

The Living Church.

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

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WHOLE No. 60.

The S. I. M.

Additional Rejoinders from Western Bishops.

REPLY OF BISHOP WHIPPLE.

To the Editor of the Living Church:

DEAR BROTHER: As one of the bishops west of the Mississippi, I ask the privilege of making the following statement.—The council of the bishops was called by myself to confer about a great crisis which had come in my work—such a crisis as has never come to any branch of the Anglican Church. Five hundred thousand souls have come during the past year, to the jurisdiction of four western bishops. There is a prospect of a larger immigration the coming year. The vast foreign population, the great number of Roman Catholics, the fewness of Churchmen, the presence of the emissaries of infidelity, the growing neglect of multitudes towards religion, was enough to startle the most sluggish soul. With all the generous aid of others, and the most urgent appeals to our own dioceses, it was evident that our missionary force is not sufficient for sentinels on the outposts. The area of territory is nearly twice as large as that of New England, New York, Ohio, Maryland and Pennsylvania combined. No portion of our country is capable of supporting a larger population. Two questions pressed themselves upon our hearts:—Where are the men and the means for this work?

I do not speak for others; but my own experience has been, that the young men of promise who are sent from the West to Eastern theological schools do not return to us. The attractions of Eastern social life, the comforts of a well-ordered parish, the privilege of books, the certainty of support—all these things overbalance the isolation, loneliness and hardships of a western missionary's life. We cannot offer inducements to Eastern clergy with families, to go to a field where there is no parish, no church, no parsonage, not even Churchmen; nothing but souls, and where the minister must be tried by everything which can vex the heart. Eastern folk do not understand us when we speak of the peculiar spirit of the West. Society has not crystallized. Every man speaks and acts out his inner thoughts. There is a freedom in all social intercourse, a plainness of speech, a straightforward pushing towards an end, which takes little thought of authority, and which has no reverence for the past. The men to mould such a people must know men, must sympathize with them, must see their springs of action, and must, themselves, have deep personal convictions, and be able to speak as one man ought to speak to a tempted brother. Mission Work here is often a simple question of fortitude and pluck. A missionary must be a man who does not know when he is beaten. The Church must be recognized by all men as a Church which comes to stay. I have men in my diocese who have lived hardly and bravely for years, without seeing any fruit of their labors; but by and by the harvest *did* come. The relation of the Church to other religious bodies is very different here from that in the East. The men of other Communions in the East seldom enter the Church, they live and die by the Church's door, feeling all the prejudice against it that their fathers entertained. Here, in these new fields, we come face to face. We all feel the miseries of division, when the representatives of a hundred different creeds have dropped down into a hamlet too weak to build a church; and often doing only what Satan delights to have them do, wrangle among themselves. We can hold up here, as you Eastern folk cannot, the olive branch of love. We can tell men clearly the breadth of a Church which recognizes the validity of all Christian Baptism in the Name of the Father, and of the Son, and of the Holy Ghost. We tell them the great fact that the Church's test of communion is—Faith in the Incarnate Son of God, as contained in the Apostles' Creed. The Church's influence is felt. The voice of her accredited Ministers is recognized more and more as the voice of the Apostles of Unity. There have been no entangling alliances, no violations of Church order, but other religious bodies count us—not as Ishmaelites, but—as brothers. I shall not see it; but the day will come, when from the West there will be heard—all over this land—a cry for a regained brotherhood. These are some of the reasons why we Western Bishops are forced to educate our young men for the Ministry. Even if we would, it is utterly impossible to furnish means to send them East to be educated. I am sure that it did not enter my mind, to sit in judgment on the Society for the Increase of the Ministry. No bishop in the Church has more gladly complied with their requests to plead for them. The fact nevertheless is true, that, at a time when my diocese was desolated by locusts, when I did not know where to turn, this Society could not and did not give, to aid our Divinity School in Faribault. Friends who feel the deepest interest in Western Work answered our appeals, by asking us to apply to the Society for the Increase of the Ministry. The Society is not to blame for not giving us means which it needed for its own beneficiaries. Nor have they the right to blame us for telling the Church, that Western Schools cannot look to it for their support. We

only stated a fact; and the brethren of the Executive Committee of the Society for the Increase of the Ministry are too just to ask us to abandon work dear as our life, or wait until the time shall come when they can aid us. There are generous hearts in the Church to care for all its work. For all that this Society has done in the past, no one rejoices more than we do in the West. We only state the truth, that it is not possible for us to rely upon them for the support of our Divinity School. For over twenty years, I have carried this School in my heart. For sound scholarship and Christian nurture it has no superior. I believe it is worthy of the love of all who love Christ and His Church. It represents no party. It will—by God's help—be loyal to the teaching of the Church, because her teaching is Jesus Christ crucified, the only hope of a ruined world. It will teach a love as broad as His love is broad, and in that love find a means to break the hedges of man's building, that His disciples may be one in Him.

I have never asked whether I should succeed or fail. It is enough for me to work on, to water it with prayer, and leave the result to God. I have seen many dark days, and if I say it—few men have worked on hopefully with a heavier load of infirmity, pain and sorrow. In the darkest hour I have found a silver lining to the cloud, and never doubted that He who has over-ruled my mistakes and blessed my poor plans, will guide me to the end. I would not if I could, take one dollar from those who need help as much as we. All I wish to say is, that the four bishops who met at Davenport were appalled at the outlook of the future. They told each other, with tears in their eyes, of the need of men; and they all agreed that our only hope of finding laborers was to train up Western men for Western work. If any word was spoken which grated harshly on the ears of others, I know we did not mean it. Your friend and brother,
H. B. WHIPPLE, Bishop of Minnesota.

FARIBAULT, Dec. 10, 1879.

II.

An open letter from the Bishop of Nebraska to the Bishops of Connecticut, Central New York, and Massachusetts.

OMAHA, Dec. 22, 1879.

MY DEAR BRETHREN.—You have lately issued a letter that has been printed in many of the Church papers, accusing your Brethren, the Bishops of Minnesota, Kansas, Nebraska and Iowa, of *falsehood* and *misrepresentation*, because they said, on the 24th of September last, "that none of the candidates for Holy Orders were at that time receiving any aid from the Society for the Increase of the Ministry."

That was a terrible accusation to make against Bishops in the Church of Christ; especially when made by brother Bishops. I do not think that it would be possible for any power on earth, or under the earth, to induce me to make such an awful charge against either one of you—whatever you might do, or say.

I presume, in the case of my Brethren of Minnesota and Kansas and Iowa, it was actually true, that *at that time* none of the candidates were receiving aid from the Society for the Increase of the Ministry. It certainly was true in my case. The only help I have received for the last six or seven years from the Society for the Increase of the Ministry was a grant of \$50 for one who was ordained in May, 1879; and this, notwithstanding my continued and anxious pleading for help, year after year.

I have now on my list, four candidates and one postulant, towards whose support, the Society for the Increase of the Ministry—though calling itself a general Society—has not given me one dollar. The Evangelical Education Society, that has dealt far more generously with us, has been aiding our one postulant for two years. These four candidates are either supporting themselves, or are looking to me for what little aid I may be able to give them out of my meagre means, and in the face of many demands.

Now, my dear Brethren, I know you all well enough to be certain that you feel very sorry for having put your names to that unbrotherly document. I have heard it styled by good men, "a savage and unchristian assault;" but I will not so characterize it. I know that neither of you are capable, in your better moments, of doing an act of injustice to any body, much less to brother Bishops; and therefore I refrain from any words of harshness or reproach.

But since you have done wrong, and are sorry for it, you really ought to do some penance for your wrong doing. It may save you from such mistakes in the future. I suggest, therefore, that each one of you adopt one of my candidates for Holy Orders and supply the necessary funds to carry him through his Theological Course. It will cost you about \$150 annually for, say three years. It will be a great relief to me. I do not see how I am to get the money for their education, especially as now you have posted "the Western Bishops" as falseifiers before the Church. I forgive you fully and freely for your terrible words. I will not remember them against you; but I would be better satisfied as to your penitence, if you should relieve me of the bur-

den of the education of my four candidates for Holy Orders. One hundred and fifty dollars annually for three years, is a small sum to pay for libel, such as you have perpetrated.

I would not have signed my name to that paper, for three times that sum, nor for any sum. Wishing you all a Merry Christmas and a Happy New Year,

I am, Very truly,
Your Friend and Brother,
ROBERT H. CLARKSON.

From our New York Correspondent.

Whose Fault is it?—A Wheel within a Wheel, "Woman the Bread-Winner."—Revise the List.—A Big Organ.

NEW YORK, Dec. 20, 1879.

It is said that misery likes company, and it may be a consolation to some of our parishes and pastors, to know that our Presbyterian friends, who used to be known for their steadiness, are taking up a compulsory itinerancy. Some very curious facts are brought out by one of their leading divines, and the experience of the Church would show that there is a great deal of human nature, outside as well as within our borders. Their ministers, many of them, are systematically driven out of their parishes. They are no sooner settled than a system of wrong is put in operation; there are whisperings and criticisms, the hire is kept back, and the persecuted minister is compelled to resign or starve. One prominent Western pastor says that every minister in his presbytery, except a few, who has been recently settled has been harassed in this way; he has, in a short time, seen ten men thus driven out. One of our own Bishops is quoted as saying, that the average length of rectorship in his diocese does not exceed two years. There is a fault somewhere. We do not know who the guilty parties are, in any case, but it is the clergy, who are, as a rule, the sufferers.

The American Church Missionary Society has issued its Twentieth Annual Report. Its total receipts for the year were \$22,765.88, which are disbursed through our Board of Missions. The Society, however, has the appointment of its own missionaries, and has now in its employ thirty-four, who are distributed in eighteen dioceses and jurisdictions. In addition to other receipts, boxes of clothing, etc., sent to the missionaries as a free gift in addition to their salaries, are acknowledged to the value of \$3,735.39. The Society claims to be in principle, evangelical; in association, voluntary; and in position and relation, Churchly; claims identical with those put forth by the Board of Missions, and there hardly seems to be as much difference between them, as there is between Shibboleth and Sibboleth; but owing to legal questions relating to invested funds, it was wise to keep up the two organizations.

We notice in a secular paper the subject of a sermon to be preached by an Episcopal minister given as, "Woman, the Bread Winner." It is hardly to be expected in a highly sensational age, that our pulpit should entirely escape. Variety and love of notoriety are human feelings, and, of course, some of the clergy are very human. Instead of calling out applause, it meets with general condemnation, and in the case mentioned, the secular press has not spared its words of rebuke.

Have we a fraudulent clergy among us? How is it that names of ministers slip out of the authorized list, or without authority slip into the list in our Almanacs? We know a minister out West, whose name was not to be found in any conventional list. He had been gone for years from his proper diocese—he had made no report as required, and at last, being supposed dead, his name was dropped. But he still lived, and years after, we see his death announced. We are told by Whittaker, that next year a number of names will be dropped, which have not for a long time appeared in any diocesan list. It is a good time to take such action, being the year of the General Convention, when an accurate list of the clergy ought to be obtainable. We think it likely the evil may arise, in part, from the want of proper publication of cases of deposition. The Bishops are notified, and mention is made of the fact in the annual addresses of the Bishops. These have but limited circulation, and are but little read. We know the case of one deposed man, whose name appeared in the Almanacs for several years after his deposition, and he continued to preach in country pulpits, where his deposition had never been heard of. The Church has yet to learn that there is great virtue in printer's ink, and that the Church press circulates, where printed sermons and journals of convention never go.

The LIVING CHURCH, sometime since, contained a review of Dr. Stearns' Faith of our Forefathers, which is a scathing reply to Arch-Bishop Gibbon's pretentious work upon the same subject. It literally riddled it, and left it a thing of shreds and patches. It reminded one of skeleton leaves—the substance all gone. Such has been the demand for Dr. Stearns' book that a second edition is already called for, and it has attracted no little attention across the sea.

We never tire of saying a word of the Cathedral

at Garden City, now building by Mrs. Stewart, because with its accessories and liberal endowments, it marks an epoch in the history of the Church. The organ for the Cathedral is now partly finished, upon the same liberal scale with the other appointments. It will cost \$40,000, and is to have 120 speaking stops, or 36 more than the great organ in Boston Music Hall, and nine more than the one in Albert Hall, London. It is simply prodigious. It will be divided and placed in four different parts of the building, the organist sitting at the key-board in the Church, and playing the four parts at once by means of electrical connections. There is also an echo organ in the roof, which is played from the chancel, and the chime of bells in the tower can, whenever necessary, be made available to add to the volume of sound. The organ is to be run by five hydraulic engines, and so perfect is the adaptation of the several parts of this monster instrument, that the keys are as easily played as those of a piano.

To-day and to-morrow are Hospital Saturday and Sunday in New York, and the result of the first collections, after the adoption by most of the Hospitals, of this general appeal to the public, is looked forward to with interest. There is nothing in the plan to hinder any one, who wishes, from specifying to what hospital he desires his offering to go, but the general collection will be divided pro rata among all the institutions interested. The plan has awakened much interest, and many of our very best citizens are acting as treasurers or upon committees connected with the distribution of the alms, and the leading papers have called additional attention to the subject.

The papers say that for years, not so much money has been spent at Christmas, as during this present season. We think the statement must be truth, and not a mere advertising dodge. Around many of the stores crowds are gathered from morning until night, in many it is no possible for even one more to get in. The windows are full of beauty and temptation, and every minute you see something new. As we walked down Broadway one day, we ourselves were an illustration of going through the swamp and taking the crooked stick at last. We saw thousands of things we should have been glad to have, and finally contented ourselves with a penny paper! We scorn the idea that want of money had anything to do with our power of resistance. At Dutton's we could have stayed for hours with the crowd, and at Whitaker's more and more bewildered at the beautiful things displayed. Not the least attractive were the wonderful cards, chromos, whole chimes of Christmas Bells and shirms under full sail; perhaps, some one whispered, it is Pinafore. Of course you have all those things in your city, and so need no assurance of us that prosperity is already here and that Christmas is near at hand.

The Rev. Dr. Chas. H. Malcom, formerly a Baptist Minister, and Secretary of the American Peace Society, was ordained to the Diaconate by Bishop Clark, in Grace Church, Providence, R. I., on the 17th of December. Dr. Malcom's father, the late Howard Malcom, D.D., was a Baptist Minister of much note. Bishop Griswold used to keep a list of persons ordained in the Church, who had come to us from other denominations. Long before his death it had run up to 300, just now there would seem to be a very considerable tending toward the Church among the ministers without. When Mr. E. A. Rand, a Congregational Minister, was confirmed in Boston a week or two since, he was said to be the fifth transfer from that ministry in that locality within two years.

On the 17th, Trinity Church, Bergen Point, New Jersey, was burned to the ground, but the rectory was saved. The loss was \$10,000, and is covered by insurance. The fire originated from the heater, and the church was being warmed for a wedding.

The Bishop of Maryland has inhibited the Rev. A. G. Mortimer from performing any further service in that diocese. Mr. Mortimer is an English clergyman, and is reported to be one of the Cowley Fathers. Upon his arrival in this country he officiated at St. Clements, Philadelphia, but more recently has been assisting Dr. Ruskin, in Baltimore. The immediate occasion of the inhibition we have not heard. Upon its being served, Dr. Ruskin read a paper to his people, in which he severely characterized the act of the Bishop, but at the same time counselled quiet submission and a still tongue under the infliction.

On the 19th of December, in St. Thomas Church, Bishop Potter ordained to the Priesthood, the Rev. E. B. Rice, who is assistant Minister at Holy Trinity, and who was presented by Rev. Dr. Tyng, Jr. At the same time, Mr. J. B. Morse, late a Baptist Minister, and Mr. Geo. H. Anderson, late a Methodist Minister, were made Deacons. The sermon was preached by Rev. Dr. Morgan, who also presented Mr. Morse. Mr. Anderson was presented by the Rev. Dr. Haskins, of Brooklyn. The two Deacons have seen long service in their respective denominations, and will be a desirable accession to our ranks. The wife of Mr. Morse was a daughter of the late Commodore Vanderbilt.

In Brooklyn there are 75 Sunday Schools con-

nected with the Episcopal Church. The Presbyterians follow next with 70. In the same city, after fifty years service, Rev. Dr. Diller has been made Rector Emeritus of St. Luke's Church, being now too feeble for active duty.

In the year 1873 a Training School for Nurses was established in New York City, and it has since graduated ninety skilled nurses. The demand for them, not only in public institutions, but in private families, far exceeds the supply. The Institution has been a great public benefit, for careful attention on the part of the nurse, in cases of sickness, is often of as much importance as the aid of physicians. The time has gone by, when one disqualified for any other calling is thereby qualified to be a nurse. Since the days of Florence Nightingale, nursing has become rather an honorable profession than a mere employment. People prefer the care of a nurse from the Training School, to the unskilled service of their own best friends.

Ultramarine.

Prussia and the Priests.—The French in Madagascar.—Death of an English Infidel.—The English and the Afghans.

Prussia has at last come to the sensible conclusion that about the hardest thing to silence, next to woman, is a priest who is bound to talk, and that severe repressive measures have not accomplished the expected end. Negotiations with the Vatican have been going on some time, and are said now to be on the point of conclusion.

A mutual understanding has already been arrived at on the most essential points at issue, especially in regard to the restitution of the ejected Bishops and clergy. No agreement, however, has been come to in regard to seminaries for priests and for the young. The German Government absolutely declines to make any concession in respect of the ordinary schools; but it is willing to yield on the subject of the priests' seminaries, which, however are to be placed under Governmental supervision. The Vatican demands that both classes shall be under its control.

The French, imitating their neighbors across the Channel, have lately been putting their fingers in the Madagascar pie, and the priests, who are under a cloud at home, are in that far away island allowed full swing under the protection of a special French Commissioner.

In one province they dictate to governors and native officers, bind and flog Protestant teachers, break up the schools, interrupt the worship of the people in their chapels, and in one case at least they have induced their chief to pull down a Protestant chapel. The Government is in a dilemma, and the whole country is in a state of excitement and trepidation. The fear of the French is so great that the Government is afraid to move in case it may get into other and worse difficulties. The impression of some is that there is a definite plan to create difficulties between Roman Catholics and Protestants, and bring this Government into such complication as will afford a pretext for French interference, and ultimately, it may be for a French protectorate.

Professor Clifford, the great English mathematician, and even more distinguished for his infidelity than his mathematics, lately died in London. He was a sort of English Ingersoll, with the exception of making a speech. In that he could not hold a candle to our Peoria luminary. His death-bed was the great London sensation. It was quite theatrical and quite novel. The spectacle of a man who believed that he was just going to perish like a dog, giving up the ghost in quite a jolly and cheerful manner, is cited by all the infidels around, as a proof of the needlessness of the Christian faith to sustain a dying man. But who ever said that being a Christian would enable a man to go through the act of dying without fear and trembling? The exhibition of cheerfulness, nay, even of joy in dying has been often shown by savages. The old Romans and Greeks died that way, and nearly all Chinese and Japanese meet death with great composure. He composed his own epitaph, and he is welcome to it. It is,—"I was not; I lived and loved; I am not."

Things are going very badly for the British in Afghanistan. The city of Cabul has been evacuated. The British troops have retired to a fortified place near by, and Lord Lytton telegraphs home that they are safe, but it looks pretty ticklish.

The whole country is blazing with revolutionary fires, and all the tribes are co-operating under a general war-cry of, "Death to the Invaders." The influence of Russian emissaries in exciting and extending the revolt is daily becoming more manifest, and can no longer be questioned.

A private cable dispatch received from London says the news from Afghan grows hourly more serious. It is feared the tragedy of 1842 may be repeated, and the entire British force now in Afghanistan be annihilated.

"I tell you," says a rabid free-thinker, "the idea that there is a God has never come into my head!" "Ah! precisely like my dog. But there is this difference—he doesn't go around howling about it."

Church Calendar.

1879.	
Dec. 19.	Ember Day. Fast.
20.	Ember Day. Fast.
21.	Fourth Sunday in Advent. St. Thomas.
25.	Christmas Day.
26.	St. Stephen. Fast.
27.	St. John the Evangelist.
28.	Holy Innocents. First Sunday after Christmas.
1880.	
Jan. 1.	Feast of the Circumcision.

The Darling of the world is come
And fit it is, we find a room
To welcome Him. The nobler part
Of all the house here is the hear.
Which we will give Him: and bequeath
This hollie and this iver wreath.
To do Him honor, Who's our King
And Lord of all this revelling.

Herick.

The Christmas Constellation.

When we contemplate the blessed feast of the Incarnation, the birth-day of our dear Lord and Saviour, with all the comparatively lesser festivals that are grouped around it, we are reminded of one of those beautiful clusters of stars, which, on a dark night, pour their radiance out of the heavenly depths. And it so happens that, this year, the illustration has more than usual significance, owing to the feast of St. Thomas occurring during this present week.

Christmas-week has begun. The Advent season, with its many sombre associations, has passed away. The clouds have cleared from the face of the Church's firmament; and, with the dawning of the last Advent Sunday, a bright and beautiful star appears upon the horizon. It is the feast of St. Thomas, the apostle, heralding the dawn of the nativity. Two days more brings us to the eve of the great feast—the twilight that immediately precedes it, and the glories of the coming day begins to cast their light upon the Church's path. Now do the first vesper of the festival attune the hearts of the faithful, in harmony with the angelic anthem—"Glory to God in the highest; peace on earth; good will toward men." And then, at last, there dawns the day of days, the perpetual memorial of that mystery, which, above all others, the angels desire to look into, "God manifest in the flesh;" and, ascending by degrees higher and higher, until it reaches the empyrean, the Star of Bethlehem sheds its benign and peace-inspiring radiance over the world. This is the queen-star of the galaxy; following which, rise—in due order—the lesser lights, each however, surpassingly beautiful in its own peculiar associations;—St. Stephen's Day, St. John the Evangelist's Day, and the touching Memorial of the Holy Innocents, the first who shed their blood for the Lord Jesus.

These, grouped together round the central Star, Shedding their holy influence far and near, One Constellation form, of radiance rare, Set on the forehead of the new-born Year!

Having said, "Born of God;" to prevent surprise and trepidation at so great, so apparently incredible a grace, as that men should be born of God; to assure us, he says, "and the Word was made flesh." Why marvellest thou then that the men are born of God? Know that God Himself was born of man.—*St. Augustine.*

When we think how the incorporeal soul is joined to the body, so that of two is made one man, we shall the more easily receive the notion of the incorporeal Divine substance, being joined to the soul, in the body, in unity of Person; so as that the Word is not turned into flesh, nor the flesh into the Word; just as the soul is not turned into body, nor the body into soul.—*Alcuin.*

The things for which Patriarchs formerly traveled in birth, which prophets predicted, and just men longed to behold—these came to pass and had their completion this day; and God was beheld in the flesh upon earth, conversing with men. How ought we to wonder and be struck with amazement at the greatness of this dispensation which passeth all understanding! For, consider what it would be should you behold the Sun coming down from the skies, clothing the Earth in his glory and thence casting forth his rays upon all things. But how much greater the wonder, to behold the Sun of Righteousness shedding His rays from our flesh, and illuminating our souls with His splendor!—*St. Chrysostom.*

Acknowledge, dearly beloved brethren, how great to-day's solemnity is, since both the day is too short for it, and the compass of the earth too narrow. It spreads far and wide, alike in place and in time, pre-occupying the night, and filling in heaven before it fills earth.

For the night was made bright as the day, when, in the unseasonable hour of night, a new light from heaven shone around the shepherds. And that you may know in what place the joys of this solemnity began to be celebrated, that which was already the joy of the angels, is preached as a joy which shall be to all people; yea, and suddenly there is present a

multitude of the heavenly host, making the heavens resound with the praises of God. Hence it is that this night is kept holy, and protracted beyond others, in psalms and hymns, and spiritual songs; and most especially on this vigil it is thoroughly to be believed, that those heavenly princes anticipate us, joined with the singers and minstrels in the midst of the damsels playing on the timbrels. But how many altars are to-day resplendent with gems and gold? And how many walls everywhere adorned with hangings?

Think you that the angels turn aside for these things, and pass by men in mean apparel? If so, why did they appear to shepherds of sheep, in preference to the kings of the earth, and the priests of the Temple? And why doth the Saviour Himself, whose is the gold as well as the silver, consecrate the estate of poverty in His own person? Or at least, why is this very poverty so carefully described by the angels? For it is not but on account of some mystery that the Saviour is wrapped in swaddling clothes, and laid in a manger since this is plainly set forth as a sign to us by the angel. "Ths shall be a sign unto you," he says, "ye shall find the Babe wrapped in swaddling clothes."—*St. Bernard*

News from the Churches.

MISSISSIPPI.—The Rt. Rev. C. T. Quintard, D. D., visited All Saint's Parish, Grenada, on the 5th and 6th inst., and confirmed a class of seven.

On the morning of the 5th a sudden and violent storm swept over a portion of the town, and blew down the tower of All Saints, crushing the frame of the bell in the fall, but fortunately landing the bell itself unharmed fifty feet or so off. It will require \$500 to build again a suitable tower, and the loss is a severe one to a small, struggling Parish, which suffered as this did from the plague of 1878. While endeavoring to rebuild unaided, help will be fully appreciated, if it is in the heart of anyone to assist. The tower and bell were given to the Church in 1876, through the efforts of Mr. Henry Ogden, 860 Broadway, New York.

NEW YORK.—The lecture, last Sunday evening, in the interest of the Society for the Conversion of the Jews, was by the Rev. C. C. Tiffany, who took for his theme, "The Theology or Ethics of the New Testament in relation to the Old." It was in the Church of the Atonement, and the congregation was large; but we think the Hebrew cast of countenance was the exception rather than the rule.

The General Theological Seminary seems to be extending the sphere of its influence. Besides its 104 students, there are others attending the lectures, who are not members of our Communion. They are not matriculated, but otherwise are admitted to the privileges of the Seminary.

LONG ISLAND.—St. John's Church, Huntington, Long Island, by the liberality of a member of the congregation, is to become a free Church, beginning at Easter. Meanwhile, the debts are to be paid, so that it can start out upon the new plan, free indeed.

WESTERN NEW YORK.—From *Our Church Work* we take the following items:—On Monday evening, the 17th ult., the Bishop made his first Confirmation visit to St. Andrew's parish in this city. The church was crowded. Besides the Bishop, and the rector, a number of the city clergy were present. The Bishop preached from St. John i, 42, "And he brought him to Jesus."

The class, numbering 15, was then called up and confirmed. It was the first fruits of a pastorate begun about five months ago.

ILLINOIS.—On Monday, 24th ult., the Bishop of the Diocese made a visitation to St. Paul's Parish, Manhattan.

The attendance was good, and after delivering a very practical and impressive sermon, the Bishop administered the holy Rite of Confirmation to a class of eight persons, a part of them from the extreme limits of this Prairie Parish—some fourteen miles distant.

His address to the newly confirmed, was both impressive and touching.—This service was followed by the celebration of the Holy Communion. After closing the services, and spending a few minutes in personal greetings with the parishioners, the Bishop, with the Rev. Mr. McKim and sundry members of the Parish, repaired to the beautiful farm residence of Mr. Allen King and lady, four miles from the church, to partake of their hospitalities, in the enjoyment of an excellent dinner.

On the morning of the 25th, the Rector, with several members of the Parish, accompanied the Bishop to Grace Church, New Lenox, to attend the consecration of that edifice: meeting there the Rev's. Dean Phillips, of Kankakee, Cowell and McKim, of Lockport, and Kinney, of Joliet.

The Rev. Mr. McKim, Rector of the Parish, took the regular Services, assisted by each of the clergy present, as assigned by the Bishop.—The Sentence of Consecration was read by Mr. C. J. Jones, clerk of the vestry; the Sermon was by the Rev. Mr. Lester, of Hyde Park, and was attentively listened to, by a large congregation.

A class, of two persons, received the "laying on of hands" by the Bishop; by whom, also, were performed in their proper time and place, the several portions of the solemn Services of Consecration.

After the celebration of the Holy Communion, the congregation repaired to Grange Hall, to partake of a sumptuous dinner, served up in that abundant and substantial style so frequently exhibited by the good ladies of this parish.

These two sister parishes of Manhattan and New Lenox, like twin branches of the one great Vine, may they ever both in word and works bear much fruit in the Vineyard of the Lord.

ONE WHO WAS PRESENT.

WEST VIRGINIA.—From the December number of *The Church News*, published at Martinsburg, by the Rev. R. D. Roller, we select and condense some items of local interest.

St. Paul's Parish, Weston, Lewis county, which has been without pastoral care for several months, is now in charge of the Rev. Mr. Powers. Since his arrival, the Rectory has been put in thorough repair, mainly through the exertions of the ladies of the parish; the paucity of Church men being mournful.

The Sunday School is being organized and put upon a proper basis. We know that it has already undertaken to educate a boy in Mrs. Hay's school, Joppa. The scholarship will be known as the "Bishop Peterkin" Scholarship.

The outlook for this Parish is encouraging.

INDIANA.—The Missionary Conference of the Middle District of the Diocese of Indiana met at St. Paul's Church, Richmond, on Wednesday evening, 10th inst. Evening Prayer was said at 7 o'clock; after which the Rev. J. B. Clark, Rector of Grace Church, Indianapolis, read a Paper on "The Facts connected with the Mission Work in this District." The Rev. Jesse R. Bicknell, of Muncie, then gave Reasons for Aggressive Work in the Church; and was followed by Mr. Kie sted, Jr. Warden of Christ Church, Indianapolis, and by the Rev. Edward A. Bradley, Rector of the same church. A collection was made for Mission Work, and the Meeting adjourned till the following morning.

At the Thursday morning Service, an eloquent and impressive sermon was preached by the Rev. Mr. Bradley, of Christ Church, Indianapolis.

At the afternoon session, the Rev. A. W. Mann, of Cleveland, O., conducted Services in the deaf-mute sign language, the Rev. Mr. Bicknell acting as interpreter; after which, Mr. Mann delivered an Address on "The Work of the Church among Deaf-Mutes."

The evening service was a continuation of the previous evening's meeting; the discussion turning wholly upon Mission Work. The Rev. Mr. Harrington, of Crawfordsville, preached; and the Rev. Dr. Wakefield, and Messrs. Reeves and Bradley, and also Mr. Cobb, of Indianapolis, (of whom the Richmond Daily *Palladium* speaks, as "an active missionary among railroad men"), delivered Addresses. After a collection for Missionary Work, and the usual religious exercises, the Conference adjourned, *sine die*.

Among the other good works of the indefatigable Rector of St. Paul's, is the publication of an eight page 8vo sheet, bearing the title—*The Cathedral Record*. Being—primarily—parochial in its interests, its sphere is of course limited; but it is a very good specimen of what such a publication ought to be. There is both information and instruction in it, and it overflows with the evidences of Church Work. It seems to be the voice of a Parish where Rector and People alike have "a mind to work," and to seek the Crown by the way of the Cross.

MINNESOTA.—From the columns of the St. Paul and Minneapolis *Pioneer Press* we learn that, on Sunday, the 7th inst., being the 23d anniversary of the opening of Gethsemane church, Minneapolis, under the Pastorate of the Rev. Dr. Knickerbocker, special Services were held in the church, which were attended by congregations whose numbers were limited only by the capacity of the building. In the course of the Morning Services, the Senior Warden—Judge Isaac Atwater—advanced to the chancel, and in the name of the Wardens and Vestry of the church presented the Rector with an Address, in which, for themselves and the congregation, they gratefully and affectionately recognized the faithful discharge by him through so many long years, of the duties of his sacred office. After recounting, in detail, all the various services, which, during his lengthened pastorate, he had rendered to the people of his charge, the Address went on to say:—

"During all this time not one breath of discord has occurred to mar the harmony of the parish or disturb the most cordial relations between rector and people. Such a record has hardly ever been shown in the older States, still more rarely in the changing population of the Western."

The Reverend Doctor's multiplied missionary labors, in addition to his arduous parochial work, were then referred to; and special mention was made of his pious care for the sick and afflicted, evinced in the establishment of the Cottage Hospital.

In conclusion, four Resolutions were presented, which had been adopted in behalf of the parish; the first of which was expressive of their warm personal regard for their Rector, and their high appreciation of his faithful spiritual services during his long pastorate of twenty-three years. The second recorded their gratitude to Almighty God for having spared to them, for so long a period, a minister who had succeeded in building up its parish, and in providing a church free to all who might choose to worship there. The third bade their Rector speed in the prosecution of his philanthropic work at the Cottage Hospital, and by the fourth, and last, it was resolved that this expression of the feelings and sentiments of his people be presented to the Rector, on occasion of the 23d anniversary of the opening of Gethsemane Church.

In responding to the Address and Resolution, Dr. Knickerbocker thanked God that the relations between his people and himself had always been so harmonious; and gratefully acknowledged their uniform readiness to co-operate with him in promoting the welfare of the parish, and to second all his efforts for the preservation of free seats in the parish church, as well as for the extension of missionary effort. He referred in touching language, to the years that he had spent with them "from early manhood to middle life;" to the joys and sorrows that they had shared together, to the blessings that had come to them out of Zion; and to the kindness and courtesy with which he had been invariably treated. And then, in the words of St. Paul, to the Ephesians, (1st chapter from the 2nd to the 11th verse inclusive), he solemnly invoked upon his flock, every spiritual blessing in Christ Jesus.

From the statistical Report which followed, it appeared that there are, at the present time, 215 families connected with the parish proper, 950 souls, and 250 communicants. The statistics for 23 years are as follows:—Adult Baptisms—261; Infant Baptisms—955; Confirmed—589; Communicants enrolled—1288; Marriages—304; Funerals—503; Offerings for all purposes \$35,600. Moreover, ten young men of the parish have entered the Sacred Ministry.

The above Address and Reply, as might be expected, were listened to with the deepest interest, many in the congregation being affected even to tears, at the recalling of so many tender memories and associations of the past.

The sermon was preached by the Rev. Dr. Fulton, and there was a large attendance at the Celebration of the Holy Communion which followed.

On the evening of the same day, in the same church, the Eleventh Anniversary of the Brotherhood of Gethsemane was celebrated.

The report of the board of directors was read by the assistant minister of the parish, Rev. W. T. Pise, B. D., and gave a review of the mission work of the brotherhood, and the different chapels and missions under their care, and the report of the Cottage Hospital for the year ending November 15th.

Want of space forbids us to attempt to give even a summary of the Reports. It will be readily believed that, under such leadership, they were eminently satisfactory and encouraging; and we cordially congratulate our esteemed brother, the Rector of Gethsemane Church, upon the very gratifying nature of the entire occasion. We desire to say, in concluding this notice, that there is one feature in Dr. Knickerbocker's parochial career, which, if we are not mistaken, failed to come under revision in the Address; and we are by no means sorry that it has been naturally left to outsiders to record it. We are assured that their name is legion, who will testify of him, that he is "given to hospitality." We ourselves know whereof we speak.

IOWA.—During the past six months, since the Diocesan Convention the last of May, the number of clergymen canonically connected with the diocese of Iowa has increased, by ordinations and accessions, from forty-two to fifty-two. Several of the clergymen not yet transferred are at work on the diocese, making its actual clerical force nearly sixty.

The Southern Convocation held its 16th Session at Burlington, six of the clerical members being in attendance. One business meeting was held; after which, the services were placed under the charge of the Rev. F. M. Gregg, Rector of Christ Church, for the inauguration of the Advent Mission. The *Iowa Churchman* thus speaks of the Mission: "The Advent Mission at Christ Church was closed by a sermon from the Bishop of the Diocese on Tuesday evening, Dec. 9th. Thirty services had been held, with six celebrations of the Holy Communion. Sixteen sermons were delivered, among them, two of great power, by the Bishops of Illinois and Quincy. The clergy of the Southern Convocation and others participated in these interesting services, which, it is hoped, will be productive of marked and permanent results."

The Rev. C. H. Seymour, Rector of St. John's, has returned from abroad, and resumed work.—Mr. F. Swanson has been licensed to act as Lay-Reader among the Swedes, under the direction of the Rev. A. C. Stinson, Rector of St. Mary's, Ot-

tumwa.—It is expected that the ministrations of the Church will soon be restored to the Faithful at Dewitt.—*Iowa Churchman.*

The Rev. Jos. S. Jenckes, Jr., Rector of St. Paul's, Des Moines, and the Dean of the Western Convocation, has been appointed Diocesan Secretary of the Church Society for Promoting Christianity among the Jews.

The good people of St. John's, Clinton, not content with repairing, enlarging and refitting the rectory in most excellent style, have carpeted and furnished it completely, as a testimonial of respect and love to their rector and his wife. Blessed are the givers, and the worthy recipients of their gifts as well!

SPRINGFIELD.—A Meeting of the Chapter of the Northern Deanery was held at St. Paul's Cathedral and Guild, commencing on Tuesday the 16th inst, and continuing in Session until the 18th. The Right Reverend the Bishop of the Diocese attended each meeting of the Chapter, and at the commencement of the divine services, was the Celebrant of the Holy Eucharist. Interest was taken in the services morning and night and discussions on important subjects occupied the attention of the people.

It is much to be regretted that these Dean and Chapter Meetings, are not always largely attended. It is the cause of Christ and His Church that these seek to present and never do they occur, without an appeal to those who love that cause, to exhibit that love in act and deed.

The next Meeting of this Chapter has been appointed at Bloomington in April next.

FOREIGN.

CANADA.—The Rev. Canon Bettridge, who—for about forty five years—was Rector of Woodstock, in the Diocese of Huron, died recently, at the age of 88. He continued in the active exercise of his clerical duties, till within the last five years of his life. His successor at Woodstock, by the concurrent voice of the bishop of the diocese and the registered voters of the Parish, is the Rev. James J. Hill, M. A., who has been the incumbent, although not technically the Rector, for several months.

Maryland Church News.

[From our Washington Correspondent.]

The Bishop of Maryland continues his residence in Bladensburg, a village four miles from Washington and thirty-six from Baltimore. He has stated days and hours, when he can be seen, (when not on visitations) at the "Episcopal Rooms," Baltimore.

His recent tribute to the memory of Bishop Whittingham was delivered both in Baltimore and in Washington. A Presbyterian remarks that he thought he had "never heard the Bishop so eloquent."

Bishop Atkinson's Memorial Sermon, delivered in Baltimore, and repeated in Washington, is spoken of as a just and dispassionate estimate of the great Prelate's life and character.

The Rector of the Epiphany, Washington City, has abolished the Christmas Tree. Instead of giving the children presents, he encourages them to bring presents. All the children of the parish who are able, are requested to bring flour, chickens, turkeys, shoes, dry goods, tea, coffee, sugar, and other like things, for the poorer. A glad carol-service accompanies this gathering and distribution of gifts. This is a capital innovation, and ought to be imitated elsewhere.

The Mission Sunday School in South Washington already numbers some one hundred.

A meeting of the District Clergy was called for Monday, Dec. 8th, at the reading room of the Church of the Epiphany, to consider arrangements for other like meetings. There is need of some common place of clerical resort, where brethren may be sure of finding each other at stated times, and of conferring on topics of mutual interest.

The Church Home, Washington, has received \$240 towards a permanent endowment. On Thanksgiving Day, \$444 were offered at church, towards the necessary expenses of the Home. Miss Margaret Washington is the President of the Lady Visitors: she is the god-mother of the Home.

To illustrate the value of a good parish library, the last monthly report of the Epiphany library shows that last month 299 persons visited the rooms.

Half pews and single seats are in demand in this large and popular church. The church is situated near the large hotels, and it always sure, no matter who may be the Rector, of a steady and over-running congregation. There is need in Washington of very aggressive work, in the way of Church-extension.

St. Andrew's Parish has recently received some considerable addition to its numbers, and a fuller organization has been effected, and a committee appointed to consider the selection of a lot for the early erection of a parish church. The congregation is now meeting for worship in a hall. Rev. W. A. Harris is the Rector. He has labored untiringly for some years in this parish, affording the ministrations of the Church for the most part "without money and without price."

What Answer Shall I Give?

By Rev. E. W. Lowrie.

A Series for the LIVING CHURCH. XXXI.

Why was Wesley driven out of the Church of England?

In a previous number, I have tried to give the intelligent estimate of the best Churchmen, of this distinguished Priest of the English Church.

I say then, to begin with, that John Wesley was never driven out of the Church of England. There may have been some who wanted to drive him out; but there is no record of his expulsion by the authorities of the English Church.

At the earlier era of their "methods," these methods, because they were not exactly like the prescribed ways which Englishmen were wont to see employed, excited derision and opposition.

An unknown writer once prepared fifty-seven full extracts from the works of John Wesley. They would make eight or nine pages octavo. As each extract is numbered, he is able, at the end of them, to give the following satisfactory summary:

John Wesley was, thus, a Churchman from conviction (No. 36); felt it his duty to remain in the Church (No. 4); and frequently expressed his determination to do so (Nos. 12, 39, 51, 52, 56).

Required the Methodists not to leave the Church (Nos. 3, 9, 31, 34, 47, 56); even though they thought their minister's life or doctrine was bad (Nos. 14, 19, 20).

Loved the Church Service, and preferred it to all others (Nos. 29, 37); observed the Feasts (No. 55) and Fasts (No. 38).

Spoke from his own experience (No. 6); and that of another (No. 7) of the greatest blessing obtained in going to Church, and described the loss which he said some persons had sustained by not doing so (No. 23).

Would not let the Methodists hold their meetings in Church hours, as he considered 'this would be a formal separation from the Church' (Nos. 41, 42); showed how experience proved that the adoption of this course would not benefit the Society (No. 44); enforced his rule on this point as strictly as he could (No. 49); and was careful to follow it himself (Nos. 34, 50).

Knew the sin of Dissent (No. 21); on principle refused to go to Dissenting meetings (Nos. 11, 25); or allow the Methodists to go to them (Nos. 17, 25, 49).

Disowned those who separated from the Church, as having been influenced by Dissenters, and having no connection with him (No. 33); and implied that, for the most part, they had not been regular members of his Society (No. 31).

Complained that these 'Seceders and Mongrel Methodists' did not help, but rather impeded his work (Nos. 15, 24).

Traced the failure of Methodism in some places to disloyalty in the Church (Nos. 27, 42); and its success in other places to the adherence of the members to it (Nos. 16, 53).

Declared that if his preachers administered the Sacraments, they would, by that act, recant their connection with Methodism, and commit the sin of Korah, Dathan, and Abiram (No. 48).

Took steps to prevent separation from the Church (Nos. 8, 10, 13, 18, 49).

Reported the decisions of eight 'Conferences,' in favor of continuing in the Church (Nos. 12, 14, 32, 35, 40, 46, 53, 54), and with regard to each of them, said or implied, that the decision was unanimous.

When he was dying, and just before he 'changed for death,' expressed strongly his wish that no change should be made in the condition of affairs; and, in almost his last words, prayed for God's blessing on the Church (No. 57).

I now give the further testimony of Wesley's celebrated "Twelve Reasons against Separation."

Says Bishop White of these "Twelve Reasons," "When ye revd. Charles Wesley put this Pamphlet into my Hands, he remarked—'These twelve Reasons, issued 26 years ago, against separating from ye Church of England, are equally applicable to what has been lately done in America.'"

"Whether it be lawful or no (which itself may be disputed, being not so clear a Point as some may imagine) it is by no Means expedient for us to separate from the Establish'd Church:

1. BECAUSE it would be a Contradiction to the solemn and repeated Declarations, which we have made in all Manner of Ways, in Preaching, in Print, and in private Conversation:

2. BECAUSE (on this as well as many other Accounts) it would give huge Occasion of Offense to those who seek and desire Occasion, to all the Enemies of God and his Truth:

3. BECAUSE it would exceedingly prejudice against us many who fear, yea, who love GOD, and thereby hinder their receiving so much, perhaps any farther, Benefit from our Preaching:

4. BECAUSE it would hinder Multitudes of those who neither love nor fear GOD, from hearing us at all:

5. BECAUSE it would occasion many Hundreds, if not some Thousands of those who are now united with us, to separate from us; yea, and some of these who have a deep Work of Grace in their Souls:

6. BECAUSE it would be throwing Balls of Wild-fire among them that are now quiet in the Land. We are now sweetly united together in Love. We most truly think and speak the same thing. But this would occasion inconceivable Strife and Contention, between those who left, and those who remained in the Church, as well as between those who left us, and those who remained with us: Nay, and between those very Persons who remained, as they were variously inclined one Way or the other:

7. BECAUSE, whereas Controversy is now asleep, and we in great Measure live peaceably with all Men, so that we are sparingly at Leisure to spend our whole Time and Strength, in enforcing plain, practical, vital Religion, (O what would many of our Forefathers have given, to have enjoyed so blessed a Calm!) This would utterly banish peace from among us, and that without Hope of its Return. It would engage me for one, in a thousand Controversies, both in Publick and Private; (for I should be in conscience obliged to give the Reasons of my Conduct, and to defend those Reasons against all Opposers), and so take me off from those more useful Labours, which might otherwise employ the short Remainder of my Life:

8. BECAUSE to form the Plan of a New Church would require infinite Time and Care, (which might be far more profitably bestowed) with much more Wisdom and greater Depth and Extensiveness of Thought, than any of us are Masters of:

9. BECAUSE from some having barely entertained a distant Thought of this, evil Fruits have already followed, such as Prejudice against the Clergy in general; and aptness to believe ill of them; Contempt (not without a Degree of Bitterness) of Clergymen as such, and a sharpness of Language toward the whole Order, utterly unbecoming either Gentlemen or Christians.

10. BECAUSE the experiment has been so frequently tried already, and the success never answer'd the Expectation. God has since the Reformation raised up from Time to Time many Witnesses of pure Religion. If these lived and died (like John Arndt, Robert Bolton, and many others) in the Churches to which they belonged, notwithstanding the Wickedness which overflowed both the Teachers and People therein; they spread the Leaven of true Religion far and wide, and were more and more useful, till they went to Paradise. But if upon any Provocation or Consideration whatever, they separated, and founded distinct Parties, their Influence was more and more confined, they grew less and less useful to others, and generally lost the Spirit of Religion themselves in the Spirit of Controversy:

11. BECAUSE we have melancholy Instances of this, even now before our Eyes. Many have in our Memory left the Church, and formed themselves into distinct Bodies. And certainly some of them, from a real Persuasion, that they should do GOD more Service. But have any separated themselves and prospered? Have they been either more holy, or more useful than they were before?

12. BECAUSE by such a separation we should not only throw away the peculiar Glorifying which God has given us, That we do and will suffer all Things for our

Brethren's Sake, tho' the more we love them, the less we be loved: But should act in direct Contradiction to that very End, for which we believe God hath raised us up. The chief Design of his Providence in sending us out, is undoubtedly, To quicken our Brethren. And the first Message of all our Preachers is, to the lost Sheep of the Church of England. Now would it not be a flat Contradiction to this Design, To separate from the Church? These Things being considered, we cannot apprehend, whether it be lawful in itself or no, that it is lawful for us; were it only on this Ground, That it is by no means expedient.—J. Wesley; A. D. 1758.

There can be little doubt that Russian diplomacy and statesmanship have been industriously engaged in striving to provide against the rude checks that Russian policy has recently received. The Treaty of Berlin, the Anglo-Turkish Convention, the English Protectorate of Afghanistan, and finally the Austro-German Alliance, have left Russia defeated, isolated, and helpless. Intrigues at Constantinople have been so far successful, as to result in the restoration of Mahmood Nedim to power. There is a "canard" of an alliance between the Balkan Principalities, Servia, Bulgaria, and Montenegro. If there should be any truth in it, it may be reasonably ascribed to Russian influence. The position of Austria is, however, such as must remain unaffected by any stipulation, to which the petty States on its frontier may agree. Against the hard facts of geography and politics, Servia and Montenegro must struggle in vain; and any inclination that these little States show to become the instruments of Russian policy, will only imperil their independence.

The best way to teach the truths of Christianity is by object-lessons. Show those whom you would persuade, a type of the genuine Christian manhood depicted by Christ.

Prices of Pianos and Organs

At the forced sale of pianos and organs which Reed & Sons are making daily at the Temple of Music, 191 and 193 State street, a handsome rose-wood piano in plain case was sold yesterday at \$165 cash. Another, with carved case, went at \$200. A very nice parlor organ, \$65; and another larger one, \$95. All these instruments were warranted perfect. The urgent need of the money by the firm explains the situation. Cash buyers should take the hint and investigate the matter. When an old reliable house sells out its goods, fine bargains are always to be had.

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"There is no doubt," says the Boston Journal of Commerce, 'as to the genuineness and positive results of the 'Compound Oxygen Treatment.' From what we learn of this new cure we are well satisfied that its general use would annually save thousands from untimely graves, and give back to full or comparative health tens of thousands of weary or suffering invalids to whom life is now a burden." Our "Treatise on Compound Oxygen" sent free. Address Drs. STARKEY & PALEN, 1112 Girard St. Phila., Pa.

New Invention.

They say you can hear a fly walk, across the way, by using an Audiphone, and with the new Telephone you can see your friend around the corner—but nothing of the kind is necessary to enable anyone to hear the praise constantly bestowed upon the Palace Dining Cars run on the C. B. & Q. Express Trains, nor to see the cheerful and satisfied expression on the faces of the travelers who have enjoyed the unexceptionable cuisine furnished by this first-class line; "The Burlington Route."

Dr. Price's Pet Rose

Is charming—the fragrance of sweet blossoms. Dr. Price's Alistia Bouquet is delicately delightful—the odor of dainty buds. The most exquisite perfumes for the handkerchief. For sale by all dealers in choice toilet articles.

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As soon as there is the slightest uneasiness of the Chest, with difficulty of breathing, or indication of Cough, take during the day a few "Brown's Bronchial Troches."

"Treatment of diseases of the Nervous System forming an important part of my practice, I take pleasure in saying that I have found the Vita Seed Phosphate to be in this connection a valuable remedy. I hope nothing will interfere with its constant supply, and would like to see some of the harsher, irritating phosphatic medicaments superseded by one so pleasant, unobnoxious and efficacious. Yours, very respectfully,

JAMES I. TUCKER, M.D., (Harvard) 50, Douglass Place, Chicago. To F. Crosby, 666 6th Ave. N. Y."

Dr. Price's Special Flavoring Extracts.

With great care, by a new process, Dr. Price extracts from the true select Fruits and Aromatics each characteristic flavor, and produces flavorings of rare excellence, of great strength and purity—far superior to the cheaper extracts.

For frames to order, and in stock; stereoscopes, views, photos, chromos, graphoscopes for presents, etc., at Lovejoy's, 88 State street. Circulars sent free.

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A quiet, home-like resort for those needing rest or treatment. Chronic Diseases; Nervous Diseases; Diseases of Women. Patients improve best in fall and winter. For circulars, address N. A. Pennoyer, M. D., or E. Pennoyer, Proprietor.

The Chicago Agency of the Chickering Piano has been transferred to Messrs. Pelton & Pomeroy, 150 and 152 State St.

JOSEPH GILLOTT'S STEEL PENS. Sold by all Dealers throughout the World. GOLD MEDAL PARIS EXPOSITION—1878.

Sawing off a Log, Easy and Fast. Our latest improved sawing machine cuts off a 2-foot log in 2 minutes. A \$100 PRESENT will be given to two men who can saw as much in the old way, as one man can with this machine. Circulars sent free. W. GILES, 741 W. Lake St., Chicago, Ill.

GREAT WESTERN GUN WORKS PITTSBURGH, PA. Breech-loading Shot-guns, \$20 to \$300. Double Shot-guns, \$8 to \$150. Single Guns, \$3 to \$200. Rifles, \$8 to \$75. Revolvers, \$1 to \$25. Write for illustrated catalogue. Address GREAT WESTERN GUN WORKS, PITTSBURGH, PA.

Illuminated Watch. Our latest and greatest triumph. By a secret chemical process the Dial is made to shine, so that the time can be readily seen in the dark. The darker the night, the brighter it glows. Stem-winder, and fine time keeper. Price \$7. We would also call attention to our celebrated \$2 WATCHES. Cheapest in the world. Agents wanted. Send for our Mammoth Catalogue. A. COULTER & CO., 208 State St., Chicago.

DITMAN'S SEA SALT. To produce real sea water at will, dissolve this salt in ordinary water. This solution possesses all the health giving qualities and tonic virtues of natural sea water, while it is free from the organic impurities of the surf. For sale by druggists generally. A. J. DITMAN, Broadway and Barclay St., N. Y.

Strong's "Arnica Jelly." CARBOLATED. Will cure pimples on the face and neck and all eruptions of the skin. Its cure of chapped hands and chapped face is instantaneous. Invaluable for cracked feet and hands, mosquito bites, stings of insects, cuts, burns, bruises, chilblains and all external sores and humors. After shaving, gentlemen will find it the best thing in the world to relieve redness and roughness of the skin; it will prevent razor pimples on the face and neck. Put up as shown in cut, in white metal tubes four inches long. Price, 25c. each tube—sold by all Druggists and by C. H. STRONG & CO., Proprietors, 50 Dearborn Street, Chicago, Ill. Mailed to any address on receipt of 35 cents.

Rubber Stamps CHAS. F. JONES, 188 Madison Street, Chicago. Are adapted for Banks, Railroads, Insurance Companies, Corporations, Merchants, Manufacturers, and General Office use. Any style of Stamp desired for Schools. Send for Catalogue and Price List.

REPAIRS for Stoves manufactured at Troy, Albany, Rochester, Cleveland, Cincinnati and elsewhere, at C. W. METZNER'S, 127 W. Randolph St., Chicago, Ill.

R. R. TIME TABLES. ILLINOIS CENTRAL RAILROAD. Depot foot of La-croix street and foot of Twenty-Second street. Ticket Office 121 Randolph street, near Clark. St. Louis Express, 8:30 a.m., 6:20 p.m. St. Louis Fast Line, 9:10 p.m., 6:30 a.m. Cairo & New Orleans Express, 8:30 a.m., 6:20 p.m. Cairo & Texas Express, 9:10 p.m., 6:30 a.m. Springfield Express, 8:30 a.m., 6:20 p.m. Springfield Night Express, 9:10 p.m., 6:30 a.m. Peoria, Burlington & Keokuk, 8:30 a.m., 6:20 p.m. Peoria, Burlington & Keokuk, 9:10 p.m., 6:30 a.m. Dubuque & Sioux City Express, 10:00 a.m., 3:30 p.m. Dubuque & Sioux City Express, 9:30 p.m., 5:35 a.m. Gilman Passenger Express, 8:25 p.m., 9:25 a.m. On Saturday night runs to Centralia only. On Saturday night runs to Peoria only.

CHICAGO, MILWAUKEE & ST. PAUL RAILWAY. Union Depot, corner Madison and Canal streets. Ticket Office, 63 South Clark street, opposite Sherman House, and at Depot. Milwaukee Express, 7:55 a.m., 7:45 p.m. Wisconsin & Minnesota, Green Bay and Menasha Through Day Express, 10:10 a.m., 4:00 p.m. Madison, Prairie du Chien and Iowa Express, 5:00 p.m., 10:45 a.m. Milwaukee Fast Line (daily), 9:00 p.m., 4:00 p.m. Wisconsin & Minnesota, Green Bay, Stevens Point, & Ashland through Night Express, 9:00 p.m., 7:00 a.m. All trains run via Milwaukee. Tickets for St. Paul and Minneapolis are good, either via Madison and Prairie du Chien, or via Watertown, La Crosse and Winona.

CHICAGO, ALTON & ST. LOUIS AND KANSAS CITY & DENVER SHORT LINE. Union Depot, West Side, near Madison street Bridge, and Twenty-Third street, Ticket Offices, at Depot and 89 Clark street. Kansas City & Denver Fast Express, 12:25 p.m., 3:30 p.m. Kansas City Night Express, 9:00 p.m., 7:00 a.m. St. Louis, Springfield & Texas, 9:00 a.m., 7:00 p.m. Mobile & New Orleans Express, 9:00 a.m., 7:55 p.m. St. Louis, Springfield & Texas, 9:00 p.m., 7:00 a.m. Peoria, Burlington & Keokuk Express, 9:00 p.m., 7:00 a.m. Chicago & Paducah R. R. Express, 9:00 a.m., 7:55 p.m. St. Louis, Lacon, Washington Express, 12:25 p.m., 3:30 p.m. Joliet & Dwight Accommodation, 5:00 p.m., 9:10 p.m.

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A Christmas Carol.

By Mary Adelaide Procter.

The moon that now is shining
In skies so blue and bright,
Shone ages since on Shepherds
Who watched their flocks by night.

The Living Church.

December 25, 1879.

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G. W. LEFFINGWELL, 76 ASHLAND BLOCK, CHICAGO.

Christmas, A. D. 1879.

The Day has dawned and the world rejoices. Not all, indeed, realize the full meaning of the light that illumines the dark places of the world to-day.

It was so last year, and the year before, and it has been so for all the years, since pagan Rome resigned the reins of empire to Christian Europe.

Who is this that has so impressed the world, moulded its thought, changed its customs, and made its gloomy December days radiant with the light of Heaven?

Nay, there is no explanation, but that of the simple Gospel story. Christmas Day is hallowed in all the world because the Babe of Bethlehem was the Son of God.

THE Western Church informs us that the "Rev. Dr. Underwood," of the Reformed Episcopal schism has been admitted into the Methodist Conference of Indiana.

A Word to Sermon-Makers.

Not to the producers of manuscript sermons, who advertise their wares in the English papers, but to those who make their own sermons. The word is—Put hard work into them!

On the contrary, it rebukes those who fail to be as earnest and busy as the foe. The late Lord Bishop of Lichfield was in the habit of urging the importance of diligent preparation for the pulpit.

|| This reminds us of a story told about the eccentric James Cooke Richmond. He expected an invitation to preach, from a certain rector of a church in an Eastern city, whom he was visiting.

No man can influence others upon a subject which does not strongly impress himself. A sermon must burn with all the earnestness of conviction.

The Future of Nashotah.

Only a few days since we heard the rumor that some of the friends of Nashotah House had broached the project of removing that institution to Chicago.

The diocesan paper says, "the advantages to the students of a change into the great heart of the world would no doubt be great, but there would be, on the other hand, some drawbacks.

THE question of the future of Romanism is still engaging attention. Mr. Swing thinks that the Roman Catholic garden is being sown with new seeds that will yield on the morrow a new form of blossom and a new form of fruit.

The Dangers of Foreign Travel.

It is not our purpose to lull the gentle reader to repose by a homily. The title shall be illustrated in the concrete.

Once upon a time, a certain "reformed" preacher, (formerly a priest, or, as he preferred to say, "a presbyter of the Protestant Episcopal Church,") concluded to find "surcease of sorrow" from the tribulations of a mock episcopate, by a tour to lands beyond the sea.

During the whole of his trip, however, he seems to have suffered from a variety of attacks. At least, a great many things "struck" him, and some of them we must enumerate.

It "struck" him that European religion had more "reverence" in it than American religion. His experience was so different from what it was at home where, he tells us, "the Church is treated precisely as if it were a place of public amusement."

Still more poignant is our grief to learn that this "reformed" tourist, whose Pickwickian jeremiads over the dreadful inroads of popery into the Church have many a time made sundry old ladies tremble as they took their tea, has actually been going to popish churches himself, breathing the air that was polluted with incense and heavy with the malaria of superstition.

"I have more than once stood motionless in some side-chapel of a great Romish church, absolutely awe-hushed by finding myself side by side with some kneeling worshiper whose prayers were sobs of penitence and whose face was bathed in tears.

Is it not a pity! To think that this protestant par excellence, this dreadful denunciator of "romanizing germs," should "stand motionless" in "a great Romish church;" and not only so, but, mark you, stand "absolutely awe-hushed!"

Not content with going to Romish churches to learn the lesson of reverence which he would teach to American church-goers, he crosses the tempestuous channel, and does not hesitate to go to "ritualistic churches."

is another alarming indication of the dangers that attend foreign travel! The loss of "reformed" tone is palpable, and will become still more so when we learn that the gates of C— Church are ajar, like those of the ritualistic churches, and that there, as in London, "in dim corners, shrinking from observation, and as safe from intrusion as in the secret chambers of their own homes, may be seen those who have stepped out from the turmoil and hurry of a crowded street into the silence and sacredness of this place of prayer."

Should further "innovations" take place in that noted place of worship, it will all be due to the mischievous habit of going abroad. What if he should restore the old Prayer Book, just as it is! Ah, my masters, that would be a merry metamorphosis, indeed!

As the sermon approaches its final anecdote, the soul of the preacher seems to tremble, at the inferences possible to be drawn from such frank acknowledgments of the effects of his tour, and so he throws this delicious "tub to the whales,"—that he comes back to this country "more of a Reformed Episcopalian" than when he crossed the sea.

The Sermons of Dr. DeKoven.*

Time, the medicine which heals most of our sorrows, seems only to aggravate the grief that came last March like a storm, and overwhelmed us with its terror. "To have given such a man as James DeKoven to this age, is glory enough for the Church of one generation; we need not expect to live to see his peer."

The volume of Sermons before us enables us to recall many of his eloquent words, but the book is not the man. The burning soul, bright with Pentecostal flame, gave to his words a fascination and a power which the readers of these sermons will not feel.

Our clergy ought to adorn their libraries with this memorial volume. Lay readers would find many of the sermons very appropriate to their use.

Dr Dix has written the preface con amore. It is a beautiful tribute to one who was his life-long friend. With what singular felicity does he say of Dr. DeKoven's life: "It was made what it was by God's discipline; a life whose natural desires were crossed; a life filled with reproaches; the life of one spoken against, assailed, denounced by men who knew not what they said; a life of hard work, vast responsibilities, and hourly cares; and thus made a

*Sermons preached on Various Occasions. By James De Koven, D. D., late Warden of Racine College. With an Introduction by Morgan Dix, LL. D. New York: D. Appleton & Co., Chicago: Jansen, McClurg & Co. Price, \$1.50.

gentle life, a life rooted and grounded in God, spiritual, detached from the world. Alas, my brother! Thy lot is with the Saints, indeed—thy place among the blessed; but we are left behind, in our dim journey, to learn from thee, and such as thou, how God lifts men, by hardness and suffering, to a place in His Everlasting Kingdom.

A Rugged Path.

Hard is the way of the sensualist! The Rev. Dr. _____, pastor of the Church of the Christian Endeavor has resigned in consequence of ill-health. He says that if he were to continue to work at present he would lose his reason.

Thus runs the story as the secular Press has it. But this is only the outline. In all probability, the details would illustrate very sadly the folly and danger of pulpit sensationalism. The gentleman who beats a retreat to Europe is a very bright and excellent young person.

We have no doubt there was a great crowd the first few Sundays. We are quite sure that the texts were quaint, and the sermons bright, anecdotal and humorous. A great many good things were said, and the people were pleased.

The next chapter is an exhausted impresario and pastor, who will lose his reason if he has to stand the strain any longer. To Europe he must go; anywhere, anywhere, in fact, rather than endure the unnatural taxation of all his powers, which the man who undertakes to propagate religion on the plan of sensational preaching must encounter.

The volume of Sermons before us enables us to recall many of his eloquent words, but the book is not the man. The burning soul, bright with Pentecostal flame, gave to his words a fascination and a power which the readers of these sermons will not feel.

Circumstances having deprived the Colored Mission lately established in this city, of the Church of the Holy Communion, we are glad to learn that they have secured the building which was formerly known as the Bp. Whitehouse Memorial Chapel; which was used by them for the first time, last Sunday.

Dr Dix has written the preface con amore. It is a beautiful tribute to one who was his life-long friend. With what singular felicity does he say of Dr. DeKoven's life: "It was made what it was by God's discipline; a life whose natural desires were crossed; a life filled with reproaches; the life of one spoken against, assailed, denounced by men who knew not what they said; a life of hard work, vast responsibilities, and hourly cares; and thus made a

A Singular Procedure.

The Roman Catholic diocese of Chicago still remains without an Episcopal head to wear the mitre which the late Bishop Foley wore with such credit to himself and the Communion he represented. From the secular press we learn something as to the cause of the unprecedented delay. If the information is correct, it reveals a singular condition of affairs.

The rule for the "appointment" of Bishops in the Roman Catholic Church in the United States, provides that whenever a see falls vacant, the bishops of the province shall assemble either in synod or in other special meeting, thirty days after the vacancy, and discuss the merits of the candidates to be presented to the Propaganda at Rome. Three names are then chosen by secret suffrage, and are sent to Rome together with the *process verbal* of the proceedings. This presentation of candidates is not an election or nomination, but merely a recommendation, which imposes upon the Roman See no obligation to appoint any of the persons recommended. There have been no elections to the episcopate by the bishops or other clergy, since the pontificate of Benedict XII, A. D. 1334. All bishops are "appointed" (i. e. elected and confirmed) by the Pope. This rule has no exception save in some parts of Germany.

Soon after the decease of Bishop Foley, the venerable Kendrick, of St. Louis, archbishop of the province, summoned the priests of the diocese of Chicago to meet and choose three names to be sent to Rome. At that assembly the names of Dr. McMullen as *dignissimus*, the Rev. Mr. Riordan as *dignior* and the Rev. Mr. Conway as *dignus*, were selected and forwarded. This approximation to the primitive method of filling a vacant see was unprecedented in this country, and exhibits Archbishop Kendrick (well-known as an anti-Infallibilist) in the light of a reformer, if not a revolutionist, and the readiness with which he met the co-operation of the priesthood shows how restive they are under the iron bondage of the Propaganda.

A procedure so contrary to modern precedent, and so suggestive of that spirit of independence which begins to show itself in the Roman Catholic Church of this country, would awake indignant antagonism in two quarters. First, the bishops of the province would regard it as an infringement upon their prerogatives. The immediate result was that they met and selected three other names, which were duly forwarded to Rome. It is stated that these were Bishop Feehan, of Nashville, Bishop O'Connor, of Omaha, and Bishop Spalding, of Peoria. Second, the authorities at papal head-quarters would contemplate such a procedure as little short of the crime of rebellion, and would deal with it accordingly, yet with all the tact and shrewdness which characterizes their management of uncomfortable situations.

Delay, under the circumstances, was inevitable. In the light of the published statements, which are astonishing if correct, and we strongly incline to think them so, we shall watch for the result with deep interest.

It remains to be seen whether the Roman Church in this country will permanently and tamely submit to the most intense absolutism in the world. If Archbishop Kendrick were a younger man, we should be more sanguine of the result.

It is interesting to note how even the reticence and secrecy of the Roman body fails to escape the successful scrutiny of that Argus-eyed individual, the modern Reporter!

ABBOTT BROWN, editor of the *Envoy*, informs the *Western Church* that the object of the Mexican work has not been to establish in Mexico a mission of our Church, but rather the establishment of a Mexican Episcopal Church. But that is just what the Roman Church is. Won't somebody relieve a great many anxious minds, and clear up the increasing cloudiness of this Mexican matter?

In view of the fact that there are some 180,000,000 of "Episcopalians" in the world, it would seem as though certain "large and influential" denominations in this country had better stop calling us the "little" Episcopal Church.

Please send a gift to Nashotah to aid in preparing candidates for Holy Orders for Ordination, care Rev. A. D. Cole, D. D., Nashotah, Wis.

Brief Mention.

It is a curious fact that in this year of grace, the Puritan press teems with "Christmas numbers." They issue large editions, with poems on the Nativity, and illustrations that rival the popular magazines in magnificence. We give it up, cheerfully. We can't afford to celebrate the Festival with half the splendor that the descendants of the Pilgrim Fathers command!—The Boston *Post* says that if the Adventists stick to it, they will succeed at last in predicting correctly the day on which the world will come to an end.

—The Rev. Dr. Bolles, of Cleveland, has written a letter to the *Herald*, protesting against the folly of the Reform Convention in agitating an amendment of the Constitution, indicating that this is a Christian nation. He says that it is based upon a false assumption, and that to carry the question of religion to the polls would be disgraceful and disastrous; that Christianity is the actual religion of the country, and is incorporated in all its laws.—Christmas is the great home festival. Unto every family a child is born. It is a birthday for every household. It is not enough for fathers to give the children presents to-day, to fill their stockings and to light up the Christmas tree. Let them add also their own presence in their homes, and devote themselves to the entertainment of the little ones, who may learn from this condescension of their earthly father, something of the infinite love of the Heavenly Father, who gave His Only Son to be born at Bethlehem.—The *Church News*, Bishop Robertson's diocesan paper, says that the Provincial System will be the burning question next autumn; that the multiplying of our dioceses, and the vast extension of our country have made our General Convention an unwieldy body; that it must be made smaller, or its sessions be made less frequent by the delegation of its minor business to some minor assemblage between the diocese and the General Convention.—At a recent marriage in Trinity Church, Boston, the Rev. Phillips Brooks was assisted by Rev. Dr. Hull, Presbyterian minister, of New York.

A New Haven paper, in publishing a sermon, made the minister say, "Is there no barn in Guilford!"—The LIVING CHURCH sends a "Merry Christmas" to its fifty thousand readers, more or less, and wishes them a Happy New Year. May the season bring as much joy and thankfulness to every home as they have brought to ours; and may all our readers take heart and hope, as we do, in recounting all the blessings of the year gone by, and all the promise of the future that the new year brings.—The beautiful Credence table in the Cathedral, Chicago, was presented by St. Agnes' School. In design and construction it is in admirable correspondence with the altar.—The proof reader of the public printing office in the Treasury Department has been discovered to be the person who sold a copy of the message.—Our Puritan forefathers would not observe Christmas, and made it penal for any one else to do so; still they set apart a Festival in the Autumn called Thanksgiving, and one in the Spring called Humiliation Day; anything to differ from the true Church. If the Church knelt at prayer, they would stand. If the Church had their Gothic windows, they would have their square. The organ was the Devil's bagpipe, and the sons of Belial used it.—If you send a gift to your Pastor at Christmas, don't give books and those things. Few persons are suitable judges of a book for another. As for slippers, a man likes to buy his own slippers. Let us whisper a secret. Give him a check; lay it, with your card in the Basin, or send it to his door. It is the most acceptable and delicate gift that can be made to one who has renounced all the trades and callings of life to serve the Altar.—We are sometimes asked about the "views of your Church." Bless you, my friend, she hasn't any! She has a Creed, a Liturgy, and a Discipline, but no views.—The *Alliance* illustrates its Christmas edition with a portrait of Professor Swing for a frontispiece. Bordered with red-lined advertisements, the apparition is startling! David does not pride himself on his beauty, but it is too bad that his publishers should exhibit him so, just before Christmas. It will frighten the children.—Make a present of the LIVING CHURCH to your friends.

Current Literature.

A Fool's Errand: By One of the Fools. Fords, Howard, and Hulbert, New York. Jansen, McClurg & Co., Chicago. \$1.00.

This book is dedicated to "the ancient and honorable Family of Fools," to which it is evident we all belong! Pervaded by a spirit of humor and satire, it is at the same time intense in tragic interest and vivid portrayal. The theme is, the South under the "Reconstruction Policy," and the descriptions are evidently taken from real life. The scenes may be exceptional and may be viewed with a "radical" eye, but they are not the less fascinating and thrilling. Without passing judgment upon the author's opinions and conclusions, we must acknowledge his power. The book seems to have been written in a spirit of fairness and candor, and if it does not settle any vexed questions or offer a satisfactory solution to our national troubles, it must, we think, give new light on the great political question of the day, to those who honestly seek it. The writer wields a keen blade that cuts both ways; without fear or favor, with the single purpose of cleaving the way to the truth, "though it were hid indeed within the centre." He teaches both North and South how they have misunderstood each other, and helps the reader to comprehend the situation after the war, as no other writer has done. We hope that each section, the North and the South, may find something in it that will make it think less highly of itself and more kindly of the other.

Church Courts as Related to Civil Courts. James Hammond, Philadelphia. "Important principles are stated in this pamphlet, authorities quoted, and cases cited."

Appleton's Journal is the first of the January magazines to make its appearance. It begins a new Volume with this number. The price is \$3.00 a year. The publishers propose to give a series of novelettes, running from two to three numbers, in preference to long serials which have been so much in vogue in magazine literature. A good idea, we think, for the long serials may be had, after a while, in book form, while these shorter articles are suited only for the periodical. Not a large proportion of space is given up to fiction, in the *Journal*; it is mainly devoted to Literature and Art, to Social and Political Progress. It is a magazine of sterling worth.

Maycock's Industrial Drawing Books. Martin Taylor, Buffalo, N. Y.

There are nine numbers in this series, beginning with the most elementary exercises, and closing with studies in Geometrical Projection. The aim in all the elementary work is to prepare the pupil for decorative and mechanical drawing. The four numbers given to the former are the most interesting and attractive we have seen in any series. The descriptive text is of great value, being a condensed statement of the principles of art. There are also full directions for the execution of the various problems. Prof. Maycock is Superintendent of Drawing in the schools of Buffalo. He seems to be not only an artist but also a close observer of the needs and work of his pupils. The Series before us must have been prepared by a live teacher.

The Atlantic Monthly, for 1880, promises better than ever, and the January number begins a generous performance of the promise. The Atlantic still holds the great writers of the day to its service and makes a display of contributors of which it may well be proud. In the number now before us, there are poems by Oliver Wendell Holmes, John Greenleaf Whittier, and W. W. Story. Richard Grant White discourses on Habits of English Life, in a way that takes us over the sea and makes us feel acquainted and at home there. The Reviews of Books are among the most attractive and valuable contributions in the January number. Among the famous contributors promised for the new volume, we notice the following: Longfellow, Whittier, Holmes, Lowell, Mrs. Stowe, H. H. Rose Terry Cooke, Miss Larcum, Miss Preston, Miss Woolson, Miss Jewett, Mrs. Piatt, Warner, Waring, Norton, Stedman, Stoddard, Richard Grant White, Scudder, Mark Twain, De Foest, Bishop, and others.

The Christian Year. Calendar. From Advent 1879, to Advent 1880. Charles F. Roper, New York. Price 40 cents.

A convenient and beautiful form of Calendar for the study or the vestry room, mounted on a roller by which it may be suspended on the wall, and the page for each month may be kept constantly in view.

Harper's Half-hour Series. American Ballads, by Thos. Dunn English. Jansen, McClurg & Co., Chicago.

Franklin Square Library. Don Quixote; The Egotist; Little Miss Primrose; A Doubting Heart; each 15 cents. A Few Months in New Guinea; The Bells of Penriven; Mistletoe Bough; each 10 cents. Harper & Brothers, New York. Jansen, McClurg & Co., Chicago.

An Involuntary Voyage. By Lucien Biart. (Translated from the French.) Harper & Bros., New York. Jansen, McClurg & Co., Chicago. \$1.25.

One of the most entertaining books for the young that the new year has called out. The illustrations are capital, and the book is in every way attractive.

Holiday Times, for Boys and Girls. Porter & Coates, Philadelphia. Jansen, McClurg & Co., Chicago. \$1.25.

A very pretty holiday book, made up of short sketches and stories suited to young children, and handsomely illustrated.

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

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Home and School.

A Story for the Children.

The Song of the Beck.*

Written for the Living Church.

"Walk worthy . . . increasing in the knowledge of God . . . unto all patience and long suffering . . . giving thanks unto the Father, Which hath made us meet to be partakers of the inheritance of the Saints in light."

Little Ruth sat with her brother's Prayer Book in her hands, repeating over to herself in broken fashion, this portion of the Epistle for the Twenty-fourth Sunday after Trinity.

In that Southern clime, it was like a late-lingering Indian summer's day. The breeze scarcely stirred the leaves of her well-worn book, as she counted up the time since Willie went away on that long journey which we all must take sometime.

How could she ever walk with joyfulness, since he had gone?

The great, thronging world had no need of her, and why must she walk on at all? Would not Willie still miss her companionship, her willing service?

She had watched his going—the rapture that lit his face. That shadow, feared of men—they call it Death—was it not, instead, the brooding of life—a fairer life than he had ever known? Whatever it was, now all its terror was gone; and surely it could not be a sin to wish that the way might not be a long one to Willie, who had come to "the inheritance of the Saints in Light."

Her youth, in which she had rejoiced, she thought of as only a hindrance. How long it may be before I can go!

And was she not now a slave to the body which would hunger and thirst and compel her to waken and live on, whether she would or no? How long a time it seemed since she had decked it with the fairest colors, to wait for his coming—happy, because she was beautiful to him!

"I used to be filled with desires," said little orphan Ruth. "Willie once told me I ought to be always seated under the wishing tree. Now, what is there to wish for?"

The little girl buried her face in the dry moss pillow where she had come to the old seat by the Beck.

I do not know whether the South wind kissed her eyelids down, or whether it was the good angel who sends us pure and blessed thoughts; but, after a time, she seemed to hear the sweetest lullaby, and the Beck told her this story:

"There was once," it said, "a little drift of snow on the gray north mountain."

"I do not wish to be so high, so cold, so alone," said the drift. "Why was I formed by the same Power that could fashion the Edelivius or the Alpine Rose?"

"Wait in patience, and thou shalt know," the sunbeam answered, and nestled down into the heart of the drift.

"Do not fear. Thou shalt be led!" Then the drift felt itself grown to a silver rill, coursing its way over the rocks, onward—it knew not where.

"Do not fear," the sunbeam whispered, when the Frost King came with his sharp barbs.

For a long time, the way led over steep defiles; but the rill gained courage, and called to the mountain rills to come and join it on its way. It went on singing, for the sunbeam had whispered, "Thou hast the work of One most holy, Who came to minister—to minister."

It filled with spray the cups of the meek mosses—those pitiful earth children who have come ever since the morning of time, to cover away from curious eyes the ruin of the trees, and the wounds of the rocks.

The Beck touched, as with a baptismal kiss, the patient lichens—those star-like blooms of the youth world, enduring on for thousands of years, to mark the stone, where, underneath, some precious flower is hidden.

The pebbles strown along the margin of the Beck, as it went rippling by, grew into a fairer symmetry; so rounded, so shining, that little children with soft white hands came to gather them, and to rejoice in their bright hues.

The Beck swayed the reeds softly to and fro; and because it had gained courage by its journeyings over the drear defiles, it called to the hunted stag to come and drink from its cool plenty. It won the tired eagle to bathe his drooping wings, and rest from his long flight. It fed the roots of the drooping flowers all along its way, till the violet breathed a sweeter fragrance, and the wild rose—bending over its crystal mirror—blushed to find herself so fair.

The little rill soon knew the secrets of the leaves, and the meaning of their mysterious murmurs, and sang to them when the electric fires passed over them, when the rain beat upon them, and when the shadows of the night lay heavy upon them. "Ye too, dear leaves," it sang, "have the Master's mission. The tired bird or the drooping grass-blade knows your mite of cool shadow. And thou, dear little leaf, crowded away from the dance of the leaves, when thou hast felt the frost and the ripening sun, thou shalt be as beautiful as a

flower. Dost thou know the honor of dying, only the leaf of a tree, since God has made thee? Thou didst not come—thou couldst not go—by chance!

At night, when the leaves and the birds were still, the beautiful stars looked smiling down from the far deeps, into the heart of the happy rill. Then it never asked where it was going; and no voice came to say whether it would go on to help Jerry the miller to turn the mill, or whether the sunbeams would carry it away to the far clouds, or the great ocean fold it away from sight.

It chanced that the king of that country was so ill, that the rarest nectar of his vintage gave him no strength; his harper could no longer charm his ear, and even the jewels of his crown held no light for him.

One day, he came into the wood so weary that he lay down on the grassy bank of the mountain stream. I cannot tell you all the Beck said to the king; but it was the song of that dear old Dame, older than the Beck, older than the gray north mountain itself. But however old she is, and however many changes and sorrows she has known, she keeps a song for us all, if we do but listen. A million summer leaves joined in the chorus, and a mother bird called to her sleepy younglings in the midst of it. It was indeed a song without words; but the sea shell knows it, it sounds in the waving grass, it is written across those signs of pain, on the fissures of the rocks; even the wild storm echoes it. It is a song of humble trust, and it tells us to walk with joyfulness, for God is Love.

The Beck may have told the king of a sun that may rise on every path; and so, stirred in him a greatness higher than any title that man can give, till he knew that divine ecstasy which comes to every soul that has kinship with God's beautiful creations.

Whatever the king heard, it was a message of healing, and when he was well again, he had no need to wear a crown to tell his people that he was kingly. He gave his life to his people; and the lesson had come to him from so small a voice—a little singing Beck, so narrow that the herdsboy had no need for a bridge to span it.

When little Ruth wakened, the king was gone. The dream was ended, but the lesson was her own. "There may be work for one even so weak as I am," she said; and, in time, she might walk "with joyfulness." Perhaps she may yet carry out some of Willie's plans for helping others! She thought of this with a joy so unlike any other she had ever known, that perhaps, dear children, you would call it by another name. For joy and sorrow are two old comrades that are never far apart; and no one is able to tell which of them is the best friend for us to know.

Pray, do not think that there came to Ruth, as to those heroines of history and myth, grand occasions to make her name remembered. Her life goes on as do many other lives, like the quiet Beck in the dark still wood, giving as it can, in its own way. Ruth's friends she loves with a double love; half is for Willie. Among these are "the maimed, the halt, and the lame;" but these are not her friends alone, for it is not he alone, outwardly lame "from his birth," who waits daily at the gate of the Temple which is called Beautiful. If Ruth is ever able to open this gate a little way, to us halting pilgrims without, she has found the source of all Beauty. She is doing not alone Willie's work nor her own, but that of the blessed Master, who wills that we should "walk with joyfulness."

MRS. FEULING.

Play-Days at "St. Mary's."

To the Editor of the Living Church:

I am sure there must be, among your many readers, those who will welcome some news of the little "living church" in St. Mary's; for that a truly living church dwells in her walls we who love her, fondly trust. As we are nearing Holiday times, you may be interested to know something of our holiday merrymaking; so I will begin with Thanksgiving Day.

This day was, as it always is with us, a charming day. Gloomy and forbidding without, within doors good nature and good cheer reigned supreme. Entering the prettily decorated dining hall, and glancing down the long tables into the bright faces of more than sixty, hearty, merry girls, one felt such a sight to be in itself a cause of Thanksgiving.

After listening with interest to a lively ode upon the ill-fated "bird of the day," we began dinner in good earnest; such a clatter of knives and forks and tongues as followed, can be heard only where "good digestion waits on appetite, and health on both!" With dessert, came rhymes and mottoes, which, though of a decidedly personal nature, excited only merriment.

We welcomed, among other guests on that day, the Rev. Eli Fay, of Sheffield, England, whose after dinner speech was received with great applause. We all, perhaps, retain sufficient traces of Revolutionary feeling to enjoy a little good natured fun at the expense of our cousins across the water; and we shall not soon forget the well-informed Englishman of whom Mr. Fay spoke, who inquired "the name of the Bishop of the State of Cincinnati;" nor the lad, thirsting for information, who

asked "if he could claim Yankee Doodle as a personal acquaintance?"

The evening found us all gathered in the spacious parlors, romping in Blind Man's Buff and Fox and Geese, puzzling over Magic Music, Spiritual Hand Shaking, and the like. But who is this comes tripping gaily along, with scarlet petticoat jauntily looped, and little hat coquettishly askew on the nut-brown locks? Surely 'tis the pretty milkmaid whose "face is her fortune." She saunters airily along, swinging her little pail in the most indifferent manner, until she suddenly encounters another wee figure with hat and cane. We follow the little dame with intense interest until, in answer to her mercenary lover, the sweet, childish voice rings out: "Nobody asked you to, kind sir!" and with an airy flutter of her scarlet skirts, the triumphant little milkmaid vanishes amidst rounds of applause.

So the happy day passed, and another, and another, until we realized that our Rector's birthday was close at hand; and that must never be passed by unnoticed. Having been forbidden long ago to make any present but that of our good wishes, we mark the day by a little merrymaking in the evening.

Again the little ones of the household drew on their apparently inexhaustible resources for our amusement. Little Bop-ep; Mary, Mary, quite contrary; the Farmer's Song, with dramatic action, follow one another in rapid succession—all passing off well with the exception of the pathetic story of Little Bopeep. That tiny lady, indignant at not being allowed time to compose herself for her nap before the accompanying song commenced, flew off the "stage" in high dudgeon, thus contributing in quite a novel way to the entertainment of the audience.

She, however, with others, was soon consoled by the appearance of the great birth day cake, dazzling white, and blazing with candles. Having feasted the eyes upon its beauty for a few moments, we proceeded to a more substantial feast. One after another was called up to put out the lights, this operation requiring considerable skill, as the unfortunate who extinguished more than one forfeited the candle. After this the merry party dispersed with many a lingering "Good Night;" and soon darkness brooded over the great house.

I have told you something of our hours of recreation; time forbids me to speak of the days and months of steady, persistent, successful application to study, of happy hours, though not of recreation, spent with music, books, and painting. Life at St. Mary's is anything but play, though that occupies its rightful place. The same rule that makes a dull boy of Jack, makes a dull girl of Jill; and thus it is that after sixteen weeks of steady work, we look forward eagerly to the blessed Christmas time so near at hand.

And now, to those who love the LIVING CHURCH all over the world, we of St. Mary's wish a Merry Christmas and a glad New Year.

Knoxville, Ill., Advent, 1879.

A Few Christmas Words to Mothers.

There is a thought, which is strong in my mind, as I look forward to the birthday of the Saviour. What a glory to have been His mother!—to have watched over Him, and ministered to His wants!—and then I remember that He has said, "Who-soever shall do the will of God, the same is My mother." (St. Mark iii. 35.)

None but a mother can know what the peculiarity of motherly love is. It is different from any other affection. In its purity it is beyond description. How our thoughts go out continually after our darling children, wherever they may be, and at all times; how ready we are to sacrifice ourselves in every way for their comfort and their good; how pleasant the sacrifice is to us; how we lose all thought of self.

Who of us would not have felt, indeed, that we were "blessed" to have been the mother of the Divine Child? and yet it seems that we have the privilege—with all reverence I say it—to still be to Him a mother. And how? We can pray to Him; we can in our poor way love Him; we can praise Him—but what is there motherly in all that?

Ah, have you forgotten that He said something about "the least of these my brethren"—something about being "hungry, and thirsty, and sick, and in prison?" There is our opportunity!

Like to St. Christopher of old, the Christ Child calls to us for help. Oh, that we may have Christmas grace to take up the blessed burden! The orphan, the poor, and suffering, the little ones who have no earthly helpers, appeal to us from every side by their great needs, and if we could see the Lord in each one and feel that, in motherly offices of love to them, we were in His sight—O wondrous condescension!—as His own mother to Him; if our eyes could be opened, and in "the least of the brethren" we could recognize our Jesus, how differently we should look upon them—how changed our manner to them—how whole-hearted our services!

The "Gentle Mary, mother mild," still remains blessed above all women, but yet to us it is given to be to Him as His mother, if we do His will and lovingly minister to those who are His representatives to us by His own appointment.

At the Christmas-tide is such a sweet opportunity, while the thought of the Christ-child is living green in our hearts, to assume with reverence a motherhood to Him, in the persons of His little ones.

Then, in humility, we can look forward to the blessed hour when we shall hear His voice accept the poor offering in the gracious words, "Ye did it unto Me."—The Parish Visitor.

OUR NEW VICAR.

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

IV.

Your self-corrected estimate of your Bishop I rejoice in. I did not like to notice your implied censure in your former letter, because I did not like to take too many subjects in hand; but I felt jealous for an order in our Church, which is so sacred, and so essential to her well-being, and which is so often thoughtlessly, and almost sacrilegiously assailed. The difficulties Bishops have to encounter in the due management of their charge is great. But I need not enter now upon a subject so grave as this. I am thankful for the evidence which your Bishop's letter has given you of the minute and parental care which I believe to be, in these days, taken by all our right reverend fathers in the management of their sacred charge. The days when ease, and pomp, and power seemed to be the great characteristics of those who occupied the Episcopal bench, are gone.

Hard work, anxious care, laborious days, and wakeful nights are now the natural heritage of the mitre. And Bishops are beginning to know the special difficulties and claims of every parish in their dioceses, as accurately as clergymen get acquainted with every household in the parishes under their care.

But to return to your parish. The account you give of your new Vicar is most interesting—just what I expected to hear. I was not surprised to hear that he had taken a living so retired and quiet, for I knew, both from himself and through others, that he felt the wear and tear of so public a life as he had been lately leading, too great for his moral growth, and intellectual improvement. First, and above all other things, he values his own growth in grace, and, next to that, the cultivation and effective use of his mind.

He has not had time for meditation and writing, so great have been the claims made on him from day to day. He fears to dwindle—and therefore he had long resolved to seek, on the first opportunity, a quiet country life. He has found it: through his friend the Bishop. He wants, moreover, I know, to make the experiment for himself, of what the Church, honestly and wisely carried out in all her teaching and practice, can do. He could not act independently as the curate of another, and so now he is going to try what the Church of England in an almost virgin soil can do. Your parish, as you describe it, is that soil, as nearly as could be found;—a place in which, for half a century, the field has lain fallow.

The three months' absence he has taken are for his own preparation, as well as for that of the parish. He is just the man who will, as he says himself, begin as he will end. From the place where he once plants his foot, except to advance it further, he will not remove it. He will therefore be very cautious where he plants it. He will not go in amongst you, as some of our clergy do, to experimentalize, to make mistakes, and then,—to sustain a character for consistency (while in reality it is all self-pride and obstinacy)—blame those who will not accept their mistakes, and fight to retain them. He is a man of deep thought and large experience; he will not do anything in a hurry, or anything on a mere impulse, or anything at a guess. Whatever he does, he will be able to prove to all the world that he has a good reason for it; so he leaves you all for a season, he to prepare himself, and you to be prepared by the teaching of his Curate, for what, when he returns, he will do.

I wish I had adopted such a course in my parish when I first came. I found there a kind but prejudiced people, who had been alarmed by a sort of counterfeit High Churchism, which had all the exciting and sensational externals of something new; and none of the deep, real, heart-touching evidences of being the good old paths in which our souls could find comfort and guidance.

From a most deplorable fear of risking a popularity by which I hoped to work wonders, I fell in for the time with too many of the old habits of the parish; and now, after fourteen years of the trial of such a course, I find that every year has made it harder to change them. It is true, there were some great errors, such as that one which you say existed in your parish—I mean the administration of the Holy Communion to tables instead of to individuals, and also the celebration of the baptismal service apart from the public prayers—these things I changed at once; and some other important alterations, such as daily prayer during Lent and Advent, weekly Communion, and the placing of the elements on the Lord's Table at the proper time, along with the alms, I also made.

But still I feel that much of my teaching in the pulpit falls to the ground, fails to work itself into the minds and habits of my people, because the external forms of these truths are not as manifest as they should be in the services of our Church. I perceive the loss to my flock, and blame myself for their defects: for I see in another part of my parish, where some years ago I built a chapel of ease, and where the service is as near as I can make it in accordance with the Book of Common Prayer, how much more reverent and devout are our services; and how much more intelligently Church in their convictions and ways are they who worship therein. Had I adopted the same course in my parish church fourteen years ago, we might possibly have had a little disturbance at first, but it would have been but a nine days' wonder, over soon, and the people long since "established," "settled," in the use of a sounder and more strengthening ritual.

I fear I must even now, at the risk of all the annoyance it may cause, make the change. It is injurious to one parish to have two uses, or forms of service, within its narrow bounds. It confuses men's minds as to what is the real order of our Church Service, and gives every one,—as he may be High or Low,—an excuse for his own form. Most thoroughly do I value the forethought of my friend, who will begin as he will end, and thus not distract by changes even from his own observances, as well by changes from the careless habits of former times.

With regard to the evidences of his own internal feelings of devotion, which you speak of as coming out here and there at certain parts of the service, and specially when using the Sacred Name, I do not wonder at their attracting notice, no matter how modestly done; for I grieve to say they have for some years become almost obsolete. But they were in olden time the habit of our Church. I remember well how, in a country parish I once held, the oldest and simplest minded amongst the poor always bowed their heads whenever the Sacred Name was spoken, and I cannot imagine how anyone can blame such a practice. It is an act of homage to the Name which is above every name, and at which every knee should bow; and it is a most wholesome remembrance to those who, even in the outbreathings of an overflowing love, might use it too familiarly. If the Jews hushed their voices, and spake not one mysterious name of God, should not Christians be as reverential and cautious in their use of that precious Name they hold so dear? It pains me often to hear it uttered lightly, even by those who I know love it in their hearts; and how anyone could, by any perversion of thought, deem such reverence to the Saviour superstitious, I cannot imagine.

With me it has become, thank God, such a habit that I cannot even write The Name without an almost involuntary reverence; and I remember once having a touching proof of the use of such habits afforded me by the death bed of a parishioner.

My last visit to his room found him, as his nurse thought, insensible. And it was quite true that he opened not his eye when I spoke, nor by the answer of the least pressure acknowledged the taking of his chilled hand in mine. Yet when I knelt and prayed beside him, and at the close of my prayer uttered the Sacred Name, even from the pillow his head rose gently to salute it, and thus show that the consciousness of its presence was before him, even in the shadow of death. It was like a monition to me from the confines of another world, ever by my practice and teaching to train those committed to my care, in reverence of the Name that is most Holy.

The bowing at the "Gloria" is also an old habit in the Church, but one not so common as that I have just referred to. It is not so enjoined in the rubrics, and therefore not incumbent upon the people; but it is not an unbecoming act when we are standing up and singing the praises of the Triune God. None have a right to object to it, if it be done modestly, so as not to attract attention, no more than they have a right to object to persons kneeling, instead of sitting as most of the objectors do, throughout the Prayers. It is an expression of inward reverence. I am aware that some do it too demonstratively, so as to draw all eyes upon them. This is to be regretted, and should be avoided. Standing afar off, and scarce lifting up his eyes to heaven, was the attitude of him, who yet in the earnestness of his penitence smote upon his breast and said, "God be merciful to me a sinner." We should try and hide ourselves from ourselves, still more from the observation of others, when we are under the fig-tree with God.

The day will come, I have not the least doubt, when you will understand, and feel, and act upon all this as fervently as anyone in the world. Farewell.

[To be continued.]

We picture death as coming to destroy; let us rather picture Christ as coming to save. We think of death as ending; let us rather think of life as beginning, and that more abundantly. We think of losing; let us think of gaining. We think of parting; let us think of meeting. We think of going away; let us think of arriving. And as the voice of death whispers, "You must go from earth," let us hear the voice of Christ saying, "but you are coming to me."

*NOTE.—Beck, a Brook or small stream.

The Sunday School.

Teachers' Helps.

First Sunday after Christmas.

St. Luke, ii. 8-16.

Verse 8. This is the first preaching of the gospel. The manner of its announcement, is evidently intended to moderate and to correct the false expectations of the Jewish people, concerning the Messiah. It is in harmony with preceding prophecy, when Moses kept the flock of Jethro, the angel of the Lord appeared unto him, Ex. iii. 1-2. Afterward the Lord chose David and took him away from the sheepfolds, Ps. lxxviii. 71-72. Amos of Lekoah, was a shepherd when he was called to prophesy. Amos i. 1; vii. 14-15.

Verse 9. Came upon the sight suddenly. St. Luke xx. 1. Acts iv. 1; xii. 7. The messenger of the Covenant of mercy stands suddenly revealed. The first preaching of the Gospel is by an angel; the last preaching of the Gospel, the glad tidings of the Advent will be with the voice of the archangel and the trump of God. The Glory of the Lord is that extreme splendor in which God is represented as appearing to men; called sometimes the Shechinah. Acts vii. 55. Ex. xxiv. 16; xl. 34. 1 Kings viii. 2. Chron. vii. 1. By this angelic manifestation the Gospel is communicated with infallible certainty. The character of the proclamation is in keeping with the announcement of the Word made Flesh. The fear of man when he comes in direct contact with the supernatural and the holy—marked in the case of Manoaah, the father of Sampson, Daniel, Zacharias and others—even though a superstitious fear, is better before God than the evil heart of unbelief which in modern days is sceptical of any angelic visitation.

Verse 10. Fear not; man fears where there is no fear; for man has a natural consciousness of sin and so fears anything that brings him near to the unseen. Men fear in the very presence of the Consolation. Fear is done away in Christ; God is Love, perfect Love casteth out fear. It is the pleasure of angels as ministering spirits in Christ's Kingdom to lessen this fear, hence the angelic messenger is ever "Fear Not."

Verse 11. This is the Good message, the joyful tidings, the Gospel story, to them and to all people, not to the Jew only but to the Gentile. Heaven opened upon Earth, the great Deliverer born, God visiting His creatures, light and sound breaking the darkness and stillness of the night. In the hearing of the ear and the seeing of the eye "This day is born to you a Saviour." Is. ix. 6. All the saints of old were saviours to set forth the Saviour; Noah was a saviour from the Flood; Joseph from famine; Abraham from idolatry; Moses from bondage; Joshua from Canaanitish enemies, but this is a Saviour from spiritual foes; a Saviour which is Christ the Jehovah. Acts iii. 26; v. 31; xiii. 23. I am the Jehovah, and beside Me there is no Saviour. Is. xlii. 11.

The intimation that he was born in the City of David recalls the prophecy of Micah v. which Matt. ii. 5, shows us was generally interpreted of the Messiah at that time. The littleness of Bethlehem is marked by its being left out of the catalogue of towns of the tribe of Judah in the book of Joshua; again it is omitted Nehemiah, xi. 25. In the New Testament it is called a mere village. John vii. 42. In this lowliness David is a type of our Lord, as also in his exaltation. He was a native of the humble little Bethlehem as also he was the youngest among his brethren. In contrast to the Messiah's human and lowly origin, his divinity and lofty dignity are also brought forward. "His goings forth are from the beginning, from the days of eternity." This reveals His eternal existence, His coming forth from Bethlehem reveals His origin according to the flesh. Matt. ii. 5. John vii. 41-42.

Christ the Lord, not Christ of the Lord as in Ch. ii. 26. This is the only place where Christ and Lord come together. It asserts that Christ is Jehovah, see Pearson Creed. Art. "Lord" Is. xl. 3. Matt. iii. 3. Jer. xxiii. 6. John i. 13. Rom. xiv. 9. Eph. i. 20. Acts x. 6. John xx. 28. 1 Cor. vii. 22-23. John xiii. 13. Phil. ii. 9-10-11. Luke vi. 46.

Verse 12. Enough is said here to intimate that the manifestation to the shepherds was on the very night of the Nativity. Render this sign, i. e. by which they should find the Christ; render also a babe. As at the Annunciation a sign is here vouchsafed to faith, the character of the sign granted, is wonderfully suited to the capacity of the shepherds, and at the same time infallible. Their fear whether they may approach the new-born King is dispelled by the intimation of His lowliness. The sign is eminently an exercise of faith. "Blessed is he whosever shall not be offended in Me." The Gospel of a Saviour is a light in the darkness of ignorance; of sin; of affliction; of death.

Verse 13. When He bringeth His only Begotten into the world, He saith, "And let all the angels of God worship Him;" the angel messenger is lost amid the flood of angelic joy. A single angel having communicated the joyous tidings, and in a measure prepared the minds of the shepherds for what might follow, the joy of

heaven is revealed, the hosts of heaven, the hymn celestial. Danl. vii. 10. Heb. xii. 22. Rev. v. 11. It was the birthday of the new creation. Job xxxviii. 7. This is the first Christmas carol, angels the choristers, salvation the theme, heaven and earth bowed down to listen. The heavenly host is a usual name for the angels represented as the body guard of Jehovah. 1 Kings xxii. 19. 2 Chron. xviii. 18. Ps. ciii. 21. Matt. xxvi. 53. Rev. xix. 14.

Verse 14. Glory—to God—in the highest—Peace—to men of good will—on earth; this form of the angelic hymn seems to be most generally received by scholars. It differs from the authorized text and has received various comments but is not to be read so as to limit the Peace of God or the gift of the Prince of Peace, to those only who are disposed to accept the Christ, and to be saved; it should mean here, that, which it means in all other places—the good will or good pleasure of God toward the sons of men where He reconciles the whole world unto Himself. 2 Cor. v. 16. Matt. xi. 26. Luke x. 21. Eph. i. 5. Phil. ii. 13. 2. Thes. i. 11. Matt. iii. 17.

Verses 15. Is not the language of doubt, which can scarcely believe—it is rather the sign of obedience ready to receive consolation in God's own way—"let us go and see the things spoken of which has taken place."

Verse 16. There they find, even as the angel had told them, Mary and Joseph, and the Babe lying in the manger. They are not offended at him; and when they depart they spread the good news far and wide, they are thus the first evangelists. It is said, "No man will have cause to complain of his poverty, if he remembers the swathing bands of Jesus and the manger in the cave. Since as St. Luke seems to imply, the Holy Mother swathed the Child and with her own hands placed Him in the manger; it is reasonable to infer that His Nativity was, as His sinless Conception had been, out of the course of nature and miraculous, and that the Holy Mother by a painless birth, had experienced the reversal of the sentence recorded in Gen. iii. 16.

By a woman Death had been conveyed to all mankind; a woman is the Blessed Instrument whereby Life is come into the world. "God to be a child is the miracle Add Sunday Lesson.

"The great God to be a little Babe," "The Ancient of Days to become an Infant," "The King of Eternity to be a few days' old," "The Almighty Jehovah to be but the beginning of a man," "God immeasurably great to be a Babe a span long." St. Leo says, "He who is true God the same is true Man. The Godhead is not changed by the compassion; the Manhood is not consumed by the dignity. The birth of the flesh is the manifestation of the human nature; the bringing forth of a virgin is the evidence of Divinity. The infancy of the little child is shown by the humbleness of the cradle; the greatness of the Most High is declared by the voices of angels." The shepherds are a Pattern for the Christian life. They are obedient to the Gospel. Desiring to know the Saviour, they go to meet Him. Seeing Him they are zealous to make Him known to others; they do not leave the path of duty but continuing therein they glorify and praise God.

Verse 17. That the evidence of the shepherds was not received amplifies the fact, that "He was in the world and the world knew Him not." "He came unto His own and His own received Him not." The minds which could reject a present miracle, could not believe the hated truth from the mouth of the ignorant shepherds; their story like the witness of the man born blind, would be spurned as an illustration of their religious ignorance.

Verse 19. This a. d. verse 51, and chap. i. 29, show the adornment of a meek and quiet spirit; 1 Peter iii. 4. Heart, mind and memory all treasure up every recollection of God's many and unpeakable mercies

Verse 20. Their extraordinary experience does not draw them from their daily and ordinary duties. Their names unknown on earth are written in heaven, bright examples of the first beatitude, Matt. v. 3.

We would see Jesus; but we must seek Him in the way of humble diligence in our several callings. He will send us messages of Love, while we are doing our daily work, and will teach us where He may be found. We would know His will and the riches of His love. We shall learn it by keeping His Word in our hearts and pondering upon it day and night.

The census of New Zealand for 1878 shows that the Anglican church has 176,337 adherents; the Presbyterian church, 95,103; the Roman Catholic, 58,881; the Methodist, 37,879; the Baptist, 9,159; the Congregationalists and Lutherans upward of 5,000 each, and various other denominations from 1,000 down to 7 each. Upward of 10,500 persons refused to state their belief.

There are two clergymen in Nova Scotia,—the Rev. Dr. White, of Shelburne, and the Rev. Canon Townshend, of Amherst,—who have each been over forty-five years in the ministry of the Church; the larger part of which has been spent in their present parishes.—Ex.

Commendations.

During the last few months the LIVING CHURCH has received many expressions of appreciation, among which are the following:

From the Rt. Rev. Wm. E. McLaren, St. T. D., Bishop of Illinois.

"It affords me sincere pleasure to commend THE LIVING CHURCH, and to express my gratification that you have undertaken a weekly paper, at this central city of the vast interior, designed to furnish fresh intelligence as well as to pursue the things which make for peace. I do not doubt your success. Our people will not fail to support so good a paper."

From the Rt. Rev. A. ex. Burgess, D. D., Bishop of Quincy.

"The LIVING CHURCH deserves the confidence and encouragement of Church families. Its editorial articles are bright, yet safe. It contains an easy and sufficient summary of Church news. It has matter every week; both original and selected, full of valuable instruction. Its wh. le make up is churchly, with no omission of old landmarks, and with no introduction of objectionable or disturbing novelties. Its tone is on the very key of loyalty. I look to it as an able assistant against faithless tendencies."

From the Rt. Rev. G. O. F. Seymour, D. D., Bishop of Springfield.

"The LIVING CHURCH, under the sound, judicious, and able management of Rev. Dr. Leffingwell. I can commend as a valuable auxiliary in promoting the spread of God's Kingdom, and eminently useful in the parish and family."

From the Rt. Rev. R. H. Clark, D. D., Bishop of Nebraska.

"I am exceedingly pleased with the LIVING CHURCH, and think it every way worthy its name. I welcome to my house no Church paper more heartily, and read none with more pleasure and satisfaction. I would be glad if every Churchman and every Churchwoman in Nebraska subscribed for it, read it, and paid for it."

From the Rt. Rev. E. R. Welles, D. D., Bishop of Wisconsin.

"It will give me pleasure to aid in increasing the circulation of the LIVING CHURCH in the Diocese of Wisconsin. I esteem it a very excellent newspaper, and have frequently commended it to families desiring a Church paper."

From the Rt. Rev. Joseph C. Talbot, D. D., Bishop of Indiana.

"The LIVING CHURCH is always received and read with pleasure. In my opinion it merits what I have long felt to be a want in this Western Church; a paper cheap enough to come within the means of all our people, and at the same time Churchly in tone, kindly in spirit, and full of current Church news. I cannot doubt that the introduction of such a paper into all our families would be helpful to our Pastors, and tend to the increase of intelligent Churchmanship among our people."

From the Rt. Rev. J. H. Hobart Brown, S. T. D., Bishop of Fond du Lac.

"The LIVING CHURCH seems to me to grow better in almost every issue. It is a great comfort for a Church paper so earnest, sound, sprightly good-tempered, free from party aims and purposes, and from unseemly jealously and contentions. Keep the LIVING CHURCH what you have already succeeded in making it, and it will soon win a warm welcome in all our homes. I should be glad to see it widely circulated in my Diocese."

From the Rt. Rev. Alex. Gregg, D. D., Bishop of Texas.

"The LIVING CHURCH is always most welcome, and with much interest. Sound and conservative, alive to the issues of the present time, bold in exposure of error, and fearless in enforcing the truth, keeping its readers well posted in the Church News of the day,—it is just such a paper as our necessities demand, and ought to receive a general and cordial support. I will take much pleasure in commending it to my people."

From the Rt. Rev. C. T. Quintard, D. D., Bishop of Tennessee.

"I very cordially commend the LIVING CHURCH to the Churchmen of the Diocese of Tennessee, as a sound conservative Church Journal, fully alive to the issues of the day, and always prompt in its news department."

From the Rt. Rev. Wm. H. Hare, D. D., Bishop of Niobrara.

"May all success attend your efforts to extend the usefulness of the LIVING CHURCH. I hailed with satisfaction and hope its first appearance, and have watched its course with interest and pleasure."

From the Rev. H. B. Walbridge, D. D., Brooklyn.

"I enjoy your paper very much. In my judgment it is the best family Church paper that has been published since the days of the 'Gospel Messenger,' and is in some respects an improvement on that. I will do what I can to have every family in my parish take it."

From R. v. Dr. A. H. Hely, Wisconsin.

"The LIVING CHURCH is most excellent. I congratulate our Dear Mother, the Spouse of our Lord, that it is in the hands of so true and loyal a son as yourself."

From Rev. Dr. Norton, of Louisville, Ky.

"The LIVING CHURCH well deserves its name. I wish it great success."

From Rev. C. F. Candy, of New Rochelle, N. Y.

"Your paper recognizes the kind of help every parish priest needs in the homes of his parishioners, and displays the ability to furnish what is wanted. The LIVING CHURCH can be given to persons outside of our congregations, with the assurance that it will attract attention and be read."

From Rev. J. Sunders Reed, Indianapolis.

"I took occasion, last Sunday, to commend your paper to the congregation of St. Paul's, as one eminently Churchly, readable, instructive, and cheap; and expressed a hope that every family would subscribe for it."

From Rev. Hobart Chetwood, Santa Barbara, Cal.

"The LIVING CHURCH is most welcome, and has fairly grown up to its good name."

From R. v. F. P. Davenport, Tullahoma, Tenn.

"Pardon my saying that your paper is the best Church newspaper I have seen yet, for Parish use. So far as I have seen, there is no parish paper for our people except yours."

From Rev. G. D. B. Miller, Salt Lake City.

"It is a great relief to see a Church paper that has the courage of its opinions, and gets out of the dead level of platitude. I like it much. It is just the paper in price and quality that we need."

From Rev. J. V. Himes, Dakota.

"The LIVING CHURCH has 'smitten the rock,' and the waters gush out to slake the thirst of Israel. Go on, and God bless you."

From Rev. Dr. Knickerbacker, Minneapolis.

"I need not say that we are all getting attached to the paper. I hope it is meeting with all the encouragement it deserves."

From Rev. F. W. Taylor, Danville, Ill.

"I heartily wish that the LIVING CHURCH were a weekly visitor in every household in the parish, for it would be a most excellent Curate, especially in seeking out the (spiritually) sick and impotent. These it would never fail to find."

From Rev. M. H. Bear, D. D., Little Neck, N. Y.

"I only wish my means were such as to subscribe for ten or twenty copies of your excellent paper."

From Rev. Richard S. Smith, Uniontown, Pa.

"I cannot tell you how much I am pleased with your paper."

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All Around the World.

Dr. Wines, well known from his efforts for prison reform, is dead.—There was a terrible fire at Red Rock, Pennsylvania, on the 11th inst. A tank containing twenty-five thousand barrels of oil took fire and burst, destroying the neighboring village.—Paris has over forty-five thousand feet of tubing laid down under the main thoroughfare, for the purpose of unifying the time of the public clocks. In future the time of day will be turned on at the proper hour just as is done with water and gas.—Fifteen Generals of the Spanish army, and all of the Cabinet, have tendered their resignation. Cuban troubles are the difficulty.—Dr. Playfair, the English scientist in his lecture at Lowell, defined man as "a fire making animal." Notice this, you wives, on these cool winter mornings.—Over two thousand women voted at the Boston election. They failed to elect their school commissioners, but they were courteously treated, and for the first time in our history, smoking was forbidden at the polls. The question is now, "Is it a novelty only, or will it be permanent?"—It is reported that the Roman Catholics in New Orleans have obtained complete control of the schools of the city. The President of the Board is a Jesuit and all the members are Romanists.—Queen Margherita, of Italy, is in very feeble health, brought on by neuralgia and malarial fevers.—And now "Owen Meredith," the Viceroy of India, has been shot at. Would-be regicides, having experimented on all the crowned heads and failed, are turning their attention to the little kings.—The clearings of the Chicago Banks for the second week in December were about 40 per cent. in excess of the clearings of the corresponding week last year. Even the boot black says business is brightening up.—A new postage stamp is to be issued next January in Great Britain. It will bear a portrait of Victoria as she looks in her mature age. The pictures of her on other stamps now in use, represent her as she was in the days of early womanhood.—The Central Pacific Railroad has paid lately two hundred and twenty thousand dollars to the Government, in discharge of a part of its indebtedness. Six hundred thousand are still due.—The proposed loan for the emancipation of slaves in Cuba, does not prove at all satisfactory to the slaves. There does not seem to be any particular amelioration; it is true they are to be declared free, and receive small wages, but are to be subject to coercion and corporal punishment as before. They threaten a new rebellion.—The great revival in the iron business has so exhausted the means of supply that about all the ore, odds and ends of scrap iron that Europe affords, has been brought to this country. The duties on iron alone amounted to \$80,000 in three days recently, and a railroad official says that the receipts will average 1,000 tons daily for the fifteen months.—Miss Josephine Meeker, the daughter of agent Meeker, who was killed by the Utes, has been offered a clerkship in the Interior Department, by Secretary Schurz.—Sergeant E. W. Cox, for many years President of the London Psychological Society, and an eminent jurist, is dead.—The new Pullman palace cars are very luxurious, costing each \$15,000. Ordinary passenger cars cost \$4,000; drawing-room cars \$8,000; mail and baggage cars \$2,000; box cars \$400.—A French edition of St. Nicholas is hereafter to be published in Paris, with the original cover and pictures, but with the reading matter translated into French.—Harvard is to add the bicycle to her electives. Every student will elect it who would be a colossus of roads.—Figaro calculated the cost of gas entailed by a recent fog in Paris, at \$145,987 in shops and offices alone. What must the London fogs cost them?—Prince Leopold, of England, will soon become the Duke of Kent.—One million dollars of Dnke Galliera's legacy have thus far been expended in improving the port of Genoa. The most rigid supervisor of the accounts shows that not one dollar has been expended fraudulently. Several millions remains. It would be a good idea to import the committee of imbursements to teach some of our committees.—An immense topographical map of Italy has just been published. It contains two hundred and seventy-seven sheets.—Over three thousand bills are grinding in the House of Representatives.—Sheffield, England, sends large quantities of steel blanks to Connecticut to be struck off into scissors; they are then returned for the finishing, and again come back to America as Sheffield ware.—Countess Montijo, mother of the ex-Empress Eugenia, once kept a millinery store at Brussels.—On the 10th of November Mount Vesuvius was covered with snow down to its middle. The railway is not yet finished.—Dandelions were seen growing on a plat of ground in Union street Springfield, Mass., last week.—The Virginia public schools have closed for one month for want of funds.—A Danbury man found something offensive in his last dozen eggs, and took the dealer to task. "What is the matter with them?" asked the dealer. "They ain't good," was the reply. "Well, that isn't to be wondered at," was the apologetic rejoinder. "Hens are drove so now, they ain't expected to be as particular as usual."

Personal.

The health of Bishop Stevens has so far improved as to admit of his riding out. He is not yet sufficiently recovered to attend to any of his official duties.—The Rev. R. S. Eastman has resigned the rectorship of St. John's Church, Gold Hill, Nevada.—The Rev. E. Thompson, late Rector of the Church of the Intercession, Stevens' Point, Wis., has sailed, with his brother, for England, expecting to make a tour of the eastern portions of Europe.—Rev. B. F. Brown, formerly of All Saints, Baltimore, has been elected rector, (and accepted) of St. Andrew's Church, Baltimore.—Bishop Peiry, in his diocesan paper, acknowledges the courtesy of Rev. A. R. Cervin, Augustana College (Swedish), at Rock Island, in revising the proof sheets of his Swedish "Handbook," compiled from our Prayer Book. We hear that the book is in great demand.—The Rev. G. C. Street, our faithful assistant, has met with a serious accident, falling in the dark over the curbing of the fountain in front of the old "Ogden mansion." The wonder is that he was not killed. Another man fell in at the same time. Misery has strange bedfellows! Not long since a visiting bishop fell into the same man-trap. Some morning a dead man will be found there and the coroner will return a verdict. "Committed suicide!" and the city will have no damages to pay.—The Rev. Jas. L. Thompson, has removed from St. Louis to Chicago, to conduct the work of the church among the colored people. He reports encouraging prospects.—The Rev. F. B. Sheetz has been appointed Dean of the Hannibal Convocation, Mo.—The Rev. F. C. Gray, of Bolivar, Tenn., has been called to Calvary Church, Sedalia, Mo. He has been quite successful in his present parish, where he has ministered for many years.—The Bishop of Missouri recently confirmed 27 at St. Mary's parish, Kansas City; the largest class ever confirmed in that city.—Bishop Clarkson preached in St. James, Chicago, last Sunday.—Bishop McLaren preaches at St. James on Christmas morning, and at the nine o'clock service celebrates the Holy Communion at St. Stephens.

Notices.

Living Church Club List.

Table listing Living Church Club members and their contributions. Includes names like Harper's Monthly, Appleton's Journal, and various church magazines with their respective prices.

Report from Reed & Sons.

A Journal reporter interviewed Reed & Sons, and the firm say they are coming out of their financial difficulties all right; that they will pay everything in full and go on with their business. Their main trouble now is want of hard cash, and they are selling out their entire stock of square and upright pianos, church and parlor organs, at any kind of prices that can be had above the bare cost. As fast as the money is received it goes in payment of the firm debts, and so great has been the amount of sales that Reed & Sons think they will not be compelled to make such sacrifices many days longer. The choice selections are secured by those who buy first, and as all the instruments are warranted perfect, buyers will find it worth while to improve such an unusual opportunity.

A Bed for Incurables.

Contributions are solicited for the endowment of a bed for incurables in St. Luke's Hospital. No hospital will receive incurables, 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.

Table of financial contributions for St. Luke's Hospital. Lists names like Mrs. Wm. G. Hibbard and family, Industrial School, Grace Church, and other contributors with their respective amounts.

The following sums for the repairs of Christ Church, Collinsville, are gratefully acknowledged: The Rev. F. W. Taylor, Danville, \$50; the Rt. Rev. the Bishop, by the Rev. Dr. Easter, \$50 for the Vestry R. E. G. HUNTINGTON, Rector.

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