, but our people so far have not learned the duty of giving in anything like a fair proportion of their means. I know that just the opposite is the case with you, but with us in many cases, the ratio of contributions with the denominations is not more than two-thirds at a very liberal calculation. As long as this is the case the Church must lag and languish.

The Wilson case is still prominently before the Canadian public, and has been commented upon in a characteristically plain spoken style by the Rev. W. S. Rainsford, who has written a letter on the subject to the Toronto Mail, vigorously denouncing the action of the bishop and dean in the matter, and while not specifically upholding Dr. Wilson in his action, pleading for the sympathy and consideration of all Churchmen in his zealous and self-denying, if partially mistaken labors. Meanwhile the dean stands firm and refuses to reconsider his decision. The late curate's Bible class has presented him with a purse of \$100, and an address, and there seems to be a good deal of sympathy for him amongst those who condemn

many of his actions in the matter. It is a sad business all through, and a very good illustration of the evil effects of chronic morbid religious excitement.

Bishop Kingdon has arrived in England, after a very tempestuous voyage. Ontario, December 31, 1883.

CHURCH OPINION.

N. Y. Churchman.

THE WESTERN THEOLOGICAL SEMINARY.—The generous donation that has just been made in Chicago, for the erection and endowment of a theological seminary in that city, marks a new departure in the right direction. The chief difficulty with Church theological schools in this country, one which more than anything else has stood in the way of their proper growth and development, has been that of ways and means. How to provide for the erection and repairs of buildings, for the maintenance or even continuance of the institution, and for the salaries of the professors, is the question that has always vexed the minds of trustees, and this subject has engrossed their time and attention to the exclusion of other things. None of the Church seminaries for the education of its clergy have been properly equipped, simply because adequate means have not been placed at the disposal of their trustees. We trust that the example so munificently set in Chicago will be followed elsewhere, not by the establishment of more seminaries, but in the fuller endowment of those already existing.

Guardian.

THE AMERICAN CHURCH.—For years High Churchmen have been decidedly in the predominance; but party lines are now very much less sharply drawn than formerly, there existing at present such toleration and harmony as leave all the more time and energy for the practical work of the Church. In nothing has this forbearance and unity been more marked than in the recent debates in the General Convention on the revision of the Prayer book. This is a subject which might naturally have been expected to develop partisanship to an usual degree, but throughout the discussion nothing but the most fraternal and considerate spirit was manifested on either side. The final vote in the Lower House, which was awaited with the utmost interest, showed only one clerical deputation in forty-three, and two lay deputations in thirty-four, opposed to the revision. The proposed changes are all in the way of enrichment, but it may be too soon to express any definite opinion as to their several merits. They cannot come into operation until they have first been made known to the convention of every diocese, and adopted at the next General Convention. Whatever the final result may be, the various amendments submitted at this time are of singular interest as showing what the experience of a century seems to have taught the American Church in regard to her liturgical needs.

CHURCH WORK.

SPRINGFIELD.

Danville.—The Christmas services at Holy Trinity church (the Rev. F. W. Taylor, rector) consisted of a midnight celebration of the Holy Eucharist (held for the first time in the parish), at which there was a good congregation, and 23 communicating; choral Matins at 9:30 and a choral Celebration at 10:30, the rector being celebrant, assisted by the Revs. J. W. Coe and P. A. Almquist. The church was neatly decorated with pine, holly and mistletoe, and the altar bright and joyous with many lights. After these hearty services, the rector thought that the Christmas festivities were ended for the day, and he retired to the comfort of his fire-side for a quiet afternoon and evening, but it was not so to be. About seven o'clock there was a sharp ring at the bell, and, without any other warning, in came a large proportion of the parishioners, with many a "Merry Christmas," and a hearty grasp of the hand. They brought baskets full of good things and a freezer of ice cream. The gentlemen shortly afterwards withdrew on pleas of "business," but presently they returned, bringing with them two large, handsome and luxurious parlor rocking chairs, and a beautiful rattan settee and chair, together with an elegant silk "crazy" quilt, made of several hundred pieces, many of them being relics of the wedding dresses of the fair donors. In a neat and brief speech, Mr. Wm. B. Dodds presented these articles to the rector and his wife as a slight testimonial of the love and esteem of his parishioners and friends. The rector tried to reply, but was so surprised and overwhelmed that it was with difficulty he could find words to express his own and his wife's appreciation of the affection which had been thus manifested. It was a total surprise. The refreshments being served, the evening was passed very happily by all present.

QUINCY.

Homewood school.—The Peoria Call gives a very encouraging notice of this school at Jubilee, under the management of the Rev. T. W. Haskins. Mr. Haskins has spent a good deal of money in putting the buildings in good repair, and has exerted himself to provide the means for a healthful education. Besides the local patronage there are a number of pupils from various points by whom a good account of the school is given.

PITTSBURGH.

Smethport.—St. Luke's church in the county seat of McKean, is one of the most inviting and prosperous parishes in the diocese. It dates only from 1879, and began, literally, with but two or three traditional Church people, but now it is by far the largest congregation in the place—and numbers well nigh a hundred communicants. "The people had a mind to work"—and they have kept right on; and the life and work have been growing together. For three years past the Holy Eucharist has been celebrated weekly, and on Saints' days, and St. Luke's has been taking up a large place in the hearts and homes of the people. There

has been a steady progress in churchly music and ritual, and under the labors of the rector (the Rev. J. H. McCandless) and the choir-leader, Dr. H. L. McCoy, both of whom thoroughly understand what is real music and how to present it, the choir of St. Luke's has outgrown any in the diocese; its leading soprano and organist having lived in New York for some time to perfect themselves for their respective parts. On Christmas day the selections were from such composers as Sir John. Goss; Turle; Dr. Wesley; Stainer; Mendelssohn, and Spohr; the Benedictus and Agnus Dei being that of Berthold Tours. The St. Luke's guild had vested the altar and sanctuary with hangings of white and gold and embroidery, and these, with choice flowers, made up the Christmas decorations—there being an absence of the customary array of evergreen trimmings. The sanctuary was illuminated and the altar properly lighted for the first time. A large pipe organ was put into the church last year, which forms a fine support for such an excellent choir as St. Luke's church enjoys. May still richer benedictions fall upon this favored parish.

COLORADO.

Pueblo, Deaconry meeting.—The seventh semi-annual session of the Deaconry of Pueblo was held in St. Peter's church on Tuesday and Wednesday, December 11 and 12. Owing to the uncertainty of the weather at this season of the year, as well as to the near approach of Christmas, several of its clergy were unable to be present. The Bishop and eight of the clergy, however, were in attendance. The Deaconry sermon was preached by the Rev. A. R. Kieffer, of Grace church, Colorado Springs, on Tuesday evening. On Wednesday, at 10 A. M., Morning Prayer was said by the Rev. Messrs. A. H. Boyle and A. R. Kieffer, and the Holy Communion administered by the Bishop, assisted by the Rev. Francis Byrne, of Silver Cliff, and the Rev. Dr. Knapp, of Ouray. The Rev. Dr. Knapp preached the sermon. At 3 P. M., after choral Litany, led by the rector of the parish, with the Rev. Mr. Pattee at the organ, interesting verbal reports were made by the clergy present, showing the work of the Church to be in an encouraging condition as could reasonably be expected in very dull times and mainly amidst a moving population. Within the past few months an encouraging field has been reclaimed for the Church at West Las Animas, a small but wealthy cattle town, 80 miles east of Pueblo, on the C. T. and S. F. R. R., through the energetic and faithful labors of two earnest Churchwomen, Mrs. G. M. Dameron and her sister, Miss L. W. Pitt. Of this work the Rev. H. Jones, of the diocese of Maine, has recently taken charge.

At 7 P. M., Evening Prayer was said by the Rev. Messrs. S. C. Gaynor and D. C. Pattee, and missionary addresses were delivered by the Bishop and the Rev. Messrs. Knapp, Byrne, and Kieffer. After the service a short business meeting was held at which the committee appointed in the afternoon to select topic for discussion, subject for paper, etc., at the next Deaconry meeting, reported as follows: Topic—"The best method of securing the co-operation of the laity in Church work." Subject for paper—"Parochial Visitation." Text for sermon plan—Acts ii., 11. Text for exegesis—St. John ii., 1. The Bishop appointed the Rev. E. H. Gaynor, of St. Peter's church, Pueblo, Dean, in place of the Rev. G. T. LeBoutillier, who, much to the regret of his brethren of the Deaconry, to whom he had endeared himself by a genial manner and an earnest and sincere Christian character, has left the jurisdiction and taken work for the present at Clifton Springs, New York. The Rev. D. C. Pattee, of Christ church, Canon City, was elected Secretary and Treasurer. The attendance at all the public services was unusually good, especially at the closing service. Taken all together, the meeting, although held two months later than usual, and somewhat hastily called together, was quite a success.

MISSISSIPPI.

Financial Difficulties.—The diocese is in sore straits for money. A large amount collected to meet current expenses has been totally lost by the failure of a bank and the bankruptcy of the Treasurer of Convention. Bishop Thompson has not yet received one cent of salary, and there is no money on hand to pay either him or Bishop Green. An earnest appeal is made to the people "to rise equal to the occasion and at once respond."

IOWA.

Des Moines. A Christmas surprise. The Rev. W. H. Van Antwerp, rector of St. Paul's church, was pleasantly surprised on Christmas eve. Upon his return from church he found the rectory occupied by a host of St. Paul's members, who with rapid and skillful fingers were setting aside the furnishings that were, and arranging those that were to be. As he approached the door, a score of friendly voices rang forth a merry Christmas to him, while as many more waited upon the steps to escort him up into his spacious house now brimming with royal welcome and good cheer. Scarcely had the first sensation of astonishment begun to be realized than the reverend gentleman was started upon a tour of inspection of his home. As he stepped into the parlor he saw upon the hall and upon the stairs new and elegant carpets. His quick glance detected new and richly designed articles of furniture; indeed, everything seemed changed. Then he was led into the pantry where had been deposited chickens and turkeys, and large and numerous packages of edibles. To say that the esteemed pastor of St. Paul's was surprised does not do justice to appearances and feelings. And that this substantial expression of hearty appreciation which he received from his church was in its turn appreciated needs no mention here. It is enough to add that the people of St. Paul's in an elegant and generous manner evinced their esteem for their most worthy and devoted pastor.

SOUTHERN OHIO.

North Cincinnati. St. Philip's. Bishop Jaggar visited this parish, which is under the pastoral care of the Rev. Thos. J. Melish, on the 4th, in Advent, and confirmed six candidates. In the afternoon he also visited the chapel of the Nativity, under the same charge, and confirmed six others. In both of these visits he was accompanied by the Rev. Dr. Kendrick, the general missionary of the diocese. It was one of the stormiest days of the season, and eight of the candidates in the two stations were prevented from coming.

WISCONSIN.

Hudson.—During the course of his Advent visitation, the Bishop spent Saturday, December 15th in Hudson. He met the missionary and officers of the mission to confer in regard to the church building. The edifice is now enclosed—it is built from plans

LETTERS TO THE EDITOR.

THE PROPOSED EXCAVATION OF ZOAN.

As many of your readers will recall my recent article in THE LIVING CHURCH upon the proposed excavation of Zoan in the Delta—a city largely rebuilt by the Hebrews in their servitude, and whence they made the exodus under Moses—let me urgently impress on all interested, that the sum of \$20,000 to \$25,000 will be required to thoroughly carry out the design of the Egypt Exploration Society fund, whose discovery of Pithom and disclosures there, last winter, were of such great importance. Zoan was the chief city of the Delta for two or three thousand years, during the most interesting period of Egyptian history; and it is felt that a work which intimately concerns the historical character of the Mosiac narrative is urgently demanded by the state of critical opinion, and that a work which cannot fail to throw a clear light on the obscure and most interesting periods of Egyptian history is a part of that great task of research which is the special duty of the present age. No archaeological research or excavation of modern times equals in its valuation to history and religion this sanguine project of the society. It is not dredging the Red Sea for the chariot wheels of the drowned Egyptian host, but the careful examination, by the renowned Swiss Egyptologist, M. Naville, on behalf of the society of Zoan, of which their appeal truthfully states, "No site in Egypt, or in the whole East, is known to be so rich in buried monuments, numbers of which just show themselves on the surface of the mounds. None is richer in historical promise."

All donations will be publicly acknowledged, and subscribers of five dollars and upwards will receive a copy of M. Naville's "Memoir on the Discovery of Pithom."

W. C. WINSLOW.

[Communications may be sent to Rev. W. C. Winslow, 429 Beacon street, Boston.]

DIocese OF EAST CAROLINA.

To the Editor of the Living Church:

A special correspondent in your paper of December 22d, commenting on the proceedings of our Primary Convention, gives it as his opinion, that the name of our new diocese is an "unmeaning title," and that the action of the Convention in adopting it was unwise.

I was one of those who earnestly advocated another name, as more in accordance with the practice of the primitive Church, but I cannot agree that the name of East Carolina is "unmeaning," or that, under all the circumstances, it has been unwisely chosen; and I am unwilling to submit, without protest, to the harsh expressions of your correspondent.

The territory, composing the two States of North Carolina and South Carolina, was settled near 300 years ago, by the expeditions fitted out in the reign of Elizabeth of England, under the direction of Sir Walter Raleigh, in honor of whom the capital of the State of North Carolina is named. The first expedition landed in July 1584, on Roanoke island (situated in the strait between the great sounds of Albemarle and Pamlico), near our eastern coast, and was the first landing of any Europeans on American soil.

The "province of Carolina" was the name given to the territory now embraced in both the Carolinas, extending from what is now the southern line of Virginia south to the 30th parallel; and for many years no part of the territory was occupied, except that embraced within the limits of our new diocese. We have surely, therefore, a better right to the name of Carolina, than any other portion of either state; and on that account, the name of "diocese of Carolina" was strongly urged upon the Convention.

It was thought, however, that the assumption of that name might give offense in some quarters, especially to those of our neighboring state, who were formerly accustomed to consider, and to call themselves

furnished by Wentworth of Boston—and when finished—which it is hoped will be early in the spring—will be one of the finest churches in the LaCrosse district.

New Richmond.—In the afternoon of Sunday December 16, the Bishop drove from Hudson to New Richmond, and preached in the evening in St. Thomas chapel.

Baldwin.—During the autumn a very excellent improvement was made by the addition to the chancel of St. Luke's church, Baldwin, of a spacious chancel-room, used by the missionary, the Rev. H. H. Van Deusen as a study and as a gathering place of parishioners for all kinds of Churchwork.

Knapp.—The bishop visited this mission December 19. The new church building is now under roof. It is after plans by Stebbins of Minneapolis, and will be churchly and commodious.

Menominee.—The Rev. Mr. Kern the missionary at Menominee, has charge of the mission work at Knapp, Mr. C. F. Yates being the lay reader.

The pastorage debt at Menominee has been so reduced that it is hoped at Easter to make the final payment.

Eau Claire.—On Sunday, December 23, the bishop celebrated at the early service in Christ church, Eau Claire, and preached at the second service at 11 o'clock.

Chippewa Falls. The bishop went from Eau Claire to Chippewa Falls, twelve (12) miles distant, in the afternoon, and preached in the evening at Christ church.

Chicago, St. Thomas' church. (colored).—Mrs. N. K. Fairbank, whose charities are boundless, made this church some handsome Christmas presents: a beautiful set of prayer books and hymnals in memory of her lamented father, the late Mr. John A. Graham, and of her first son, Graham Fairbank; an altar service in memory of Dr. James De Koven.

Austin.—On the last Sunday in Advent, the Bishop solemnly opened St. Paul's Church, in this thriving town; he preached, celebrated Holy Communion and confirmed six persons.

Orphan Asylum.—The thirty-second anniversary of the founding of the Orphan Asylum and Home, which belongs to the Church occurred on Holy Innocent's Day, and was celebrated at the Home, Lexington avenue and Forty-ninth street.

Red Cloud.—On Christmas Day Grace church was opened for public worship by the Rector, the Rev. Stuart Crockett, who also preached and celebrated the Holy Communion.

Wilmington, Trinity Parish.—Christmas tide had its usual, complete and joyous observance in the mother parish of the city. At Trinity chapel there were two celebrations of the Holy Eucharist, the Rector, the Rev. Dr. H. B. Martin, officiating.

Wilmington, St. Luke's.—The first service of the Christmas feast was held at 12 o'clock midnight, Christmas eve, in the room in which this congregation worships.

Brooklyn, St. Luke's.—"More blessed to give than to receive." This is the holy lesson that was impressed in an unique manner upon the Sunday School of this church, on the evening of Holy Innocent's Day.

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able exceptions, the whole class made their first Communion the following Sunday.

A parish guild was organized here, a little while ago, which has labored so actively and successfully that it has handsomely cushioned the church throughout, at an expense of \$115.00, all of which is paid, besides clothing some poor of the parish.

There have been eighteen persons baptized in this little parish, during the past few months, eleven of whom were adults from without the Church.

Altogether the parish shows signs of renewed spiritual life, and bids fair to do good work in the future. The rector was pleasantly remembered at Christmas.

The Sheltering Arms.—The children of this noble Church Charity celebrated Holy Innocent's Day at their cottages in West One Hundred and Twenty-ninth street, with carols and a Christmas tree.

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by kind remembrances. But the happiest thing of all was the presentation of a gift to the devoted and much-loved Superintendent, Mr. William Davidson, through whose exertions the Sunday School has been so successfully revived, after having been so near to death.

On St. John's evening the Sunday School festival of Trinity Chapel was held. In spite of the bad weather, which kept so many at home, the occasion was very gratifying to all present, old and young.

Wilmington, St. Mark's.—The first service of the Christmas feast was held at 12 o'clock midnight, Christmas eve, in the room in which this congregation worships.

The second celebration with sermon took place at 11 o'clock. The Rev. Mr. Draper preached ably and forcibly, without notes or text, upon the "Mystery of the Incarnation," and its relation to the individual soul.

LONG ISLAND. Brooklyn, St. Luke's.—"More blessed to give than to receive." This is the holy lesson that was impressed in an unique manner upon the Sunday School of this church, on the evening of Holy Innocent's Day.

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