

# The Living Church.

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

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## Mexican Church Matters.

### And Eastern Church News.

From our New York Correspondent.

NEW YORK, December 6, 1879.

The paragraph in our last letter, containing some facts in regard to the Mexican Mission, has, as we supposed it would, attracted attention, and given rise to some discussion. It contained a spark of light upon a subject that is little understood, and upon which a good deal of interest is felt. One thing we desire to note, and that is that *the facts we give are not denied*. By a clerical error, the debt of the Board of Missions was reported as reduced to \$7000, whereas the proper sum should have been \$20,000. Otherwise we spoke "by the card," and our statements were capable of exact verification. The paragraph was written with no unfriendly feeling, but with the hope to call out some explanation, if any were needed; and to obtain for the Church some information respecting "The Church of Jesus" in Mexico, which received so large a share of the funds of the Board of Missions. We trust we were not understood to express or imply any censure upon the Board of Managers, or its Executive Committee. By an examination of the Missionary Canon, it will be seen that the duties of the Committee are almost entirely executive. They have no control over the direction which is given to the funds of the Board; they have nothing to do with questions of doctrine or discipline. They have never had any control or possession of the Liturgy of "The Church of Jesus;" and it has not been by their direction, that any information has been withheld from the Church. That matter has been entirely in the discretion of the Mexican Commission; and they seem to be decided that the Church can wait for the information desired, and for the publication of the Liturgy, until after the meeting of the next General Convention. If—meanwhile—there is any loss of confidence on the part of the Church, or any withholding of alms, it is supposed, in their judgment, that the reticence is worth the money. Like the citizenship of the Centurion, they are willing to purchase it with a great price. They have, or think they have, plenary power; and the Church and the Press must bide their time. It is a matter not within the jurisdiction of the Executive Committee. Nor did the Committee, when the emergency of which we spoke, arose in the Mexican Mission, divert the money in order to meet it. That was the act of those who represented the contributors of the Mexican League and the Commission. The emergency was one, which made the action a seeming necessity; and a statement of facts ought not to be considered as implying any censure, nor even a difference of judgment. Bishop Riley is a man, who wins the favorable opinion of all who come in contact with him, by his zeal and self-sacrifice; and he has expended in behalf of the Mission, some \$20,000 of his own fortune. If the Church is to have equal zeal in behalf of this or of any of your Missions, it should be a zeal according to knowledge. It must have *the facts*.

The loss of Chicago is the gain of New York. The Rev. Mr. Courtney has come to the conclusion to decline both the call to St. James in your city, and to Zion church here; and to remain at St. Thomas; where his decision has given great satisfaction.

Advent is the lecture season for our parishes and many of them avail themselves of it. It enables them to hear many of the prominent men in the Church, when they are at their best; and deepens the hold of the people upon the Truth. In making the selection of speeches, party lines seem to be entirely broken down. Dr. Mulchaley, who is of the Conservative School, lectures for Dr. Ewer in St. Ignatius Church; and follows, we will say, Dr. Tyng, jr. Dr. Ewer, who may be regarded as the very cream of the advanced men, can be

heard any Sunday evening in St. Luke's. Dr. Mongan, who is "Broad," and Dr. John Cotton Smith, who is "Evangelical," are as acceptable in a "High" Church, as in their own. We think that in nothing does this city show itself metropolitan, more than in this fraternity of all Schools; there is an entire absence of party rancor, and good points are recognized in men of all parties. When a question of principle is involved, or perhaps an election is to be held, every man is as precise, as if he were on dress parade; but ordinarily we all "stand at ease."

A series of lectures is now going on in the interest of the Jews. Among the speakers, are the Rev. Dr. Washburn, of Tiffany, John Cotton Smith, and the Rev. Mr. Courtney. At the Ascension, Dr. John Cotton Smith is delivering a series of sermons, in which he is treating of some of the modern doubts with reference to the Word of God.

The memorial service in honor of Bishop Whittingham, held in St. Paul's Church, was an occasion that drew out the strength of the Church in Baltimore. The sermon by Bishop Atkinson is to be printed, and will be looked for with great interest. No man had greater facilities for knowing Bishop Whittingham than the Bishop of North Carolina; and he will write of him with the love of a brother. Bishops Lay and Pinckney were present, and we are glad to know that the former has recovered his health.

The Church Almanac, edited by Dr. Farrington and published by Pott & Young, is before us. It is the semi-centennial number. What a treasure-house of valuable statistics they would now be, if any one could be found, who had preserved the whole series. Nowhere could there be a more compact history of the growth of the Church. In addition to the other valuable matter, the Almanac now has a table, giving appropriate figures for every Sunday in the year, which will be a valuable aid to the clergy. We give the chief items in the Statistical Summary. Bishops 61, Priests and Deacons 3,314, Parishes 2,900, Ordinations 180, Baptisms 40,296, Confirmations 24,652, Communicants 322,713, Sunday School scholars 253,137, Contributions \$6,068,272.26. The Almanac has the face of an old friend, and can be had at the publishers for fifteen cents. Later in the season they will publish an edition, which will contain a Parish List.

On the 27th of November, Bishop Seymour ordained to the Diaconate, Joseph C. Acumb, of the senior class in the General Theological Seminary, in the chapel of St. Mary Magdalene, belonging to the House of Mercy. The Rev. Mr. Walters and ten other classmates of Mr. Acumb's were present at the service. The Bishop preached the Thanksgiving sermon. The Bishop with six of the students dined at the House, of which he was for many years chaplain, the sisters of St. Mary providing a beautiful repast.

The Committee on the Bishop Potter Reception, having plenary power, invited all Protestant Ministers to attend and take part in the same. The Baptists took the matter up in their Monday meeting, but very wisely declined to take any official action. They did not wish, they said, to take any steps that would give any countenance to Episcopacy. Bishop Potter in no way recognized them; he ordained their Ministers, thus throwing contempt upon their orders, and why should they then render him official congratulations? The matter was laid on the table, and individuals were left to take such course as they thought proper. The Committee, in the invitation they extended to all Protestants, also acted in their individual capacity, and not as representing the Church. It is her desire to live always in peace with her neighbors, and to that end she believes, as Bishop Cobbs used to say, in

keeping up the line fences. Dr. Evarts, who was formerly of your city, and who has a level head, was afraid any action of this body as such, would be taken as to some extent an endorsement of the hierarchical system.

Tuesday, the 2d of December, has been appointed for a Memorial Service in St. Paul's Church, Baltimore, in honor of the late Bishop Whittingham. On that occasion Bishop Atkinson, of North Carolina, will deliver a Memorial Address. It is felt more and more, that the Church in losing Bishop Whittingham has lost one of her worthiest sons; and there is a willing response to every effort to do him honor.

Thursday of last week, the new St. Stephen's Church in Newark, New Jersey, of which Rev. Dr. Beggs is Rector, was opened for religious services. Addresses were made by Bishop Scarborough, and Bishop-elect Starkey, and despite the very severe storm that prevailed, a large congregation enjoyed the occasion. But for the storm, a delegation of clergymen and laymen would have been present from New York. It is but a short run, and Newark is so alive with Churchly activities, that it is good to be there. It rouses one out of the routine life of our own city, the quiet round of daily duty and care.

NORTH CAROLINA.—The venerable Bishop Green is now meeting with a heartfelt welcome in North Carolina, to which he gave some of the best years of his ministerial life. Notwithstanding the burden of old age and grief for the loss of his son, (one of our clergy who died on duty in the yellow fever pestilence) the Bishop seems to have retained full mental vigor. Numbers flock to hear him preach. And few better or more graceful discourses have been recently published, than is his address for 1879, as Chancellor of that noble institution, the University of the South. This address was kindly sent us by Dr. DeRosset, who is a trustee of the University, in the interest of which Bishop Green is now travelling. All wish him God-speed.—*Church Messenger*.

LONG ISLAND.—On last Thursday, the Church of the Redeemer, Astoria, was consecrated by Bishop Littlejohn. The sermon was preached by the Bishop of Springfield, who was sometime connected with this diocese, where he is always received with pleasure. It was a happy occasion to the parish, and drew out a large attendance. At the Sunday School Convocation, Bishop Littlejohn delivered an address upon Religious Instruction and the work of the Sunday School Teacher. There were about three hundred present; and many members of the Convocation made telling speeches.

NORTHERN NEW JERSEY.—The Church at Montclair is likely to come to grief about the beginning of the year. It built a church by the help of a mortgage, and now the mortgage is likely to fly away with both church and lot. The amount overdue is almost \$16,000; a large sum for a village congregation to raise upon a short notice. We often see in the papers, accounts of death from attempts to light fires with kerosene, but the survivors seem to take no warning; they will keep doing it. We think Church Mortgages have something of the same fascination for our people.

ILLINOIS.—We regret to hear that the diocese is to lose one of its most valuable priests, in the person of the Rev. J. Stewart Smith, Rector of St. Mark's, Evanston. Mr. Smith has been with us now for some years, and has endeared himself greatly—not only to his brethren in the Ministry, but more especially to his flock, who have learned to place a high value upon his single-minded earnestness. We learn that he has accepted the Rectorship of Ascension Parish, Westminster, Md., vacated by the removal of the Rev. Isaac L. Nicholson, to St. Mark's, Philadelphia.

RHODE ISLAND.—The twenty-fifth anniversary of the consecration of Bishop Clark was commemorated last Saturday in Grace Church, Providence, which was filled. The Te Deum was sung. A congratulatory address to the Bishop, on behalf of the diocese, was presented by the Rev. Dr. Henshaw.

The Bishop made a feeling response. The contributions of various parishes were presented, raising the permanent Episcopal fund from \$48,000 to \$60,000. The exercises closed with a Celebration of the Holy Communion. In the afternoon the Bishop held a reception.

NEW JERSEY.—Thursday of last week, the new St. Stephen's Church, in Newark, N. J., of which Rev. Dr. Boggs is Rector, was opened for religious services. Addresses were made by Bishop Scarborough, and Bishop-elect Starkey, and despite the very severe storm that prevailed, a large congregation enjoyed the occasion. But for the storm, a delegation of clergymen and laymen would have been present from New York. It is but a short run, and Newark is so alive with Churchly activities, that it is good to be there. It rouses one out of the routine life of our own city, the quiet round of daily duty and care.

Illinois must make haste, if it intends to lead the way in the American Church, in the matter of a Province, or else be content with the glory of having established the first Cathedral in the United States. At a Convocation held in Trinity church, Elizabeth, November 18-19, in an address, Bishop Scarborough expressed the hope, that the unity of the Church in the State would be preserved by the formation of the two dioceses into a Province, and that he should have an able coadjutor in the Bishop of Northern New Jersey. Dr. Starkey, who was present, replied in suitable terms, and it may surprise some of our readers to know that the idea brought out no antagonism, but was received with great favor. Bishop-elect Starkey preached a sermon at the Convocation upon the words "Whither goest Thou?" and Dr. Eccleston one upon "Christian Individualism." It seemed to be directed against the very common idea, that the greatest number is number one, and that *its* good is to be chiefly sought.

THE *Southern Churchman* publishes a history of Petsworth parish, Gloucester county, Va., of which the priest in A. D. 1,700, was Rev. Emmanuel Jones, licensed by the Bishop of London. Mr. Jones said the parish was 22 miles long, and from 4 to 10 miles wide, and "it is a sweet-scented parish and worth eighty pounds sterling." (The term "sweet-scented" refers to the quality of the tobacco in which the clergyman's salary was paid.) Abingdon parish, in the same county, had a free school endowed with 300 acres of good land, three slaves, and cattle. Of Over-Worton parish, the Rev. Alex. Scott, reports (A. D. 1,711) "There are no Indians nor other infidels but negroes, whom I instruct when they can speak or understand English, and baptize if permitted by their masters. I preach every Sunday in church or chapels, of which there are two which are without pulpit cloth, reading desk cloth, communion table cloth and vessels." From all which we infer that in those days the absence of "cloths" was more deplored than in the days of the late bull against the Copernican System. In St. Ann's parish, Mr. Bagg, minister, says, "few of the negroes are baptized, the owners being led away by the notion that they become worse slaves for becoming Christians." In South Farnham parish, the Rev. Louis Latane, reports that he came over in 1700. Latane is the name of one of the Virginia clergy who, in 1873 went to the Cummins Schism. Mr. Latane says:—"There are no infidels but slaves; the means for their conversion are divine service in the Church every Sunday, which few of them attend." In Burton parish, the clergyman reports "a great Bible, two prayer books, the homilies, Canons, pulpit cloths, altar and altar piece, font, cushions, surplice and bell."

## Some Foreign Notes.

*Erastianism—State of Ireland—South Africa—The English in India—Russia—Card playing.*

The son of the late Metropolitan of South Africa,—that famous prelate, who took such a part in the Colenso business—naturally could not believe his ears, when he heard of the Rev. Mr. Colley's declaration at Natal, that his Grace of Canterbury had said to him at parting, that "he hoped he would be blessed in his work," and "wished him God speed." He wrote to the Archbishop about it. This is what he got for his pains:

Addington Park, Croydon, Oct. 31, 1879.

Rev. Sir,—I beg leave to acknowledge the receipt of your letter of the 27th inst., which I received on my return home. I have no contradiction to give you of the statement you have made to me.

Your faithfully,

A. C. CANTUAR.

The Rev. C. N. Gray.

Mr Gray replied, and gave the Primate as good a dressing down as a man ever had; saying, among other good things:—"Is it indeed come to this, that the impugnors of the Divinity of Christ, the assailers of the Bible as the Word of God, are to receive blessing and "God-speed" from the Chief Bishop of the Anglican Communion?"

"Surely, my Lord, you cannot have forgotten that by doing thus you were acting in plain contravention of the former decisions of your own Provincial Synod of the Convocation of York, the General Convention of the American Church, the Synod of the Church of Scotland, the Provincial Synod of Canada, and the fifty-six Bishops of the first Lambeth Conference; who all with one consent voice, have accepted the spiritual validity of the sentence passed upon Dr. Colenso by the South African Church."

The Archbishop's chaplain replied in a short note, implying, "Who cares? we said it, and what are you going to do about it? Oh, the beauties of a State Church! Is it not altogether lovely?"

There is a suspicious silence relative to the troubles in Ireland. From active and almost insurrectionary efforts by the agitators, the strife has suddenly become noiseless. This is, unquestionably, the work of the Government, which fears the unhealthy excitement that has been for weeks pervading all classes of society, and causing a deep distrust of those in power. The intelligence from Ireland, as published, shows that it is manipulated by the Government.

The news of gatherings of excited people, addressed by passionate orators; of the arrests of agitators; of the precautionary movements of troops; of the protest against oppressive measures; of the demands for aid—all have ceased, and advice are to the effect that the agitation is over, and a calmer feeling prevailing. It is said that the tenants are paying their rents with alacrity and cheerfulness; that there has been an unnecessary exaggeration of the troubles, and that the reports of distress among the poor are too highly colored.

Such tremendous storms, and then such sudden calms are very Hibernian. You can see the theory exemplified in any Irish block in any Chicago street. Meanwhile, our politicians (to grind their own axes), have been holding a big meeting of sympathy with poor, oppressed Erin. There is, however, much distress looming up this winter in many parts of Ireland, and Cardinal Manning has appointed next Sunday as a day for a general collection for the suffering; and states that the indications are, that such a period of want and suffering has not been known since the great Irish famine.

Putting old Cetewayo into the fort at Capetown has not finished up all things in the South African troubles. A good many more brave English soldiers will have to be offered up to the Moloch of war, before the pacification of that unruly land.

A correspondent of the London *Daily News* has been visiting the Ex Khedive at the villa near Naples. He makes a bright little article out of his visit, and says, among other things, that Ismail's wonderful conversational powers are unimpaired by his fortune, and that his memory is as marvelous as ever. He says:

"For more than two hours I listened to what may be called a review of almost every subject affecting Egypt during the last fifteen years. The commerce, agriculture, politics, and finances of the country were all discussed. His visit to Paris in 1867, the opening of the Suez Canal in 1869, the various financial inquiries, beginning with Mr. Cave and including the Rivers Wilson Commission, the unfortunate *coup d'etat*, and his abdication on being deposed by the Sultan, were each in turn freely alluded to by his Highness. He complained of the class of European officials sent him to reorganize and regenerate the country, and declared that most of them were men of third-rate administrative ability, but of first-rate capacity for drawing large salaries and taking long holidays! For the sake of his son, as the nominal ruler of Egypt, he could only approve of the removal of the French and English Consuls General, and hoped that serious, frank, able diplomatists would be appointed. Ismail is no believer in England effecting any reforms in Asia Minor, and for reasons which would occupy very much of your space, predicted a complete *fiasco*."

Is it possible that we are more polite than our English cousins? Now we Yankees would sit for hours and listen to a bishop preach, and never think of going out! Hath it not been done within a thousand miles of this fair town? But listen to this, from a London paper:

"Last Friday, the Bishop of London delivered his third Charge to his clergy in St. Paul's Cathedral. His Lordship departed from his usual custom of sitting in a chair in front of the altar; and instead, had a chair placed in the pulpit, on which he sat whilst delivering the Charge; the effect of the change was, that a much larger number of persons were enabled to hear what his Lordship said. At the commencement of the service at a quarter to twelve o'clock, about 700 clergy and 500 laity were present. At one o'clock, one half of the clerics had disappeared, and nearly the whole of the laity. When the Charge was finished, the congregation had dwindled down to a very small number indeed.

There is a page of the Saturday *Tribune* devoted to "Gush." Fern Leaf and Rosebud and "Joe," and all these delightful creatures, gush there to their hearts content, and the rest of the world giggles over it. But, in their gushiest gush, was there ever any thing much worse than this criticism on a late picture by Mr. Rossetti, which we take from the London *Athenaeum*?

"Her shapely sculptured lips have just parted with a sigh of sympathy; their rich, red outlines curve in a slight compression, and are so delicately drawn that we seem to see them move with the in-drawing of the breath. The profundity of the pity which is marked so distinctly in the eyes and lips, is in keeping with the deep sympathy of that womanhood which, although it has ripened, is incomplete. This incompleteness, or rather this physical and mental expectancy and insufficiency of self, is impressed by nature on the sumptuous loveliness of the lady, and appears in the suppressed languor of her broad eyelids, in the potentialities of passion rendered plain in the morbidezza of her marble-like cheeks, which have been refined in form and blanched in tint, by the urgency of unperfected love. The dress of the lady is a warm white tissue of the tint of slightly tarnished silver, the chastened sheen of which shifts with the heaving of her breast; under this is a thicker robe of a turquoise blue, which is 'echoed' in the azure of the firmament, as the tissue occurs again in the warm wanness of the carnations on the one hand, and, on the other, in snowy cloudlets of the sky."

A word of silent prayer after service.—After the benediction, let there be some time allowed by the congregation for final devotion. A pause of silence should always be made. If A or B do not desire any such period for his or her final silent prayer, C or D may. Let not, then, those who do not, interrupt those who do. The grabbing of the hat, and shuffling on overcoats until, among our less reverent brethren, the final doxology has come to be called the "overcoat doxology," or anything, be what it may, which looks as if you felt,—"well, all this is over and I am glad of it," is, to say the least, out of taste.—*The Young Churchman*.

Ministers who do not expect to stay in one place long, will only build the house of the Lord out of poles and saplings, and calk it with grass. Nobody ever knew a Bedouin to build a house.

Coleridge called Plato "a plank from the wreck of Paradise cast up on the shores of idolatrous Greece."

News from the Churches.

**RHODE ISLAND.**—Bishop Clark's 25th anniversary will soon be celebrated at Providence, R. I. His episcopal salary has never been large, and it has been proposed to make up a handsome sum of money, and present to him. Bishop Clark, who is always in favor of a good motion, favored this one, but with a slight amendment. "The Episcopal Fund" he says "is \$48,000. Suppose now, instead of giving the money to me, you increase the fund to \$60,000." So it is to be done. Last Sunday there were collections taken up in the Providence churches for this purpose; that of St. John's amounted to \$4,000; and one gentleman has given \$1,000 on condition that the balance shall be made up; and \$1,000 for every additional \$10,000 collected. We rather like that style of silver weddings, and if possible, shall try, by our personal presence at the celebration, to testify our increased respect for the Bishop. The fund, so increased, will be the Bishop's fitting Memorial. His diocese is small, but is capable of great things; it is small, but it is possessed of great wealth. Providence is, *pro rata*, the wealthiest city in the Union.

**NEW YORK.**—Last Sunday was the 14th anniversary of the occupation of the present St. Alban's church, of which the Rev. Mr. Merrill is rector. The parish is in a healthy state, financially.

Rev. Dr. Ewer is giving, by request, at St. Luke's church, four discourses upon the functions of the Holy Ghost. They are well attended, and, like other of Dr. Ewer's sermons have a marked character.

It is said, and we presume upon good authority, that the address of the Clergy and Laity to Bishop Potter was from the pen of Dr. Osgood, but was read by Dr. Dix, as the Chairman of the Committee. It was, we believe, at the suggestion of Dr. Osgood that the Memorial took the form it did, of a piece of silver plate. The design was to do something to honor the Bishop, and not to make him a pretence for the building of a church or endowing a school.

Among the losses in the *Churchman* office conflagration, was the manuscript of the papers read before the Church Congress, in Albany, so that there will be no volume of its proceedings published. Those who subscribed for copies and paid for the same, can have their money returned upon application to the proper sources. Much regret is expressed at the loss of so many valuable essays upon a great variety of subjects which would represent the current thought of the time.

**INDIANA.**—The Rector of St. Thomas, Plymouth, has lately been publishing a "Monthly Letter" to his parishioners, a leaflet of parish News and Notes, which we should think would be very serviceable in parish work. In discontinuing the publication he says:

"And now the Letter makes its farewell. It has been very useful to the Rector, but the expense is too great, and so many of those who receive it will persist in forgetting to pay their quarter, and these forgotten quarters soon run into dollars. In some parishes the people attend to the publication, subscription, mailing, advertising, etc. If it is of sufficient interest to our people the Rector will be glad to give further information."

**KANSAS.**—The Rev. Mr. Canfield, late of the Diocese of Wisconsin, has removed to this Diocese, and commenced work at Independence, uniting with his duties at that place, the charge of Coffeerville.

We are happy to learn that the prospect of restoration to sight, in the case of the Bishop's wife, is very encouraging.

The Rev. Isaac M. Frey, a Congregationalist Minister who has been preaching at Sterling, in this State, and more recently at Sedgwick City, has now resigned his charge, and removed to Topeka, to enter upon his candidacy for admission to Holy Orders.—*Kansas Churchman*.

The Missionary Board at a late meeting in New York, doubled the appropriation to the Diocese of Kansas. A letter from the Rev. James Newman, Missionary at Hutchinson, says: "There are three points of here that need careful attention. In two of them I know there is a good Church element, and sufficient to warrant a reasonable hope of success. Unfortunately neither place is noted for its wealth. The new Canon has been explained to them, and they will do all they can. If they can raise \$300 would it be possible for them to have a resident Clergyman? \* \* If we had another man stationed on this road between us we could take up at least six points, and hold regular services at each."

**MICHIGAN.**—It is expected that Grace Church, Detroit, will be consecrated on Wednesday in Epiphany Week, Jan. 7th, and it is considered a matter of special congratulation to both Bishop Harris and the Rector that Grace Church will be the first consecrated by the former.

Thanksgiving Day was observed with unusual joy by the people of this parish. The church was crowded, the music was grand and rendered by a large chorus and orchestra, and liberal offerings were given to city charities. The Bishop assisted in the service and the Rector preached.

**SPRINGFIELD.**—The Church at Centralia was very tastefully and appropriately decorated with fruits and vegetables on Thanksgiving Day. The inclemency of the weather prevented a very large attendance, but the services were greatly enjoyed by the faithful few.

By the way, we were entirely guided in these Thanksgiving decorations by a former pupil of St. Mary's, as none of us had ever seen any thing of the kind before. It was something she had become familiar with while there at school, and this fact is but another evidence, of the wide-spread influence for good of that Institution.

On the Tuesday evening before Thanksgiving, our Rector, the Rev. W. M. Steele and his wife, on returning from a short visit to one of their parishioners, were completely surprised to find their house taken possession of by their church people, the table spread with all manner of good things, the pantry filled with seasonable vegetables, and not even the horse in the stable was forgotten! The gifts were most appropriate, and their value greatly enhanced by the fact of their being an expression of the kindly feeling, and good will of the donors.

The meeting of the Middle Deanery is to be held here on Wednesday, Jan. 7th, 1880. The Church will be consecrated the next day. The Bishop is expected to remain over the next Sunday, and administer the rite of Confirmation on the evening of that day. S. W. M.

**COLORADO.**—Many of our readers will remember that some time back—about two years, we believe—Jarvis Hall, the Diocesan School for boys, situated at that time at Golden City, was destroyed by fire. The insurance upon that building, added to fresh special contributions, has been turned to account in the purchase of a new property in Denver, devoted to the original object, of a Church School. The new Jarvis Hall was opened a short time ago. We heartily congratulate the excellent Bishop of Colorado upon the accomplishment of his object.

**WESTERN NEW YORK.**—The Vestry of St. Andrew's Church, Rochester, deserves a high place on the roll of honor. They formally resolved that no indirect methods shall ever be resorted to for the purpose of raising money. No fairs shall ever be held. No lotteries. Whatever comes must come from the unpledged free will offerings of the faithful.

**MARYLAND.**—A course of six lectures will be delivered in Grace church, Baltimore, by the Rev. E. P. Gray, on consecutive Mondays, beginning December 1st, at 12 M. The high commendation of Mr. Gray for ripe scholarship, especially upon the department of learning which he has chosen for his subject, gives assurance of a rich treat to those who avail themselves of the privilege of hearing him.—*Episcopal Register*.

**PENNSYLVANIA.**—The aggregate value of Church property in this Diocese, which is only a part of the State, is \$6,560,000. There are 201 Clergy, 23,387 Communicants, Baptisms during last year 3,599, of which 549 were adult.

We are pleased to see, from a Report of Parish Work in St. Mark's Parish, Philadelphia, that our friend, the Rev. J. L. Nicholson, Jr., takes up a well established and flourishing work. Dr. Hoffman, the late Rector, was a thorough organizer, and has left a record of which he need not be ashamed. Nearly a thousand Communicants are reported, and about 2,500 individuals. The offerings, last year, were over \$36,000. There are Sunday School, Parish School, Industrial School, Employment Society, Missionary Society, Altar Society, Hospital Association, Workmen's Club, and Choir Society.

The late gathering at Philadelphia, of Governors from the original thirteen States, before doing anything else, attended service in Christ Church, where Gen. Washington used to worship.

**Rev. Geo. W. Cloak.**—The death of this young clergyman has elicited, in many quarters, expressions of great sorrow and regret. He was a man of unusual promise; and had gone to Germany, with a view of pursuing his studies, and of perfecting himself in a knowledge of the language. In the neighborhood of Bonn, where he had taken up his residence, he was attacked with hemorrhage of the lungs, which, after a very brief interval of comparative convalescence, terminated his life on Nov. 2d. His dying hours were soothed by the kindly ministrations of an English clergyman, at whose hands he received for the last time, the Body and Blood of his Divine Lord. While we mourn the early departure of a young priest of so much promise, "we cannot but bless God for all that he was, and beseech Him to give us grace so to follow him, and such as he, in their good examples, that we, with them, may be partakers of His Heavenly Kingdom."

The St. Timothy's Working Men's Club and Institute, of Roxborough, held its sixth anniversary on the evening of the 20th ult., in St. Timothy's Church. The Rev. Robert E. Dennison, Rector, said the Office; and the Sermon was preached by the Rev. George M. Hills, D. D., of Burlington, N. J. His text was most ap-

propriate, from S. Tim. ii:15. "Study to show thyself approved unto God, a workman that needeth not to be ashamed." After the conclusion of the religious Services, Reports were made by the Executive Committee, and by the Club Building and Loan Association, showing a very favorable and encouraging state of affairs. It appeared that not a single member of the Association is in arrears. An effort is being made to place a clock and a bell in the tower of the Institute, of which the estimated cost is something over \$1,000, towards which there is a fund on hand amounting to \$265.

Business over, the hour for pleasure comes; and so, the occasion was concluded by a pleasant social re-union in the Lecture Room of the church, where refreshments were served in the course of the evening.

We learn from the *Register*, that, on Sunday, the 23d ult., the Rev. Dr. Leeds, Rector of Grace Church, Baltimore, preached, morning and evening, in St. Peter's Church, Philadelphia, of which he was at one time Rector. His sermons, which were of great eloquence and power, were listened to with deep interest by large and attentive congregations. Dr. Leeds concluded his morning's sermon by a tribute to the memory of his predecessor in St. Peter's Church, the lamented Bishop Odenheimer.

**MINNESOTA.**—At a meeting of the Standing Committee of Minnesota held Dec. 3d in Minneapolis, consent was given to the consecration of Rev. Thomas Alfred Starkey, D. D., as Bishop of Northern New Jersey, and Rev. John N. Galleher, D. D., as Bishop of Louisiana.

Rev. Charles A. Cummings, Deacon, was recommended for Priest's orders.

E. A. B. Jones was recommended as a candidate for Holy Orders.

Recently Bishop Whipple has confirmed classes at Duluth, Brainerd, Little Falls, and Fairmount.

We received some time since, (through the courtesy, we suppose, of the Rector,) the *Guild Directory* of St. Paul's Church, St. Paul, bearing the date of the present Advent Season. It contains lists of the officers of the Standing Committees of the Vestry, and of the various functionaries and institutions connected with the Guild; St. Luke's Hospital, Home of the Friendless, Orphan Asylum, Parish School, etc. Then follows a Parish Directory, containing the names and addresses of the Parishioners; and, after that, a record of four Missions connected with St. Paul's Church,—the Mississippi Street, the Dayton's Bluff, the Moundview, and that of St. John in the Wilderness, at White Bear Lake. Next comes the Order of Services, supplemented by various notices of interest.

The last page of the pamphlet is devoted to summaries and financial statements. From these we gather the following facts:—That, in the course of the last year, there were 33 Baptisms, and 22 persons confirmed; and that the communicants number 327 against 134 in the year 1876; that the summary of Offerings (being the total of charities and assessments), has been \$4,675.87 against \$2,680.95 three years ago; and that the Parish expenses, including repairs and improvements, have been \$4,653.23. We congratulate the Rector upon so satisfactory and encouraging an exhibit.

**FOREIGN.**—The Princess Louise has ordered a peal of bells which she intends presenting to St. Bartholomew's Church, New Edinburgh at which H. R. H. and the Marquis of Lorne are regular attendants.

It is said that not less than twenty Roman Catholic priests have applied to Bishop Reinkens for the vacant Old Catholic parish of Constance, Germany. Twelve were rejected on account of their antecedents.

The *Guardian* gives a most interesting account of the ceremonies at the re-opening of New College chapel, Oxford, which had been closed for eighteen months while undergoing the process of restoration. The 24th of October, on which the exercises took place, was also the five hundredth anniversary of the foundation of the college by William of Wykeham.

Seventy-nine Churches in the Diocese of Winchester, England, have recently adopted the free and open church system. Fifty-two report an increase in the attendance since its adoption.

By the consecration of St. Mary's Cathedral, Edinburgh, on the 30th ult., a new and improved era may be said to have begun in the Scottish Church. It is a noteworthy fact in this connection that our brethren in Scotland now possess the largest church, (with the sole exception of St. Paul's Cathedral, London), that has been erected in Great Britain for the last 300 years. It is not, perhaps, generally known that the Church in Scotland is, of late years, receiving large additions to its members.—*The Church Guardian*, N.B.

The fine building erected by the Anglican Society for the Promotion of Christian Knowledge, in London, and which cost \$400,000, has been opened by the Archbishop of Canterbury and the bishops of London, Durham, Rochester, Bedford, Rangoon, and Sierra Leone.

Washington Letter.

To the Editor of *The Living Church*:

On Thanksgiving Day, the colored congregation of St. Luke's occupied its new and most beautiful church. The seating capacity of this handsome stone edifice is some twelve hundred, and on the day mentioned the House was completely filled. Many whites were present. The colored people of this congregation present a creditable appearance, and are, in the main, of the better classes of their race. The Rector, Rev. Dr. Crummel, preached. The Rev. Messrs. Shiras and Whittington were present in the chancel. The other clergy having services of their own at the same hour, were prevented from being present with their respected Brother, the talented Rector of the Parish.

Two hundred and fifty children were in attendance on the first Sunday of the fall session of the Epiphany Sunday School. Prior to the re-opening of the School, the Rector requests each Teacher to visit his or her class; a capital idea. One of the galleries of the church has been set apart for the use of the Sunday School at the eleven o'clock sermon; let other Churches go and do likewise. Then, let Rectors say, "If children more than twelve years of age can't possibly attend both Sunday School and sermon, let them attend Church and let Sunday School go." No "caveat" filed on the idea.

The Rector of the Epiphany is "at home" to all from 3 to 10 P. M. every Saturday, and all are not only welcome, but urged to visit him at the Rectory. This, besides his usual daily office hours.

This is another thing that is as it should be. To visit so large a Parish would require 2,500 visits a year. Who is sufficient for these things? After his first call on each member of the parish, the parishioners should be expected to seek the Rector, save in the case of the sick, the poor and the aged. Why not? Instead of that—well—we all know how it is.

On Tuesday, Dec. 2, Rt. Rev. the Bishop of North Carolina, delivered his sermon commemorative of the Life and Character of the late Bishop of Maryland, at St. Paul's Church, Baltimore. On Wednesday night, at the Church of the Epiphany, Washington, D. C., he preached the discourse. The Bishop is an effective preacher; and his theme was one to call forth all the varied powers of his eloquence.

On Tuesday, the semi-annual meeting of the Convocation of Washington was held at Christ Church, near Navy Yard, Washington. The sermon was by the Rev. Mr. Stuart of Georgetown. After services a business meeting of local importance was held.

I forgot to say that the choir of St. Luke's colored congregation is wholly of colored persons, and rendered excellent music.

Some Statistics.

From our New York Correspondent.

We have seen the advance sheet of Whitaker's *Church Almanac* for 1880. The publication is now in its 26th year, and its clergy list has more than doubled; and more than a thousand have been added to the number of the parishes since it was first issued. In the forthcoming issue, the summary of the statistics is especially complete, and the totals of the preceding year are also given; so that we can tell at a glance whether there is gain or loss. The number of the clergy is put at 3,258, and of parishes at 2,991, though it should be borne in mind, that the Report is not perfect, there always being either a want of official reports in some instances, or a defect in some of the Reports that are made. Ordinations were 104 to the Diaconate, and 84 to the Priesthood. Some of the other items are, Baptisms 45,476; Confirmations 26,903; Communicants 324,995; Sunday School Scholars 282,988. The Contributions are, \$6,582,979.68, which, despite the hard times, is a gain upon the preceding year. While there is a gain as a rule in the statistics, there is in some instances a falling off, as for instance in the baptisms; but on the whole there is reason to thank God and take courage. There are now 48 organized dioceses and 14 Missionary jurisdictions. There are 62 Bishops, and 2 Bishops-elect. Bishop Smith of Kentucky is, by Consecration, the Senior, and Bishop Harris of Michigan the Junior Bishop.

Some of the statistics of the Presbyterian Church in this vicinity, would seem to indicate a steady decline in numbers during the last four years. In 1876 the additions reported were 70,500, and during the present year the number is but 49,000, which would indicate a very great falling off; indeed it is said to be highly probable that the number of communicants now is not greater than it was twelve months ago. There would seem to be not only among the Presbyterians, but generally, a very great decline of interest in Public Worship. Forty years ago it was computed that one-half the Protestant population were attendants in the house of God, but a quarter of a million are now all that are claimed by the most sanguine. A good many among the denominations are discussing the question, whether Protestantism, as we have it in excess, is not a failure. We have divided and subdivided, but we do not conquer, and it might well be suggested, if in union there would not be strength.

Church Calendar.

- 12. Friday. Fast.
14. Third Sunday in Advent.
17. Ember Day. Fast.
19. Ember Day. Fast.
20. Ember Day. Fast.
21. Fourth Sunday in Advent.
25. Christmas Day.
26. St. Stephen. Fast.
27. St. John the Evangelist.
28. Holy Innocents.
First Sunday after Christmas.

Advent.

O Jesu! Thou art standing
Out-side the fast-closed door,
In lowly patience waiting
To pass the threshold o'er.

O Jesu! Thou art knocking,
And lo! that Hand is scarce,
And thorns Thy Brow encircle,
And tears Thy Face have mirrored.

-Rt. Rev. Waisham How, Bp. of Bedford (Eng.)

A Dead Day.

Written for the LIVING CHURCH.

It is said that ours is a nation without holidays. It is hardly to be wondered at. A nation that has holidays has conditions of national life which make them not only possible but inevitable. England has holidays. Among them are Ash Wednesday, Good-Friday, Easter Monday and Tuesday, Holy Thursday and Whitsun-Monday and Tuesday. In other words her holidays are holy days. To say that a nation or a community has no holidays is to say that it has no holy days. And if our holidays have ceased to be holy days it is because they have lost their real life and power, or more likely yet never had any. Days of mere feasting are not holidays, whatever else they may be. England and France and Italy have holidays, and these they have because they have that which makes a holiday a possibility. They have a national Church. We do not mean an established Church, simply, but one that may truly be called national in that it is bound up with the nation's whole past life, and represents the people not in numbers simply, but that it represents the wealth, the intelligence and the spirit of the people. A nation that indulges in the luxury of a hundred or two "Churches" cannot have holidays, because it cannot have holy days. That is not possible, so long as we have only one kind of soup but a hundred kinds of religion. The proclamation of neither President nor Governor will make a holiday. Indeed they are not made. They are born, and they grow up into living things. Thanksgiving-Day is proof of this. Everything has been done for it in the way of proclamations, but it is a dead day, and there is no likelihood of it ever being anything else. It exists as a day of feasting, is chiefly sacred to the memory of innumerable turkeys and mince pies that have been! In certain staid Eastern villages it may still have some distinctive significance but not for the nation at large. It is impossible to nationalize this one holiday that the New England Puritans tried to make. Local and provincial it is, and will so remain. It shows how little, after all, the Puritans have done or were able to do in shaping the nation's life and thought and ways. That Thanksgiving has lost its religious significance, is plain enough. In one of our largest parishes, an eminent man officiated and preached to less than one hundred people, if the daily papers are to be believed. Nor was it owing simply to the weather. Manifestly the day is dead. The "union services" that obtain among the other religious bodies are a confession that it is impossible to get a congregation in their respective churches. But what are we to do with this day? Manifestly abandon it. It comes too late in the year to be a "thanksgiving for the ingathering of the fruits of the earth." Instead of trying to inject into it some little appearance of life, let our parishes revive the old Churchly Harvest-Home festival. Let it be in early Autumn at the end of the wheat-harvest, before the earth is stripped of her verdure, and when it is still possible to connect with the religious services of the day out-door games and sports. Instead of a Sunday School picnic, have a real parish festival where all sorts and conditions of men, young and old, can meet in the Lord's house for thanksgiving. It is no new thing with many of our parishes. Let it become universal. In such observance we would have the beginning of a real holiday, and so could afford to let "Thanks-giving" die a natural death. So far as its religious observance goes, it is already dead. A. W. S.

An inattentive Judge was once rebuked by an attorney in this wise: In the midst of the argument of the attorney, the Judge leaned aside and began caressing his greyhound. The lawyer—Erskine—stopped abruptly and sat down. "Go on, Sir," said His Honor. "I beg pardon," replied the lawyer, "I thought that your Honor was in consultation."

The Indian Question.

(Correspondence of the LIVING CHURCH.)

[The following is from a private letter of a subscriber, a chaplain in the army. We are perfectly willing to give his side of the question fair hearing.]

There is a little republic in Europe, 24 miles square, whose title to its lands is simply possession for many generations; and it has been respected by all the surrounding nations.

The Indians have owned their land for we know not how many thousands of years, and our Government has respected their title, in words, and treaties—broken by us. You claimed the other day, that they had no title. They have a better title in equity, than most of the nations on the earth to-day; might is right, and right is not might.

It is upon this title, (a just and holy one in the sight of God and man,) that our Government holds itself bound to give them a single dollar of annuity, or ration of any kind. If the Churches (who rule our land by moral and religious force) should take such a position, the Government would soon follow suit. But your idea carried out would be followed by bloodshed and rapine too horrible to contemplate.

Correspondence of the LIVING CHURCH.

I have been too busy since I entered upon this field of work, to redeem my promise to write occasionally for the LIVING CHURCH. I only design now to note briefly the progress that our parish has made in Church work since I came here, three months since.

It was evident very soon after my arrival, that our church building was too small to accommodate our congregations. This was not owing to any superior attractions in the Rector, since other ministers before me—able and earnest men—had experienced the same deficiency, and had made some efforts to raise money to enlarge. But they became discouraged in their efforts before the work was accomplished, and sought some other field. Hence change has followed change in Rectors here, until confidence in the success of the parish was well-nigh gone when I came. The congregation had become scattered, the church-members grown luke-warm, and many had settled down in the conviction that the church-building was already too large!

I saw at once, that our Church was not occupying that position that it ought to fill in this important community. We have here a population of near three thousand souls. Two prominent colleges are located here, one under the patronage of the Norwegians and the other of the Congregationalists. This latter is one of the most flourishing institutions in the North-west, having over two hundred students, gathered from all parts of the State. These students, in the main, attend Congregational services on Sunday mornings, but at night can go where they please. With the newly awakened interest among our own members, and the large number of students that attended our night services, it was found that persons had to be turned away from our doors night after night, unable to crowd in. It was this condition of things that rendered it so easy for me to raise money to enlarge the church. And yet, strange to say, some prominent members in our own Church have done all in their power to defeat me in this work! But, thank God, the work is done, and well done. The cost has been \$462.50, and every cent is paid. The same work would to-day cost us \$600.00, with the late advances in materials and labor. We now have a building measuring 22x65, and capable of seating 225 persons. Last Sunday, the enlarged house was filled morning and evening. We have extended the nave 20 feet, re-painted the church outside and in, added four beautiful windows from the house of McCully and Miles, Chicago, (whom I can cordially recommend), calcimined the inside walls, and lighted the church with the modern burners. The whole inside appearance is beautiful, far ahead of any other church building in the city. We now confidently believe that All Saints' Parish will take that position in the community which it ought to have occupied long ere this. The existence of what appear at the time to be insuperable difficulties and discouragements has been the cause of the downfall of many a parish, and keeps many a minister constantly on the wing. Oh! that the time may speedily come when the clergy shall feel that they can do their duty to the Master and the Cause for which He died, without incurring the risk of being sent adrift—perhaps with a dependent family on their hands, and a stigma attached to their names. A. J. YEATER.

A London physician gives to a "sample" of whisky submitted for his examination the following "first-class" certificate: "Gentlemen, I have tasted your whisky, and, having tried various vermin-killers in my time, believe yours superior to them all. You are at liberty to make use of this."

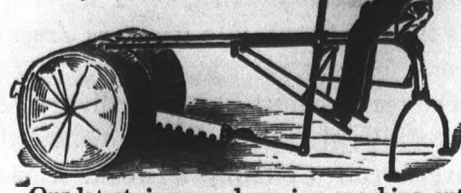
"Orthodoxy," said an English Bishop, "is my 'doxy; heterodoxy is everybody else's 'doxy."

All Around the World.

Compiled for the LIVING CHURCH.

The daughter of the Dean of Ely has laid the 'ast stone of the new pinnacles of the Ely Cathedral. She said; "I lay this stone to the glory of God, to the memory of Queen Ethelreda, our foundress, and Ala de Walsingham, who began this work about five hundred years ago."—The Rev. Dr. Biddington, an eminent Congregationalist of Brooklyn, died on the 29th ult. The same day witnessed also the death of the distinguished French economist, Michael Chevalier.—Spain's young widower was married to Marie Christine, on Saturday, the 29th of last month.—The authorities of the British Museum have determined, by way of experiment, to employ the electric light in the reading rooms on dark days. Previously, no artificial light has been admitted to the building for fear of fire.—Some coins over one hundred years old were plowed up on the coast of Oregon, last week.—Experiments have recently been made in California to test the adaptability of that State for the growth of tea. The only thing that militates against success in making California a rival of China in tea-raising, is the difficulty in getting the leaves picked at a cost low enough to enable producers to compete with foreign markets.—Gustave Doré is not the old man he is generally supposed to be. He is forty-six years old, and is now industriously working on an illustrated edition of Shakespeare, at his home, in London. He intends this work to be the masterpiece of his life.—A plow-boy at Orkney, recently picked from the furrow two gold rings, which are asserted to be one thousand years old, and very curious and valuable as antiquities.—Professor Longfellow, in the December Harper's, has poetically recorded the gift to him by a lady from Maine, of a celebrated pen. It is of iron, made from the fetter of Bannivar, the "Prisoner of Chillon," with a holder made from the wood of the United States frigate, Constitution, and is encircled by a circle of gold and jewels.—Victor Hugo is now seventy-seven years old, but his appearance does not by any means, indicate it.—It should be remembered that the name of the infant daughter of the duke and duchess of Cumberland is Maria Louisa Victoria Carolina Amelia Alexandra Augusta Frederica. It would be wrong to confuse her with her cousin Frederica Augusta Alexandra Carolina Victoria Louisa, or her second cousin Augusta Frederica Amelia Alexandra Carolina Louisa Victoria.—The late William M. Hunt is said to have begun his artistic career at twelve years of age, by cutting medallion portraits from a hard, yellowish substance, obtained from the bleaching vats at Lowell. His sister still wears one of these, mounted as a brooch.—Captain Crokat, who witnessed the death of Napoleon I, and who was the original of the "Officers on Guard" in Struben's well-known engraving, has just died at Edinburgh, a general of ninety-one years of age.—Secretary Sherman, in his late message, considers it possible to reduce the national debt next year by \$50,000,000.—The Chilians and Peruvians are still at war, and nobody seems to know just what is the belli causa.—The widow of Charles Dickens, the English novelist, is dead.—A colossal monument to Beethoven is soon to be added to the ornaments of Vienna. It will consist of a group of thirteen bronze figures, the last of which has just been cast.—The City of Louisville, Ky., was visited by a severe tornado on Friday, Nov. 28, ult.—The British Museum contains three miles of book shelves eight feet high, or at the ordinary 8vo. size, there are twenty-five miles of shelves. The dome of the reading-room is less by only two feet than that of the Pantheon, Rome, larger by one foot than that of St. Peter's.—Smith wants to know what good the new French cable is going to be to people who don't understand French.—Count Piellat, a wealthy nobleman of Lyons, is erecting at Jerusalem, near the Jaffa gate, a large hospital for the suffering of the Holy Land; it is to be without distinction or nationality.—Mr. Gladstone will reach the age of seventy on Dec. 29th. It was proposed to give the distinguished statesman, author and philanthropist, a dinner in Liverpool, on that occasion; jealousy, however, among the liberal leaders, has caused it to be given up.—Those contemplating buying thermometers are reminded that they will be lower after a while.—Wall Street, New York, saw on Friday, the 21st ult., the most exciting day since the panic of 1873.—Mr. Longfellow tells of a tourist of the John Bull family, who in visiting him not long ago apologetically remarked, "Mr. Longfellow, you have no ruins in your country, and so we came to see you!"—The Commissioner of Indian affairs, in his annual report to Secretary Schurz, says that the progress of the Indians in civilization during the past year has had no parallel in any previous year. The figures are given which evidently justify his words.—There are twelve hundred women in Worcester, Massachusetts, whose property is assessed at \$4,500,000; out of this number, one hundred have registered their names for the purpose of voting for school commissioners.—The public schools of Springfield, Ill. have been closed on account of the prevalence of scarlet fever.—The Japanese government has appropriated sixty thousand dollars for a complete geological survey of the Empire.—It is reported that success is attending the new revolt in Cuba.—The entire amount raised by the Roman Catholics of the country, for the relief of Archbishop Purcell, is \$75,000. The indebtedness is \$4,000,000.—A dispatch from Singapore says that the King of Siam has sent "the golden flower of Siam" to Hon. Thaddeus Fairbanks, inventor of the platform scales. This is the first time this distinction has been conferred on an American.

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The Living Church.

December 11, 1879.

Entered at the Chicago P. O. as second-class mail matter.

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The Provincial System.

The Report of the Committee on the Provincial System, published in our last number, is a document calculated to arrest attention.

It demonstrates what we have before insisted upon, that the idea of dividing our American Province is the great economic question before the Church. If the Church were in its decadence, or if she were threatened by the bugaboos that some of our Rip Van Winkles are trembling about, or if she were anything less than the live, active, vigorous, hopeful, grand Church she is, our attention would not be called to such a question as the Provincial System. We should be planning how to conserve the things that remain and are ready to perish. But the Province is the sign of growth and expansion. We must get "out of the old house into the new" because our family has grown so large. We must adjust our means to the larger and grander ends we have in view. The idea of dividing the American Province, represented by the Provincial Council called "General Convention" began to assert itself years ago, and so impossible was it for the eminent race of obstructives who think that the Protestant Episcopal Church of 1850 was the perfection of Apostolic and Catholic Church, to "squell" it, that the idea put itself into our canonical law, (see Title III Canon 8 authorizing a Federate Convention or Council of the Dioceses within any State,) and has since pressed itself upon the unwilling mind of the best men among us, as a question that—like Banquo's ghost—would not "down."

Those distinguished gentlemen who announce it as a novelty which they have had no time to examine, do not seem to realize that they thereby confess their own ignorance of the history of the Church, and their utter incapacity to act as wise and well-balanced legislators. It is about time that they should begin to examine the question, lest they may wake up some morning, and find the Church involved in the dreadful fate of having increased from one Province to many, without having waited to give them time to examine the question.

The report of Bishops Stevens and Bedell reveals the fact that only two of our Bishops are opposed to the Provincial System, "and will not take part in it," unless, indeed, they are required by the Church to do so. This one fact is significant of the extent to which the Church is pervaded with the conviction, that some factor of the administration must be interposed between the Diocese and the General Convention.

There is one aspect of the subject involved which excites some concern in the minds of those who watch the progress of events. The entirely secular question of State Sovereignty as opposed to the unity of the federal authority, has mischievously injected itself into this matter and we presume that the Provincial question will not be settled, until the underlying question of diocesan autonomy shall have been settled.

We do not enter on that question now. The Convention of Virginia has done so, seemingly with a view to the contingencies of the future. If the Virginia of 1878 could bind the Virginia of 1880 or 1883, that action might mean something. But the revival of the Church's true life goes forward even in Virginia; and a few years will work as wonderful transformations there as elsewhere. The only serious criticism we have to make upon the Report of the Sub-Committee, is directed towards the unwisdom of attempting to map out the country into Provinces. It is too early to do that. The Committee should have remembered that other suggestions of this sort from more venerable sources have failed to meet any response of approval. It is proposed to make the Atlantic States one Province, and the States between the Alleghanies and the

Mississippi, another; and those between the Mississippi and the Rocky Mountains, another; and the Pacific States a fourth. We confess that our mind incontinently dubbed this the *Jerked Beef Plan*; for it cuts the Continent into four long dangling strips.

The reasons for this singular division are given. We do not believe they have decisive force. Certainly it would seem to perpetuate present embarrassments to give the Pacific Province, with only a few score of clergy, equal weight in the National Council with the Atlantic Province, which has hundreds.

The report will accomplish good. It will awaken interest and arouse discussion. It is not too soon for intelligent minds to address themselves to a matter of such pressing importance. Possibly nothing may be done in 1880. Delays are incidental to the progress of a measure of such fundamental importance. But we may as well prepare ourselves to accept the final conclusion, not many years hence. It is as inevitable as it is desirable.

Old Catholics in New Orleans.

A Presbyterian paper at New Orleans informs us that the "Presbytery" of that city received a visit from Father Vaudry, late a Roman Priest, bearing Letters of Orders from the Archbishop of New Orleans. The "Presbytery" accepted the visit courteously—the more so, perhaps, because F. Vaudry professed to represent an Old Catholic movement. Of this we have not before heard, and we think our own clergy in New Orleans would have known of it, had it at any time assumed any respectable shape and definite proportions. We must candidly confess that we have very little confidence in Old Catholic Reform which makes its first appearance in a Presbyterian "Presbytery." As there is already existing in New Orleans an Old Catholic *presbyterium*, now in God's Providence without the Apostolic Headship since the death of Bishop Wilmer, we suspect this F. Vaudry is a gentleman who has his own reasons for ignoring, it that are not flattering to the alleged "movement." If we are in error, we will gladly accept correction.

It is amusing to note the reception which was accorded to the Priest on the credentials of his archbishop. In the first place, the credentials, "indicating standing and character," seemed sufficient; which is certainly a compliment that the Archbishop could scarcely have expected from such a body. In the second place, the statement of principles seems to have been less satisfactory. He favored in his Address nothing but the rejection of the dogmas of infallibility and Immaculate Conception, auricular confession, paid masses for the living and the dead, compulsory celibacy of the Priesthood, materialism of the Mass, persecuting spirit of the Church, denial of the Scriptures, and services in the vernacular. The "Presbytery" could swallow credentials from an Archbishop much more readily than they could such a defective statement. To have accepted this as a sufficient basis for Reformation, would not only have condemned their own ecclesiastical ancestry, but would have volunteered an endorsement of the English half-way work, which would be inconvenient in any future efforts to substantiate the decrees of election and reprobation, the doctrines of total depravity and moral inability, and the polity of government by elders, teaching and ruling, but especially the *ruling*. Old Catholic and young Protestant do not so easily commingle. F. Vaudry may get more bread and butter in that quarter, but he will have to reduce the age of his fine Old Catholicism a good many centuries, if he wishes to succeed in the laudable ambition of providing for himself, and—possibly!—for others naturally dependent on him. No catholicism more venerable than the last half of the sixteenth century, or more conservative than that of the French layman who invented the theology that goes by his name, will pass muster in the "Presbytery" of New Orleans.

THE "Lending Library" of our Domestic Missionary Society, numbers over a hundred choice volumes. Books are sent and returned by mail. For particulars, address Miss Julia C. Emery, Secretary of the Woman's Auxiliary, 21 Bible House, New York.

Romanism as a Political Bugbear.

Mr. Froude, though a brilliant writer, has never given us any reason for thinking that he may not be mistaken or that he includes all the facts in his point of view. This is the case with his timely article on "Romanism and the Irish Race" in the December *North American Review*. It is intended to show that we have taken into our political and religious system a foreign and dissonant element capable of indefinite enlargement, which may ultimately have the balance of political power, and control the destinies of the United States. The article is published at the moment when the Roman question has been raised again in regard to the public schools, and is specially adapted to act as an alarmist to the Protestant population. But, however well Mr. Froude understands the bearings of Romanism in England and Ireland as a political question, he cannot understand, except theoretically, the true bearings of this question in America. He says that "the conversions in England have been chiefly among peers, women, and clergy," and intimates that had not political causes cooperated with intellectual, there might have been no conversion at all. We do not speak by the book, but it is a matter of general confession that the conversions to the Roman Church among ourselves are chiefly confined to persons who study into the question on its logical side from certain premises, and those who are weary of the variations of Protestantism; but the number is hardly felt in the mass, and the whole current of American life is against the solution of religious questions which Rome has to offer. If the priests in this Communion use the Irish vote for Church purposes whenever they can, as they have a right to do in a free government, they do not gain the point of domination which may be aimed at. They may gain temporary success, but the fact of an enslaved ballot is one of the counts in the indictments of the future which the Roman Church will have to meet if the antagonism which unquestionably exists between the avowed policy of Rome and our republican institutions, is ever allowed to come to an open issue.

We may admit all that Mr. Froude says as to the near approach of the issue between Romanism and free institutions in this country, and yet not be afraid of any religious conflict in the future. The causes for the growth of the Roman Catholic Church in the United States have been exceptional; and the immigration from other countries than Ireland in the past and in the future will give that numerical diversity that secures to people of every creed their religious freedom.

Before the Roman Church could change the laws of the nation on religious questions, there would have to be a revolution more radical than that which separated the English from the Roman Church in the sixteenth century, even more radical than that which gave the brief ascendancy of Puritanism in England in the seventeenth century. But the American problem comes three centuries later; and, if Rome has not adopted a different policy, the conditions of its acceptance willingly or by compulsion are extremely questionable. Even in the issue raised by Father Scully, in which he has attempted to apply his Church policy to a parochial school, his own religious kith and kin do not generally go with him. The social forces of the Republic, acting upon Romanists themselves, prevent and will more and more prevent the logical development of the Roman system.

Mr. Froude may mass his evidence and show that, if the United States absorbs the whole of North America, the Roman Catholics will outrank and outvote the Protestants; but this is not likely to happen, and even if it did, it is likely that before it happens restrictions will be put upon the suffrage, which would disqualify large numbers of these discordant nationalities from free voting. The whole spirit of the American people is against the domination which has been the Roman principle in European history. They are more likely to accept the religion of personal annihilation than that of the Pope, and nothing creates a stronger feeling of resentment than any unjust encroachment of Rome upon our political privileges. This question is likely to increase in importance, since the Roman Catholic population will continue to multiply; but, if half the politicians in the country, should truckle to the Roman Catholic priests, in order to lift themselves

into power, it would not follow that the American Constitution is in danger, or that the slumbering forces of independence in the Republic are not strong enough quickly to sweep them from the political field.

Mr. Froude has hobbies, and the future of the Irish race is one of them. If, as is likely to prove the case in the portion of the paper which the *North American* will publish in January, he has used the American portion simply to obtain leverage in the enforcement of his personal opinions as to the settlement of religious and political questions in Ireland itself, he has an object in painting the possible horrors of Romanism in America, which ought to entitle his words to little weight. Every other citizen must condemn the frequent scares which sweep over the community, and set good people by the ears. If we are not mistaken, this is just one of those scares.

Brief Mention.

We learn from the *Envoy* that our Missionary Board has appropriated \$25,000 in aid of the Church in Mexico, for the year beginning Sept. 1, 1879. We note, also, that a portion of the Liturgy has been printed, with a collection of Hymns. As we have received no copy, we cannot give any opinion of its merits. The Mexican Branch of the Church has evidently not yet discovered the use of the Church press.—Thirty two Presbyterian Societies were organized in Kansas during the past year.—The Methodist Church Extension Society reports over \$100,000 received during the past nine months.—A London clergyman advises Dean Stanley, after his recent article on "Baptism," either to join the Baptists or to go over to the Quakers.—A colored preacher of Virginia makes the following lunar observation! "The moon am a disquieted mass of opaque conflagrarity."—There is a village in New Hampshire that has produced twenty-six editors. In allusion to this circumstance, a pious deacon remarked: "Yes, there are twenty-six of 'em, but as they've all left the town, I reckon the Lord won't lay it up agin us."—*N. Y. Evangelist*.—Great meetings were held in London last month, to protest against changes in the Prayer Book. The opinion is gaining ground that Convocation does not represent the Church, and that Parliament cannot be trusted to legislate for it.—We beg to inform the *Churchman* and other esteemed contemporaries, that the Sub-Committee on the Provincial System has lately made an important Report, which their readers are anxious to see. It may be found in the supplement of our last number.—At last there is some hope for Lo—the—poor—Indian! The Secretary of the Interior recommends that he shall be treated as a citizen, and have the same rights and responsibilities that the rest of us have; a policy that the LIVING CHURCH has advocated.—The first meeting, for the purpose of re-organizing the American Church, after its national separation from the English took place at New Brunswick, N. J., May 11, 1784. Ten clergy and five laymen were present. Compare this with the recent Convention of but one half of New Jersey assembled to elect the 123d Bishop of the American Succession!—It was a chaplain of Frederick William the First, who, on being asked to give the briefest possible proof of the truth of Christianity, replied, "The Jews, your Majesty."—Suppose Christians were as anxious about their spiritual welfare, as some politicians are about their offices!—what would be the result? What zeal there would be! What prayers, what gifts to church work, what brotherly concord, what repentance, what a turning to God, what a foretaste of heaven!—The entire amount raised by the Roman Catholics of this country for the relief of the bankrupt Archbishop Purcell, at the latest reports was not quite \$75,000. The indebtedness is \$4,000,000.—The *Orbit* and *Our Church Work*, are to be consolidated and issued as a weekly, under a new name, as the Diocesan organ of Western New York.—The *Standard of the Cross* says: "There are fourteen counties in the Diocese of Southern Ohio which have neither parish nor mission within their limits."—Bishop Clark celebrated the quarter centennial of his episcopacy in Providence last week.—The *Episcopal Register* gives some interesting correspondence called

forth by a gift from the Arab boys in Mrs. Hay's school at Joppa, to Mrs. Buford's Mission among the colored people of Lawrenceville, Virginia.—The Board of Trustees of Dr. Talmage's church recently adopted a paper setting forth the persecution of their pastor, threatening the peace and prosperity of that Church, demanded its separation from the Presbyterian denomination, and requesting Dr. Talmage to take measures to bring about this result.—A new true-blue Princeton *Presbyterian Review*, is announced. It is to be published quarterly in New York. Profs. A. A. Hodge of the Princeton and Chas. A. Briggs of the Union Seminars, are to be the editors, with associates in the Auburn, Lane, Alleghany and Chicago Seminaries.

Institution of the Rev. Mr. Holland.

Trinity Church, Chicago, has been without a rector since Easter. On the second Sunday in Advent, the Rev. R. A. Holland, formerly of St. Louis, was instituted a rector and priest of the parish by Bishop McLaren, in the presence of a large congregation. It is not often that this office is used, a fact which surprises us, as it is extremely impressive and appropriate, as the congregation of last Sunday will testify. The keys were delivered by Mr. H. C. Ranney, for the wardens, Messrs. W. H. Adams and J. W. Doane, who occupied places in the chancel. The sermon was a remarkable one for clearness of thought, soundness of doctrine and eloquence of delivery, and the *Living Church* congratulates the Diocese of Illinois on the accession of so able a priest to the rank of its clergy.

The sermon was published in the morning papers, and has excited much interest by its forcible presentation of the doctrine of the Creed respecting the Holy Catholic Church. We regret that our limited space prevents us from giving extracts.

THE Advent and Epiphany Appeal of our Missionary Board is ready, and copies can be had by the clergy for distribution in their congregations. The people need information, and it lies with the officers of the Church to furnish it. The Board have done their duty in providing the Report and Appeal, and if the clergy will do their duty there can be no doubt of the result. For copies of the above, address the Secretary, 22 Bible House, New York.

One of the most valuable agents in our missionary work, is the *Spirit of Missions*. It is doubted if any other missionary periodical in the world is of equal interest and value. It is not to our credit, as a missionary Church, that its circulation is so small. There are only 27 copies taken in Chicago, and in some other large cities the proportion is no greater. It is time that our people waked up to the value of the Church Press, and until they do we cannot expect great results in any direction.

WE are sorry to read in the *Northwestern*, which is generally so genial, a harsh judgment upon Lenten observance, while remarking on the change of holding the week of prayer, as proposed by Dr. Bacon. The paragraph is as faulty in logic as it is wrong in spirit. It gives no good reason why "the week of prayer" would not be as fruitful, if faithfully used, in March as in January; but improves the opportunity, to denounce an observance that is eighteen hundred years older than the "week of prayer," and is still dear to four-fifths of Christendom. It is an offensive assumption of superior piety that Churchmen are quite accustomed to hear; but we would fain believe that the *Northwestern* had risen above it. To speak of Lent as "an enforced reaction after the childish whirl of sensuous pleasure," as a "tapering off by machinery," is either ignorance or bigotry, or somewhat of both. We trust that those who engage in a "week of prayer," will pray for the charity that thinketh no evil, that hopeth and believeth all good things concerning those who are trying to follow the Christian Year in its commemoration of the life of our Blessed Lord.

THE CHICAGO CATHEDRAL.—As we go to press, the solemn services of Consecration are in progress, with a large attendance of clergy and laity. The sermon is to be preached by Bishop Doane. The laymen of Chicago are to give a dinner to the Bishops and other Clergy, at the Tremont House, at six o'clock.

**Western Convocation of Iowa.**

Correspondence of the *LIVING CHURCH*. This Convocation met, (pursuant to appointment of the September meeting at Council Bluffs), on December 2nd inst. at Sioux City, and was in session for three days. Sioux City is a brisk place of seven thousand inhabitants, with an active trade, both in Northwestern Iowa, and in Nebraska and Dakota; having six railroads, a beautiful court house, and a number of fine public buildings, and private residences, and a most hospitable community of energetic Church people.

The members of the Convocation present, were the Dean, Rev. J. S. Jencks, jr., and Revs. William Wright, of Denison, F. T. Webb, Secretary, of Council Bluffs, Hale Townsend, of Emmetsburg, R. Ellerby, Rector of the Church at Sioux City, and Rev. Joshua V. Himes, a visitor from Elk Point, Dakota, who, having been for some fifty years in the Baptist ministry, (Christian) has within a few months past, taken Deacon's Orders in the Church, and is doing brave and faithful service in a sparsely settled region and among a poor people.

The Dean opened the meeting with prayer; after which, a discussion took place upon the general Convocational work. The fact was noted with great satisfaction, that the Bishop of the Diocese has appropriated, from the \$2,500 allowed for missionary work in his Diocese for the coming year, by the Domestic Committee of our Board of Missions, one thousand dollars; which sum, together with six hundred dollars more, allowed by the Diocesan Board to four Missionaries working in the Convocation, encouraged the hope that effectual results will soon be manifested in Western Iowa. The Bishop also expects to derive additional help from the C. C. Cook endowment next June, which will enable him to add at least \$400 more to the current funds of this Convocation, for Missionary work within its borders.

By a unanimous and hearty vote, the *Iowa Churchman* was endorsed, as the organ of the Convocation, as well as of the Diocese; and Rev. F. T. Webb was appointed a committee to confer with Bishop Perry, and respectfully solicit the use of one page of the said paper, to be filled from month to month with news items, communications, etc., from the Western Convocation, under the supervision of one of the members thereof, acting in concert with, and under the direction of the Bishop. The above space was thought to be not too much for this District, which comprises almost three-fifths of the Diocese, and nearly all of its missionary field.

An organization was formed, to be introduced in all the parishes and divisions of the District, and called the "West Iowa Missionary League," whose objects shall be "to disseminate missionary intelligence, and excite missionary zeal and interest throughout the Western Convocation; and to challenge the liberality and devoted services of all Church people therein, on behalf of the important work of extending and popularizing the Protestant Episcopal Church." And this last, in the sense of both Worcester's and Webster's definition of the word—"to spread it among the people."

It was arranged that each member of the Convocation shall introduce a Branch of the League into his own parish or mission, managing it as he shall see fit, (consistently with the general objects) until the next session, when notes shall be compared, and that system shall be adopted by all, which shall seem wisest and most efficient. The plan of taking written pledges for contributions, of from one cent to five cents per week, payable monthly to collectors, and sent to the Treasurer of the Convocation, was the one that seemed to be most favorably received, as promising sufficient revenue to support an additional missionary in the field.

Four religious services were held, viz.: on Tuesday and Wednesday evenings, and on Wednesday and Thursday mornings; several interesting, stirring, and thoughtful Addresses were made, sermons were preached by the Dean, and Rev. Messrs. Webb and Townsend; and the Holy Communion was administered at the closing service. There was a good attendance of the Church people of Sioux City; and the offertories taken up at the four services, were liberal; so that the Treasurer had quite a sum left for the next meeting, after paying all the expenses of the Convocation, including the traveling and other expenses of the members and of the visitor. And the brethren departed to their respective homes, deeply impressed with the value of the sacred interests and the magnitude of the responsibilities entrusted to their keeping; and firmly resolved to cherish the first and to meet the latter.

RODERICK.

P.S. I am both glad and sorry to learn that Rev. Saml. Ringgold, of Grace Church, Cedar Rapids, has a flattering call to a prominent church in St. Louis; glad, because it is a graceful recognition of my dear brother's admirable ability; and sorry, because I should deeply lament losing him from this Diocese.

RODERICK.

**Current Literature.**

*Witherspoon System of Sunday School Instruction.* Catechisms complete in seven numbers. A New Hymnal for Sunday Schools. 20c. Improved Class Book. 10c. Register and Record 50c. O. Witherspoon. Buffalo, Martin F. Taylor & Co.

These books make up the most successful attempt to provide a complete systematic outfit for the Sunday School. The seven Catechisms ranging from the little one's reading lesson in Number one to the Instruction on the teachings of Our Lord, designed for the older scholars and the Bible class in Number seven, contain all that a Christian needs to know and believe. We have used the earlier numbers and think them decidedly good. They are strongly recommended by many of the Bishops and the clergy. The *Class Book* and the *Register* are in their province equally valuable, affording space, admirably tabulated, for the preservation of all needed statistics. The *Hymnal* we do not like so well, but that is a subject upon which we are not sufficiently posted to be enthusiastic one way or the other. The books will be sent to any address by Martin F. Taylor & Co., Buffalo.

*Student's Commentary*, Vol. II. New York, E. P. Dutton & Co. Chicago, Jansen, McClurg & Co., \$2.50.

This is the second volume of the admirable abridgement by the Rev. Mr. Fuller of the celebrated Speaker's Commentary. It gives almost the same amount of matter in the way of notes and comments though in a condensed form. While the book is not so large nor the type quite so good as in the original work, yet the cost is only one half. For a cheap and good commentary this is undoubtedly the best published. This volume includes the historical books ending with the Book of Esther.

*Picturesque Chicago.* Chicago Engraving Company, 75c.

This is a series of engravings, handsomely executed, of some of the most noted points of interest in the great city of the West. "The entrance to the harbor," "the Crib," "the bear pit in Lincoln Park," are a few of the nineteen views. They are very true to life and furnish another evidence of the enterprise and beauty of the Garden city.

*Studies on the Church Service*, or Questions on the Collects. (1.) Primary Series, (2.) Advanced Series. Miss Helen Gordon, New York. E. P. Dutton & Co. 20c.

In these two books, Miss Gordon, who is well known as a compiler of books of instruction in the Church, endeavors to explain the Church year. Each lesson is based upon the collect for the day and illustrated by appropriate scripture. The books are intended, and it seems to us successfully, to be sufficient for the whole Sunday School, large and small. The chief objection is the price which in these days of cheap books seems rather high.

*Biblical things not generally known.* New York, Dick & Fitzgerald. Chicago, M. W. Smith, 122 Dearborn St.

We have not taken up a more interesting book in a long time. A cyclopædia, almost, it seems to have few of the objections of the larger works on kindred subjects. It is the very book to pick up and dip into occasionally, while it is also valuable as a book of reference. Full of quaint, curious and little known facts in relation to Biblical subjects, the book has a charm both for the student and the general reader. Here and there we find an old item, but these are very few. Clergymen, Sunday school teachers and others who have to teach the word of God, it seems to us, will find the book very useful.

*Covenant Prayers.* Rt. Rev. A. C. Cox. Buffalo, Martin Taylor & Co. \$1.00.

A good book of family prayers is a difficult thing to compile. In one way or another, for some reason, they all fail to be wholly satisfactory. This book strikes us as being among the best that have been published. It is churchly, orderly, and complete, without being fullsome. If it could be introduced and used in every household it would be more effective than a century's sermons. It seems to us it would be an excellent present to the newly-married. It will be sent on receipt of price by the publishers.

*The Clergyman's Private Register.* Rev. C. Witherspoon. Buffalo, Martin Taylor & Co. Half Morocco \$4.00. Half imitation Russia \$3.00.

This is a new edition of a very useful book for the clergy. We have had one in use for over seven years, and so have preserved a complete record of every official act of ours in that time. In a moment we can turn to any date and tell who took part in a particular service, what part each took, the hour, place, etc. Further over in the same book we have a record of baptisms etc., names and classified list of sermons; in short, a convenient record of all clerical acts which every clergyman ought to have and which very few clergyman do have. We thought the old edition a good thing, but the later one is decidedly better. There is more room for entries, a more reasonable allotment of the space, additional headings and better paper. It is a book which every clergyman ought to have to be kept carefully by him; the whole system of entry is so simple and complete that it requires but a moment's attention to write the history of one's clerical life. Martin F. Taylor & Co. will send in either binding, anywhere, on receipt of price.

**Personal.**

Rev. C. M. Selleck is announced to succeed the late Dr. Mead, in Norwalk, Ct.—Dr. Schuyler's Anniversary Sermon is published in pamphlet form.

—The Rev. L. C. Jenkins, Dominion of Canada, has been in the Ministry for sixty years.—There are few younger men who send us more subscribers than the Rev. B. Hutchins, of Albion, Ill. He is the oldest clergyman, probable, in the West.—The Rev. Henry N. Hudson, of Shakesperian fame, was announced to lecture before the students of Racine, last week.—The Rev. Dr. Wheat, of North Carolina, has been obliged to suspend clerical work, by failing health.—The Bishop of Pennsylvania is reported convalescent.—News of the death of the Rev. G. W. Cloak, of Philadelphia, has been received from Germany. He was a young clergyman of much promise.—The Bishop of Massachusetts lately ordained a convert from the Congregational ministry, Mr. F. B. Allen. He becomes assistant minister in Trinity Church, Boston.

—Bishop Riley, of Mexico, has received the sad intelligence of the death of his only surviving brother.—The Rev. Dr. Samuel Haskins, of St Mark's Church, Brooklyn, recently completed forty years' rectorship of that parish. During his long pastorate he has baptized 1,906, presented 923 for confirmation, married 702 couples, 1,071, and added 1,161 communicants to the Church, whose present membership is about four hundred.—We offer our very sincere sympathies to our old-time friend and brother, the Rev. S. D. Pulford, of Wisconsin, and to his wife, on occasion of the great loss which they have recently sustained, in the death of their youngest born, in the fifth year of his age.

**Notices.**

Marriage Notices, Fifty Cents. Notices of Deaths, free. Obituaries, Resolutions, Appeals, Wanted, School Notices, etc., Fifteen Cents a line, (two cents a word) prepaid.

The Registrar of the Diocese of Quincy wants the following numbers of the *Spirit of Missions* to complete a file; January, 1861; March, 1872; March, April, May, December, 1874; January, 1875 and February, 1877. From Jan. to Sept. 1878 Apr., July, Sept., Nov., Dec., 1879.

**A Bed for Incubables.**

Contributions are solicited for the endowment of a bed for incubables in St. Luke's Hospital. No hospital will receive incubables, except in rare instances, and the unfortunate people who cannot recover are often reduced to great suffering for want of proper care. One bed at least in St. Luke's will be set apart for that class, and the income of \$3,000 will be used for its support. The end in view is then the raising of \$3,000 for that purpose, and the accompanying list of subscriptions will show the manner of doing it, and the various sources from which it may come. Any sum will be acceptable, and at intervals an acknowledgment will be made in this paper. Rev. Clinton Locke requests that any one who sees this and who feels inclined to aid in this good work to please enclose their contributions to Miss Olive Lay, 321 Michigan avenue, who has kindly consented to take charge of this fund and manage its details.

CHICAGO, Dec. 7, 1879.

The treasurer of the fund for the Bed for Incubables in St. Luke's Hospital, Chicago, acknowledges the following contributions:

Mrs. Biddle Roberts, Chicago,	5.00
A mite,	.05
Mrs. James K. Edsall "	1.00
Avalis of work, M. S. L. "	2.15
"St. Luke's Penny" Industrial School, Grace Church, Chicago,	1.00
Previous contributions,	\$9.20
<b>Total,</b>	<b>\$32.87</b>

MISS OLIVE LAY, Treasurer.

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The Holly and the Ivy	L. Erhardt.
Come Maidens Fair	H. J. Schonacker.
Christ is Born	W. B. Treat.
Sleep, Holy Babe	W. H. Black.
Ring the Bells	Wm. Walter.
Hail, Thou Blessed Morn.	Thos. Benedict.

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Home and School.

Good Morning to God.

"Oh! I am so happy!" a little girl said  
As she sprang like a lark from her low trundle bed,  
"Tis morning, bright morning! Good morning,  
papa!

Oh, give me one kiss for good morning, mamma!  
Only just look at my pretty canopy,  
Chirping his sweet "Good morning to Mary!"  
The sunshine is peeping straight into my eyes—  
Good morning to you, Mr. Sun, for you rise  
Early, to wake up my birdie and me,  
And make us as happy as happy can be."

"Happy you may be, my dear little girl;  
And the mother stroked softly a clustering curl—  
"Happy as can be—but notice the One  
Who wakened, this morning, both you and the  
sun."

The little one turned her bright eyes with a nod—  
"Mamma, may I say, "Good morning to God?"  
"Yes, little darling one, surely you may—  
Kneel as you kneel every morning to pray."

Mary knelt solemnly down, with her eyes  
Looking up earnestly into the sky;  
And two little hands, that were folded together,  
Softly she laid on the lap of her mother,  
"Good morning, dear Father in heaven," she said,  
"I thank Thee for watching my snug little bed,  
For taking good care of me all the dark night,  
And waking me up with the beautiful light.  
Oh, keep me from naughtiness all the long day,  
Blest Jesus, who taught little children to pray."

An angel looked down in the sunshine and smiled;  
She saw not the angel—that beautiful child,  
—Selected.

The Careless Word.

'Twas but a word; a careless word,  
As thistle-down it seemed as light;  
It paused a moment in the air,  
Then swiftly onward winged its flight.

Another lip caught up the word,  
And breathed it with a hearty sneer;  
It gathered weight as on it sped,  
That careless word in its career.

Then rumor caught the flying word,  
And busy gossip gave it weight,  
Until that little word became  
A vehicle of angry hate.

And then that word was winged with fire.  
Its mission was a thing of pain,  
For soon it fell like lava drops  
Upon a wildly-tortured brain.

And then another page of life  
With burning, scalding tears was blurred;  
A load of care was heavier made,  
It added weight, that careless word.

That careless word, oh! how it scorched  
A fainting, bleeding, quivering heart!  
'Twas like a hungry fire, that scorched  
Through every tender, vital part.

How wildly throbbed that aching heart!  
Deep agony its fountains stirred;  
It calmed, but bitter ashes mark  
The pathway of that careless word.

OUR NEW VICAR.

By the late Rev. S. B. MONSELL, LL. D.  
Rector of St. Nicholas, Guildford, England.

II.

I am rejoiced that anything, even a trouble, has re-opened our correspondence, closed for too many years. And with all my heart I throw myself into your position and its difficulties, and, so far as my experience of clerical life—now a pretty long one—may make me a safe adviser, I am yours as counsellor and guide.

The Church of England is, as it appears to me, in a wonderful transition state: passing onward and upward, as I believe, at every step. I know there are heads, wiser than mine, which look upon her in these times with feelings of despondency, but I must confess that all my feelings are those of thankfulness and hope. She has in my own memory made such strides, has struck her roots so deeply into the soil of men's hearts, and spread out so widely her branches over their heads, that I have no doubt of her vigour and healthfulness.

Your parish seems to me to be just in that position in which, if it has wise guidance and will follow it, great and lasting blessings are upon its threshold for acceptance. But if on the other hand, it take a mad wild fit, and will fly from what it fears, rather than watch and pray for what it needs, it is certain to make mischief for itself and others, and to delay its own reformation for an indefinite period. I am therefore most thankful that it has in you a moderator so kind and wise, and trust that, through God's blessing on your influence, all will go well.

You ask me two questions—first, about the man himself, of whom you hear that he is likely to be your Vicar; and next, about an appeal to be made to the Bishop against his probable appointment.

First, then about the man. I know him well—and, if ever any parish had a blessing in a pastor, yours may have that blessing, if it be fortunate enough to receive him. I say, "may have that blessing," because, though he is the very being formed to be a blessing to his people, still, if they will not receive him cordially, they may never know the sweetness of those good things he has to give.

He is, in the first place, a very holy man. This is, in my mind, the chief essential of a good clergyman. No ability, no education, no system, no energy can do without this. Even the sacred powers which his orders confer are enhanced in value by the personal holiness of him who holds them. Every rite is celebrated with more faith, every word spoken with more unction, every act done with more reverence. Men glorify God in him. And therefore, whenever I am looking for a curate, the one

question I always put first is this—Is he a pious man? If not, I'll have none of him. But if he be indeed a true lover of Christ and souls, then I feel sure he will be valuable.

Your expected Vicar is a holy man, and he is moreover a wise and experienced man. He is no novice in practical theology. He has devoted all the powers of a singularly fine mind, and all the energies of very warm affections, to his sacred work, and I know no clergyman—if I may use the expression—more accomplished. He will be found as careful of others' feeling as he would be of their reputation. Quite aware of the existence of strong prejudices, and of the need to deal with them gently, it will never content him to have his own way even in a good matter, unless he can get those, with whom he would have it, to be themselves consenting parties. The brute force which sweeps away a difficulty, is not his: rather that persuasion which feels that it gains nothing, unless it gain over the opposer to be a willing instrument in his hands. It is in men and by men, not against men and over men, that he loves to prevail.

Now surely all this should be good news to you. One objection, however, I anticipate—and not an unnatural one—namely, all these fine qualities only make him a more dangerous man, if those principles which he holds, and those practices which he would establish, be not sound and good. Granted. To that, therefore, I address myself. You think he is what you call a "Puseyite," and if so, that the more clever, more amiable, and more insinuating he is, the more likely to do mischief.

Before, however, I say a word on his behalf, let me speak a few for one who, though he needs no defence of mine, is still more aggrieved, in this controversy, than all the sorely misrepresented rectors and vicars and curates to be found in England—I mean Dr. Pusey. What right have you to use his name as the designation of a party? When you say you dread the entrance of a Puseyite into your parish, you speak of course of a noxious thing—some one who holds doctrine and maintains practices different from, nay more, subversive of, those which belong to our English Church—some one who, eating her bread, bearing her commission, and sworn to her standard, betrays her at every step, and wiles away into the enemy's camp those whom he has been given as his charge.

Do you believe this to be the character of Dr. Pusey? Do you believe him to be a traitor to his Church,—one, whose long, and learned, and self-devoted life has been spent in deceiving, and misleading, and perverting the confiding members of his communion? Are you not, or ought you not on the contrary to be aware, that no man in England has done more to keep erring and discontented members of the English Church within her pale, and to make them satisfied with and thankful for her blessings? You may be ready to answer, as too many are, in reply to such inquiries, "Aye, that may be all very true. He gave the train its first downward impulse, and now that he sees it running on too madly, he is active and efficient in taking out some of the passengers lest they be destroyed."

He did give the first impulse, I grant; but not downward—there is the error. Upward has been its tendency, ever since it first felt the stirring power of renovating truth as taught by him. Compare the Church now with what it was twenty-five years ago. How much more clear in her doctrine, fervent in her faith, glowing in her zeal, earnest and devoted in her action! She was almost dead, and is alive again. She was lost and is found. Go to such a great assembly of the Church's children as one of our congresses, where men and women of all shades of opinion come together from all parts of the land; and hear,—in the plaudits which hail the simple-minded, modest man, as he ascends the platform,—the voice of England owning him as one of her most venerated fathers, whom she delights to honour and revere. Do Englishmen honour traitors? And yet he must be a traitor, if his name can be rightfully given to a body of men whose advent amongst us is to be dreaded as that of men untrue to the English Church.

You must therefore, in all honesty, give up the use of this name as it is generally interpreted, or else use it to designate those who, if we must have Paul, and Apollos, and Cephas in the Church, would deem it an honour to wear it. Those who honestly living in, and loving the Reformed Church of England, seek to make her people what their Prayer-book teaches them they should be, such are not the popular but the true, Puseyites; and such a Puseyite, I believe, your fortunate parish is about to have as its pastor. I know well his faithful English heart,—that it rejoices in his Church as she is, and considers it the duty of his life to teach her children how truly, fully, simply she can lead their souls to Christ.

My friend will not, I am sure, give you in his teaching any other controversies than that which every man should be carrying on with his own heart from day to day. And the consequence will be, that in a short time you will get so interested in your own progress, that you will not have leisure for the supposed errors and short-comings of others. And so far from being weakened in your attachment to the

Church of England, you will love her more, simply because you will understand her better, and will find, in her doctrines held in their fullness, and her practice carried out in integrity, the best defence against Romanism that men can have.

I shall say no more about the personal qualifications of him whom you are likely to have so soon amongst you, simply because I have such reliance upon the success which his worth and excellence will secure. All I ask is, that you will give him an unprejudiced reception, and be his interpreter to those whose less educated and less candid minds require such a help. Err upon the side of charity, if you are to err at all. "Hope all things," and trust me you will never repent it. I shall watch with the deepest interest for your next letter, as I have pretty good reason to know, from a private source, that the appointment has been made; and that you will have amongst you, ere many days, your dreaded High Church pastor. I know your old candour and honesty, and, having much reliance on the same, commend you to God's good keeping, and shall often think of you and your parish in my prayers.

[To be continued.]

Utopia, the Parish in Futuro.

By the Rev. Paul Pastor.

A Series for the LIVING CHURCH.

V.

I attended a funeral in Utopia, to day; last week, two. Not one of the parties has been inside of a Church Building of any kind, in ten years. I was with them all before they died. I asked one if he ever prayed. He said, "No, not now." I asked him, "Why?" He said he hadn't found Christians any better than any body else; the wealthy went to Church, and the poor were shut out; and he had quit praying, years and years ago. The other had, he said, when I asked him, never thought much about Jesus; as for God, he supposed there was one somewhere, but that was the most I could get from him. The third was a woman; bright and cheerful even in dying; she had been a Church woman once, and wished me to look after her motherless boys. I gave her the Christian's Viaticum, the Sacramental Body and Blood of Christ. On my way to one of the funerals, a handful of well dressed people sauntered slowly from afternoon service at the costly church of St. Asaph's, perhaps ten in all, and I thought of what good the nervous power expended in a long service and an elegant lecture to these ten, might do over in Utopia; but then Utopia is not any where "near St. Asaph's parish," and besides, the people "are not Episcopalians." I hear that the Rector preached two very fine sermons on Sunday last. I asked my informant if about the same people compose the two Sunday congregations at St. Asaph's. He said yes. I asked him how many Sundays there are in a year. He said fifty-two, smiled and looked queer, as if he had doubts either of my seriousness or of my sanity. I asked him how much twice fifty-two were. He said one hundred and four, and looked queerer than ever at me. I then asked him if about seventy-five of those sermons in St. Asaph's and the other twenty-nine in Utopia would not do more good for Christ and for souls? He evidently concluded I was deranged, and asked me—with a strange, sad expression—where Utopia was? I told him Utopia was in Futuro, I was afraid; and so it is and more is the shame.

St. Paul the Apostle.

Contributed to the LIVING CHURCH.

Truly he was a chosen vessel to bear his High Master's name to the gentiles; and truly, manfully, right nobly, did he bear it. His words have turned more sinners from the error of their ways, comforted more saints, sustained more martyrs, confuted more infidels, reassured more sceptics, strengthened more weak souls, and effected more generally toward the restoration of mankind to a state of true happiness, than the words of any other mere man that has ever lived. St. Paul, without doubt, is one of the brightest lights, and grandest characters, in the whole circle of Christian theologians; bold, brave and courageous; fair, plain and decisive; kind, earnest and commanding; strong, but not bigoted; learned, but not pedantic; strict, but not uncharitable; polite, but resolute; gentle, but not weak; an apt pupil of that Loving Loved One who gave Himself for us, he became all things to all men; gave up everything that he might further the cause of his Master; and wrote—for all generations that should follow—living words on a deathless page, sealing their truth with his blood.

WASHINGTON, CAL.

"Repent ye for the kingdom of heaven is at hand." Suppose the promise was this day fulfilled, and the trumpet proclaiming the Advent of Earth's King and Judge should be sounded in our ears, what position would you, dear reader, occupy? "Behold," says the Saviour, "I stand at the door and knock." "The Son of Man shall come as a thief in the night." "Be ye also ready, for in a day and an hour when ye think not the Son of Man cometh."—The Church Guardian, N. B.

"What Answer Shall I Give?"

By Rev. R. W. Lowrie.

A Series for the LIVING CHURCH.

XXIX.

"Is not your Prayer-Book taken from the Romish Missal?"

Much of it was derived from the same ancient sources. Even then, those parts (as well as all others) passed through a thorough examination before their incorporation into it. If any "germs" of error remain, they remain to this day in such a great Protestant Standard as the Westminster Confession, for most of the expressions to which serious objection is now and then taken, are to be found in that celebrated work.

I quote from the distinguished author, Blunt:

"A committee of Convocation was formed, with the sanction of Henry VIII, to consider revision. The revision arose in no small degree from a conviction that Divine Service should be offered to God in the vernacular tongue of those on whose behalf and by whom it was offered. From earliest times we find injunctions on the Clergy to teach the people the Creed, the Lord's Prayer, and the Ten Commandments in English. In A. D. 740, there is an excerpt of Egbert, Archbishop of York, to this effect; and two centuries later, Alfrie, Archbishop of Canterbury, enjoins the Clergy to speak the sense of the Gospel to the people in English. Similar injunctions are found in the laws of Canute in the 11th century. The writing rooms of the monasteries did all that could be done towards multiplying books to that effect, and some provisions were made for the poorest by means of horn books, on which the Lord's Prayer and the Creed were written, while the Scriptorium of the monasteries provided primers containing part of the service for the rich. Besides setting forth the Liturgy in English, the committee directed its efforts towards pruning down the complexity and superabundance of the existing Rubrics. These were so great that many Prayer Books had more words of directions in red letters, than prayers in black. They said 'the excess and multitude had so increased that the burden of them was intolerable.'"

"The Prayer Book, having passed through the hands of the committee and king in council, was laid before the parliament, that it might go forth with full authority to the Church. Though in one sense new, those who had been engaged upon it felt so strong a conviction that it was substantially identical with the old, that Cranmer offered to prove that it was the same that had been used by the Church for fifteen hundred years."

Mark Archbishop Cranmer's offer to prove the Reformed English Prayer Book fifteen centuries old! From ancient and venerated sources had it been drawn. Thus as the English Church is of equal age with the Italian or Roman, so with the British and the Italian Books of Public Devotion. But to say that ours is derived from theirs, is as historically incorrect as to say that two streams, each starting from the same lake, are derived the one stream from the other. The American Book is essentially the same as the English.

"After the severance of the authority of the English Bishops over the Church in America, by the acknowledgment of our Independence, it became a matter of great importance to all concerned, to establish an independent ecclesiastical government adapted to the changed condition of affairs. Accordingly there was held at Brunswick, N. J., in May, 1784, a meeting of a few clergymen of New York, New Jersey, and Pennsylvania, with one in New York, in the following October. Not much was done, however, until the next year, 1785, on Sept. 27th, in Philadelphia, when a regular convention took place. At this, were delegates from New York, New Jersey, Pennsylvania, Maryland, Delaware, Vermont, and South Carolina, and while sitting, the changes in service were introduced and acted upon, which were afterwards published together in a book ever since known as the Proposed Prayer Book.

The publication of this Book was entrusted to a committee, who succeeded in getting a small edition through the press in the following Spring. The Book was not accepted with much favor by some of the State Conventions; or one or two of them rejecting it. It was used, however, until the triennial Convention of July 18, 1789, when Bishop White and Provost entered on a review of the Liturgy, and the result of their discussion was the Book of Common Prayer as now used."

I conclude with the strong words, often quoted, of the late Bishop Randall:

"A Popish Liturgy! How dreadful this expression sounds to many! How it appeals to passion and prejudice! Yet how totally false as applied to our Book of Common Prayer! On this point we especially challenge investigation. Examine the Prayer Book carefully, and what will be found? It will be found that the errors of the Roman Church are distinctly protested against; that the expressions said to be Popish are *Scriptural expressions*; that nine-tenths of the Prayer Book is in the *precise language* of the Bible; and that the rest is so near like it, that it is impossible to use the one without catching the inspiration of the other.

"A Popish Liturgy! It would be equally as true to say—A Popish Bible! The Episcopal Church, Romish! I ask the men who make this assertion, where do you borrow weapons wherewith you assault Popery? Whose arguments do you use, whose learning do you employ, whose books do you study, when you attack the Papacy? Do not every one of you go to the armory, which the Old English Divines have so richly furnished, for every weapon you use against Romanism? Can you bring forward a Protestant argument, which is new, or which cannot be found in the writings of the champions of the Reformation in the Church of England? If all this be so, why do these zealous boasters stultify themselves, by continually ringing changes upon that well-worn saw of Popery in Episcopacy? But more than this, I challenge any body of Christians to produce one title of the amount of printed standard authority for doctrines, which are *anti-papal*, as the Protestant Episcopal Church can show in her Prayer Book and Homilies."

To "My Sweet Lord."

A Russian newspaper tells the following touching story about a most extraordinary letter which recently was delivered or about to be delivered into the St. Petersburg mail. An imperial officer, at the lower end of the ladder, died suddenly and left his wife and three children entirely unprovided for. After the lapse of a couple of months, all the furniture and clothes of the family had gone to the pawnbroker's shop, and nothing was left but cold, starvation, and an unpaid rent bill. In this misery, the oldest child, a boy of six years, sat down and wrote, in secrecy, the following letter:

MY SWEET LORD: Mother and my two little sisters have nothing to eat and are very hungry. Won't you please send us three kopeks that I may buy bread for them? and I shall pay back the money when I grow bigger. Yours truly.

With this letter, which was addressed to God in the *High Heavens*, the boy ran to the nearest station, but being unable to reach the box and slip down the letter, he asked a gentleman who stood beside him to help him. The gentleman, who happened to be the parson of the parish, caught sight of the address and opened the letter and read it. He then accompanied the boy home, provided for the immediate needs of the family, and next Sunday, having told the story in the church, he made a handsome collection of 1,500 rubles among the congregation, for the widow and her children.—N. Y. Times.

Thanksgiving Day in New York.

From our own Correspondent.

Thanksgiving was a quiet day in the city, very much like Sunday. Many of the churches were handsomely decorated, and some of the decorations will remain over Sunday. In all the churches the congregations were large; it is more distinctly a religious festival here than in the West. The poor and the hungry were remembered, and 8000 destitute children were provided with, what you call in the West, "a good square meal." It was a day of sending portions one to another. What the Vermont poet calls "the bird of freedom" was numerously sacrificed, and the afternoon and evening were devoted to festivity and mirth. Our friend, the Rev. Mr. De Costa claims for this festival a Churchly origin, instead of a native home among the Puritans; we can now celebrate it with the more zest. It would seem that it was not intended to supersede Christmas, and we may, without scruple, add to our catalogue of feasts that of the Harvest Home. We think we may be excused, if we mention the fact, that on Thanksgiving Day, the 27th of November, at 5 o'clock in the evening, near the post-office, we saw button-hole bouquets selling in the open air. The Sunny South can hardly do better than that; and the balmy day, with its soft air, was itself a subject for thanks.

Speaking of thanks, reminds me of thank-offerings. A Presbyterian clergyman, who seems to have come in contact with "the right side of nature," exhorts a penurious Christian to consult his family record and see if he cannot trace his descent back to Ananias and Sapphira, who kept back part of the price! We fear the allusion may be lost to such people, for the only part of the Scripture they are familiar with is the story of the Widow's Mite!

It is not darkness the Christian goes to at death, for God is light. It is not loneliness, for Christ is with him. It is not an unknown country, for Christ is there; and there the vast company of the just made perfect, who shall be one with him in the fellowship and blessedness of heaven forever.—Charles Kingsley.

"A Churchman kneels; a churchman only leans over. A Churchman gives of his means, as a privilege; he who is only a churchman, as a kind of tax. And in a great many other ways there is a great difference between Churchmen with a capital 'C' and those without."

The Sunday School.

Teachers' Helps.

Third Sunday in Advent.

LESSON—ST. MATTHEW XXIV:45-51.

Our Lord on a previous occasion, in answer to a question from St. Peter, has given this parabolic illustration. See Luke xii:42. It is there given as an illustration of the obligation of all persons to faithfulness, that there is no privileged class. Here the duty of watchfulness and faithfulness are dwelt upon. There it has most reference to character of the person, here to the character of the service. V:45—Who then, etc. This interrogation has with it a force of exclamation as intended to express how rare and estimable is such a servant, much as we should say, That is a faithful and wise servant. We must consider with this passage St. Mark xiii:28-37; St. Matt. xxv. It is a servant who is placed over the household—but of him it is required that he be wise as well as faithful. He is a ruler, yet he is a pastor, seasonably dispensing the word of life to a Household which is to be nourished with food of Eternity. Watching is here indicated as fidelity in our calling. It is connected with faith, as not watching is connected with unbelief.

46. Blessed is, etc.—St. Matt. xxv:21, and with v. 47. See Rom. viii:17.

The Rev. Isaac Williams says on this passage, "In the character of a good minister which He here gives, we cannot but recognize St. Peter himself, whom His Lord for His wisdom and fidelity hath set over His household in so prominent a manner. But from this faithful and wise servant the transition is made imperceptibly to the mention of that evil servant, which must of course be a warning respecting evil ministers, and from the mode of its introduction, we are inclined to go on and apply it to the same person; this can be done only in the persons of His successors. They have, indeed, beaten their fellow-servants, the other Bishops, even unto death, and the consequence has been the cutting assunder of the Catholic Body." Just as the Jews, by their own acts, brought upon themselves the judgments of God, so have these by their own hands rent in twain the Church of God, which they still hold in division.

V. 48—But, and if that evil servant, etc. We have here the temptation to unbelief, which is the special danger against which we are to watch.

We notice by the use of Luke xii:45 that this is not to be supposed of a bad servant as opposed to a good, but of a transition from a good to a bad mind. The evil conduct of this servant springs from specific unbelief in regard to the coming of His Lord. He is not a virtual but a practical unbeliever who, because his Lord delays His coming, acts as if he thought He would never come at all. Thus he is guilty of "lording it over God's heritage."

My Lord delayeth His coming; the expression marks an internal mocking frivolity. II Peter, iii:4; Jer. xvii:15. The internal unbelief is evidenced by bad conduct. Ist, being despotic and tyrannical towards his fellow-servants, who are to be understood as those who remain faithful to their Lord, and whom he abuses instead of nourishing. 2dly, a laxity towards the unfaithful in the household and those from without whom he brings in to commit all kinds of riot and debauchery.

In regard to the rulership of the two servants, we observe that he who humbly serves his fellow-servants faithfully, giving to them their food, is represented as being set over the household by his Lord, and it is promised that he shall be set over all his Lord's goods. But the wicked servant, who despotically set himself over the household, is not represented as having been appointed, but in his assumed correction of his fellow-servants he appears to be their reckless injurer.

V. 50—Job, vi:9; Jas. iv:13-14; Acts i:11; Mark xiii:26-32; I Cor. xv:52; II Cor. v:10. See also the teaching in the preceding verses.

V. 51. And cut him asunder. It is emphatically the punishment of the theocracy: I Sam. xv:3; II Sam. xii:31; Heb. xi:37, there is doubtless a reference to the double mindedness of the condemned. It will also designate separation from the rest of the servants and consignment to prison. Two punishments are involved—removal from a position of trust which has been unfaithfully discharged, also the punishment by correction of the evil servant. Thus the cutting asunder will have reference to the excluding from the society of the faithful; there shall be weeping, etc., has reference to positive punishment to be inflicted.

Our Lord has taken His journey and entrusted His household to His servants. To all He speaks; to the laborer who has but his own task, as well as to the steward who has to assign to his fellow-servants their work and their meat. The day and the hour are in the secret counsels of the Father, but it will come suddenly. With the excess of unbelief from the free indulgence of fleshly lust and luxury, with the patient endurance of suffering by the faithful, the children of the world with sceptical

al boasting saying that God neither cares for nor observes His children, crying Lord, how long! Then the coming of the Son of Man in sudden destruction and sudden redemption. Joy to those who shall be found faithful, working and watching. They shall be made rulers in His Kingdom according to their faithfulness and love. Woe to those who have pleased themselves, negligent, unwatchful, unfaithful! Upon them He shall come suddenly. To be cut asunder, to be cast out among the hypocrites, in the weeping and gnashing of teeth.

The fleshly mind is sceptical of the promise, Behold I come quickly! Surely I come quickly! This is fulfilled in the experience of us all. To each of us death appears long in coming, yet to each one and to all it comes very speedily and suddenly. May He grant unto us each in our day, a Christian close, without sin and without shame; and in His day a good answer at the dreadful and fearful Judgment seat of the Son of Man!

Jewish Missions.

The Board of Managers of the Church Society for Promoting Christianity among the Jews met at 26 Bible House, New York, Nov. 28th, the Rev. Dr. Galleher, in the chair.

Report presented from the Society's Missionary School in New York, showing an increase of membership, and giving gratifying evidences of the influence of Christian instruction upon the Jewish children, several of whom are in preparation for baptism and confirmation, additionally to those last reported. Interesting proof of the value of this department of the work was given in letters recently received, expressive of their affection for the school, from graduates removed to the West—who are now living as communicants of the Church.

Reports were presented from the Rev. J. C. Fleischacker and Mr. Meyer Lenman, the Society's missionaries in New York, giving favorable results of their work in house to house visitation, tract distribution, and instruction of inquirers and proselytes. Work was also reported as begun and under way in fourteen dioceses and two missionary jurisdictions.

The Board appointed, under the nomination of Bishop Robertson, the Rev. J. N. Che nutt its missionary in St. Louis, Mo. Additional local Secretaries were elected in eleven dioceses on the appointment of their Bishops.

Our Missionary Work.

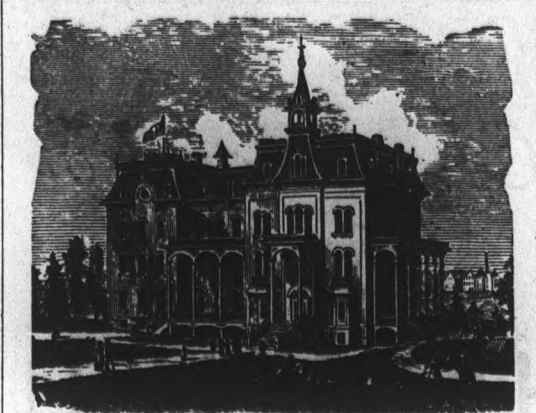
From our New York Correspondent.

We get some idea of the extent of our Missionary Work, from some of the facts given in the Advent and Epiphany Appeals of our Missionary Board. In the Domestic field there are 330 laborers, of whom 7 are Missionary Bishops, and 226 are clergymen laboring among the whites. Among the freedmen we have 18 white ministers, 8 colored, 3 lay-readers, and 15 teachers. Among the Indians, there are one Bishop, 12 white, and 11 native clergymen, 1 lay missionary, 14 native catechists, and 12 women helpers. To support these 330 laborers, the Board will require \$154,000 during the coming year. In the Foreign field, there are in Africa, a Bishop, 10 clergymen, 1 missionary-physician, 2 foreign ladies and eighteen catechists and teachers; in China a Bishop, 7 clergymen, a missionary-physician, 7 foreign ladies and 66 catechists and teachers; in Greece 12 teachers and one foreign lady; in Hayti a Bishop, 7 clergymen, a physician, 6 foreign ladies and 12 teachers; in Mexico a Bishop, 2 Bishops elect, 2 ministers, 3 foreign and 57 native workers,—or in all the fields 230 laborers; and the Foreign Committee will need \$139,000, besides a special \$7,000 for new buildings in Japan. The amount of contributions desired by the Board is \$300,000 for present work.

To the Editor of the Living Church:

I think there is another side to the question of being able to afford a Church Paper, referred to in your Editorial a week or two ago. People say, "I cannot afford it," and oftentimes mean it, too. I am not (nor were you) alluding to those who spend ten times as much as the subscription in some luxury. Our Country Parishes have plenty of people who would gladly take a Church Paper, but to take the necessary amount out of the month's pay will inevitably deprive the family of something needed; and so they go without the paper. I know that you would say, let the money be saved a little at a time; but this takes so long that when it is saved the interest is gone, or the money is needed for something else. It is taking such an amount at one time as almost to be a prohibition. This, I think, is another side to the question.

ONE WHO HAS TRIED TO GET SUBSCRIBERS. [Try again, good Brother! We have heard the same excuse from people who live in "marble fronts," and wear silks. There is not a day laborer who cannot "afford a Church Paper," at \$2.00 a year. People must be encouraged by their Pastors to provide for their souls as well as their bodies. Try again!—EDITOR.]



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TESTIMONIALS.

From the Bishop of Illinois.

"I think the Diocese has reason to congratulate itself that a school for girls so admirably equipped and so successfully administered, has been established upon enduring foundations. In these sad times, when the secular spirit is striving to divorce education from religion and so to paganize the nation, it is cheering to find honest efforts to afford the people opportunity of giving their children a culture that does not ignore our blessed Lord, meeting with appreciation and success. As I go through the Diocese, I frequently hear the praises of St. Mary's from the lips of former pupils."

From the Bishop of Indiana.

"I can very sincerely express my favorable opinion of St. Mary's School, not only from testimony perfectly satisfactory to me, but also from personal knowledge. I know of no better school."

From the Bishop of Montana.

"I have been at St. Mary's School and through its rooms, and have watched the work going on in it with attention to the girls committed to its care, in observance of the laws of health, in quiet, persistent thoroughness of studies and recitations, and in the refined home tone out of which grow the peace and power of true Christian womanliness, it is not, I believe, surpassed by any other school."

From the Bishop of Quincy.

"The school is an ornament, honor, usefulness to the Diocese and the Church. High and practical tuition in the branches, which make up so much of scholarship, and enter so largely into the preparation for a woman's noble and useful career, are prominently here. But woven with this, as cords of gold and strength, are Christian principles and culture. The school is not parted from religion. A better seminary for girls, in the Church or out, I am confident, is not maintained in all the Western states. Our Clergy and Laity should be proud of St. Mary's."

From Hon. Judge C. L. Higbee, Pittsfield, Ill.

"I am highly gratified not only with the proficiency my daughter has made in her studies, but also with her acquirements of ladylike deportment, easy and unaffected manner. In a remarkable degree it combines ornamental and polite culture, with substantial education; with sound moral and religious training it affords ample facilities for the development of all that goes to make up cultured, accomplished and Christian young ladies."

From Hon. S. Corning Judd, Chicago.

"I am free to say that I regard St. Mary's, Knoxville, as equal, if not superior, to any other girls' school in the country. In a remarkable degree it combines ornamental and polite culture, with substantial education; with sound moral and religious training it affords ample facilities for the development of all that goes to make up cultured, accomplished and Christian young ladies."

From Hon. D. Moor, Keokuk:

"After having the experience of educating two daughters at much more expensive schools, and having watched closely the progress and culture of the one now in St. Mary's School, as well as having some personal observations by visiting the School, I can truly say that I am not only well pleased with all its methods and appointments, but also believe it equal to any school within my knowledge for thorough mental and Christian culture, and for the proper development of true womanhood."

From Hon. J. M. Woolworth, Omaha:

"Our daughter's improvement, during the two years she has been at St. Mary's, has been very gratifying; her progress in her books has been great, but her development in womanly Christian character, has been even more marked. I know that she, as well as ourselves, will always feel grateful for what St. Mary's has done for her."

From Mr. H. A. Williamson, Quincy, Ill.:

"I regard St. Mary's School as one of the very best institutions East or West, for the education of young ladies. In a remarkable degree it combines ornamental and polite culture, with substantial education; with sound moral and religious training it affords ample facilities for the development of all that goes to make up cultured, accomplished and Christian young ladies."

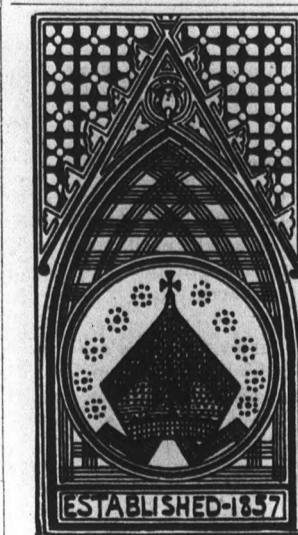
My Nose!

At this season of the year, when the weather is so changeable and sudden, and severe colds are taken, the nose becomes an object of much solicitude and care. A cold in the head is bad enough, but if not attended to, progresses into that odiously disgusting disease known as catarrh of the head and throat, which if in turn is not promptly cured, eventuates in Bronchitis and Consumption. Take care of a cold! If afflicted with such diseases we commend you to Dr. Peiro, 83 East Madison street, Chicago, who is the Homeopathic specialist for those diseases. Office hours 9 to 4. He will reply to letters enclosing return stamp.

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