

The Living Church.

A WEEKLY RECORD OF ITS NEWS, ITS WORK, AND ITS THOUGHT.

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WHOLE NO. 61.

THE WAY IT WORKS.

"POCKET" DIOCESES AND "CRAZY" BISHOPS! Diocese of Illinois.

Church Work and Christmas Celebrations.

Correspondence of the LIVING CHURCH.

The Feast of the Nativity in Chicago, this year, was, as in every thing else, so in weather, true to the traditions, of "Yule-tide," bright and very cold; especially so early in the morning.

"When the snow lay round about,
Deep and crisp and even"

The sleighs, making merry music, dashed gaily in every direction. From the church towers the Christmas chimes rang out, inviting the Faithful to the Worship of the Holy Child Jesus. But with all this, there was one draw-back, which told in a marked degree upon the general attendance in the churches. We refer to the slippery and therefore dangerous condition of the side-walks, which were covered with a coating of glare ice, even underneath the snow. In a great many places of Worship, outside of our own and the Roman Catholic churches, special services were held. Universalists and Unitarians vied with the "Orthodox," in Christmas Anthems, and Te Deums and Canticles; and (tell it not in Gath!) even in "Christ Reformed Episcopal Church" (we quote the words of a Chicago Daily) "flowers were also upon the altar!" Our surprise at this is the greater, because we have been in the habit of supposing that flowers were among the "germs." As an evidence of the increasing "Catholicity" of the times, we notice the following striking coincidence.—That the Cantic de Noël was sung on this Festival in our St. James' Church, in the Roman Catholic Cathedral, in Mr. Cheney's Christ Church, and also in one of the Baptist churches.

In most of our churches the decorations appear to have been profuse, and in excellent taste, and the music was mostly of a very elaborate character. Canon Knowles was at the Cathedral, and the Rectors of the various parish Churches were at their respective posts. St. James' being vacant, the congregation enjoyed the privilege of Bishop McLaren's very acceptable ministrations.

The Sunday School Christmas Festival of Grace Church, Chicago, was the most brilliant in a long series of very successful ones. The whole of the great church, with the exception of about 20 pews, was packed with the children of the home and mission schools. About 850 were present. The Rector, Dr. Locke, the Superintendent of the Home School, Mr. John H. S. Quick, and the Superintendent of the Archer Avenue Mission, Mr. Guysea had arranged every thing with the greatest care; and within the space of two hours, presents were distributed to all of that immense crowd, without any confusion, and with only one or two mistakes. The carol-singing, under the direction of Mr. Silvas, was spirited and beautiful. These children were not merely gathered for Christmas. No present was given to any child entering the school after the last Sunday in September. The average attendance in the Home School is 600, and in the Mission School 100.

St. Ansgarius Church, Chicago, was crowded on Christmas Day, at an early service. The Deacon in charge is laboring faithfully in a field where there are great discouragements and immense possibilities. A small parish school is sustained, with insufficient accommodations and meagre revenues, while there are thousands of Swedish children in the neighborhood whose parents were baptized in the ancient Church of Sweden. There is no end to the good that could be done in that part of the city, among those people, if only the means were at hand. We shall have more to say of this work, next week.

STERLING.—Grace Church, notwithstanding the many reverses which it has met with during the past year from deaths and removals, still shows signs of great vitality. There has never been a happier or more interesting season than the one just passed. On Christmas Eve was held the Annual Sunday School Festival. It was a "Merry Christmas" to all, and many little hearts were made happy.

On Christmas Morning an unusual number were present at the services in Church; the singing by the choir was excellent; a large number remained to partake of the Holy Communion. It was the exclamation of all that the Church was never decorated more beautifully than at this Christmas season.

In the afternoon the Rector, the Rev. J. E. Goodhue, proceeded to Mission Mission, sixteen miles distant, and held services appropriate to the Day, and again administered the Holy Communion to the little band of faithful and zealous Communicants who reside there. This Mission is now in a flourishing condition. Those interested have lately fitted up, in a neat and churchly manner, a hall for the services of the Church, and are about to open a Sunday School, and seem determined to do aggressive work for the Master and His Church. They were lately made happy by a visit from the Bishop, who was welcomed by a large congregation.

LOCKPORT.—On Tuesday, Dec. 23d, the Bishop confirmed thirteen persons in St. John's Church, Lockport. One of the candidates was a son of the late venerable George A. Wheeler, of Plainfield, in this diocese; who, for 30 years, maintained lay services in that rural district. The candidate rode 14 miles, in order to present himself for the sacred rite. The Rector, the Rev. John McKim, held his last service in this parish, and at New Lenox, on Christmas Day, prior to his departure in February, for Japan. The parishes are about to call as his successor, the Rev. John Davis, of Calvert, Texas.

FREEPORT.—The Northern Deanery will hold its ninth Convocation in Zion Church, on Thursday and Friday, Jan. 15 and 16. Besides the usual business meetings and services, important papers will be read, on a variety of subjects. Further details will be given next week.

The Christmas services were more largely attended than ever before. There was an early Celebration at 6-30, and a second Celebration after Morning Prayer, at 10-30. It is the custom of the parish to have a Celebration every Lord's Day and every Holy Day. The children were treated to a supper and a "tree," after a special service on St. John's Day, at 3 o'clock, P. M. The mission work of the Deanery is going on well. The Dean visits Warren and Lena, alternately, on Tuesday evenings.

JOLIET.—A large congregation gathered on Christmas Day, in the beautifully decorated Church, Rev. H. C. Kinney, Rector. A festival was held for the children of the Mission, on the evening of St. Stephen's Day, and the Sunday School festival of the parish Church was held on Holy Innocents. It has been a season of good cheer and great promise, for the Church in Joliet.

KANKAKEE.—On Christmas Eve service was held in St. Paul's for young and old, and the church was beautifully illuminated. The decorations this year are more complete and artistic than usual—all done by the parishioners own hands, after designs by the Rector. In front of the large organ is an elaborate piece of evergreen work on a Gothic arch, bearing the legend—"Gloria in Excelsis Deo." Heavy festoons of Cedar and Princes Pine encircle the entire walls. Over each window is a tasteful frame of evergreen, while the Sacrament, altar, and indeed the whole chancel-end of the church, was a mass of wreathing, with legends, monograms and symbols, all wrought by loving hands. The usual service and Celebration was held on Christmas morning, and largely attended, considering the unpropitious weather and the icy streets.

On Friday evening the Sunday School had their "Santa Claus." The Mission schools at St. Anne, Waldron, and M'ance, also had their Christmas gatherings. Nearly 400 scholars and teachers were remembered with presents at the four schools.

ALGONQUIN.—At St. John's, as usual, we had a "Christmas tree" on Christmas Eve for the Sunday School, which numbers 47 scholars. The service was especially designed for the children, though the church was crowded with persons of all ages who were cordially invited to join with the children in the act of prayer and praise. After the singing of Christmas Carols there was a short address and distribution of gifts. On Christmas Day we had the Celebration of the Holy Eucharist. The class of five, lately confirmed, made it the occasion of their first Communion. Christmas morning, at 6 o'clock the Rev. Mr. Arvedson held the usual Christmas service at Trinity (Swedish) Mission, Crystal Lake, in the little chapel arranged for our use by Mr. C. S. Dole. The service and the sermon were in the Swedish language. It was a very cold morning, and the attendance was not large; most of the women and children not venturing out. The families belonging to the Mission were represented by the men; our sturdy Swedish men have no idea of staying at home and sending their wives and children, or mothers and sisters as proxies. At the close of the service, as usual with them on Christmas Morning, in a quiet, orderly and reverent way, one by one, the whole congregation came forward and deposited on the altar their offerings for God's Minister, evidently not grudgingly or of necessity, but of a free heart. The aggregate was not large in dollars and cents, compared with the gifts of those who, of their abundance, cast into the offerings of God; but large in the eyes of Him who knows their labour and their poverty; and highly appreciated by their Pastor as tokens of conformed esteem and affection.

LA GRANGE.—On account of the cold weather there was not a large attendance at the Christmas service in Emmanuel Church. The church was beautifully decorated, and an interesting discourse was delivered by the Rector, the Rev. F. N. Luson. The text was from Luke ii. 13-14: "And suddenly there was with the angel a multitude of the heavenly host, etc." At the benediction the occasion, the music was most excellent, and called forth the praises of all.

Notice.

The Bishop of Illinois has taken a business office at No. 75 Ashland Block, corner of Randolph and Clark streets, Chicago, where his office hours will be from 10 A. M., to 1 o'clock P. M.

Diocese of Quincy.

(Correspondence of the LIVING CHURCH.)

The Standing Committee met on the 19th. Testimonials of Revs. Dr. Starkey and Dr. Galleher were signed, and vacancies occasioned by the death of the Rev. T. N. Benedict and Mr. Henry Kent, were filled by the election of Rev. Dr. Lloyd, of Warsaw, and Mr. R. F. Newcomb, of Quincy. The following tribute of respect was recorded.

IN MEMORIAM.

For the third time since the organization of our Diocese the Standing Committee is called to record the death of one of its members, and for the second time it is the senior priest of the Diocese who has been removed from earthly toils to the rest of Paradise.

THOMAS NEWCOMB BENEDICT, revered and loved, entered into rest September 25, A. D. 1879; at which time he was Rector of Trinity Church, Geneseo, member of the Standing Committee, and Delegate-elect to the General Convention. He presided in the Special Convention at which our present Bishop was elected. In ripe scholarship, well-balanced judgment, and noble Christian character, he was worthy to hold the highest place, to which his long service in the ministry in Illinois, entitled him.

From the Bishop's Crown of Presbyters on earth, one of the brightest jewels has been removed by the Great Bishop of souls. The Church Militant must mourn the loss of such true and faithful servants from her earthly ministry, but by faith she claims them still in the blessed Communion of Saints, and sees them among the great cloud of witnesses, who having finished their course in faith, do now rest from their labors. The Lord grant to them and to us, perfect consummation and bliss, both in body and soul, in His eternal and everlasting glory.

WM. R. CORBYN, Pres. H. A. WILLIAMSON.
C. W. LEFFINGWELL, Sec'y. E. Y. PARKER.
W. F. LLOYD. R. E. NEWCOMB.

The work at the Cathedral is going on with steadiness and promise. Week day services are held in the new chapel, and the chapter room is being prepared for use. The new buildings have been planned with remarkable economy of space and convenience, and are very attractive. The vestry room is much enlarged, and will accommodate the clergy on occasion of Convention. Inside the church, the changes are no less gratifying. The light of the great window in the chancel is subdued, as it ought to be, by the chapel behind it; the organ has been moved to the other transept, leaving the entrance open on Seventh street; the discolored walls are neatly decorated, the chancel has been improved, the ugly screen by the door has been removed. The Church people of Quincy seem now to be furnished unto many, if not unto all, good works.

An Episcopal residence, and endowment for the Church Home and for the Episcopate, are greatly needed. A fund has already been started for the Bishop's residence, to which several hundred dollars have been subscribed. The recent improvements and additions to the Cathedral, with the current expenses of the Church work in Quincy, render it impossible for the people there to do much at present for this cause. It is to be hoped that help will come from other quarters, and that the Bishop of Quincy may soon have a home.

At the late annual meeting of the Lindsey Church Home the old Board of Managers was re-elected, and plans were made which, if successful, will greatly increase the income of that property, and the efficiency of that excellent work.

Throughout the Diocese, encouraging activity prevails. The late Missionary Convocation in Galesburg, was a real success, and is soon to be followed by another in Rock Island. The Rev. F. Duncan Jaudon, from Central Pennsylvania, is coming to take charge of Robinson and Lewis-town. The Rev. John A. Farrar, from Iowa, begins work at Geneseo, January 4th. The Rev. Dr. Lloyd, of St. Paul's, Warsaw, will carry on the missions at Carthage and Monmouth; Mendon and Mt. Sterling being supplied by the Cathedral clergy. The Church of the Redeemer, Princeton, has happily succeeded in paying off its debt of nearly eight hundred dollars, which has been a great hindrance to its prosperity. This has been done without a rector. Its fine lot and handsome church have been deeded to the Bishop in trust. A few repairs are needed, and it is hoped that it will again enjoy regular ministrations.

St. Mary's School, Knoxville, is enjoying its holidays, all over the West. Its patronage extends from Cleveland to Salt Lake City, and most of the western dioceses are represented. During the past term it has been full, almost to inconvenience, and more applications are "on file." Already more room is needed, and the work of extension is under consideration. The ways and means have not yet been discovered, and it may have to be postponed. Daily prayer is offered in the School that the hearts and hands of God's people may be opened, that they may be willing to give and glad to distribute for the building of a house.

Trinity parish, Rock Island, is enthusiastic and hard at work, under the new rector, the Rev. A. B. Allen. The ladies have recently earned \$400. There is a weekly service and Sunday School in the new mission, and ninety-eight scholars are enrolled, all that the room will accommodate. It is proposed to build a chapel in the spring. Weekly services are also held in Mine and in the county jail. A monthly missionary meeting is held in the

parish church, at which reports are read of the work done by the two missionary societies, and addresses are made by the Rector.

After the Christmas service for the children, in the church, they all went, to the number of a hundred and seventy-five, to Turner Hall, where a dinner was served by the ladies of the parish. Among the things needed and hoped for in the immediate future, are—a regular service in Milan; the liquidation of a debt; and the founding of a hospital. God speed the good work!

PITTSFIELD.—Rector and people at St. Stephen's feel much encouraged. Their church is re-carpeted, and renovated from roof to floor, woodwork repainted walls re-tinted. The Sunday School numbers seventy children, and, together with the Music, is personally superintended by the Rector. Lectures on Church History every Sunday evening,—interesting and profitable. Seven o'clock evensong on Christmas Eve was well attended, followed by the children's carols and the distribution of presents from the Tree. An early Celebration appropriately introduced the Festival proper, followed by Matins and a second Celebration at 11, with sermon, Evensong was said at 4 P. M. and two adults were baptized. The church was handsomely decorated, and the altar was vested with a cloth of white and gold,—the handwork of two young ladies of the parish. Many of the Church-people from Griggsville, 8 miles distant, frequently attend the services here. The parish Guild is active, having raised most of the means for recent repairs. The town, of course, is overrun with sects; Campbellites and Mormons, and "all false doctrines, heresies, and schisms abound."

Diocese of Springfield.

Is Bishop Seymour crazy?

[The *Springfield Churchman*, criticising some remarks of Bishop Seymour, asks the question, "Is he crazy?" The following letters from correspondents in his Diocese, may throw some light on the subject.]

To the Editor of the Living Church:

We rejoice to learn that your next issue is to be a "home number" because we are sure our readers and patrons outside of the State will be glad to hear good news of us, and receive our Christmas Greetings, which we of Springfield most cordially send to all. The week before Christmas was devoted to the meetings of our Middle Deanery. The clergy were in excellent spirits, the questions proposed for discussion were eminently practical, and were dealt with in a way calculated to interest and instruct those who were present. The opening sermon by the Rev. S. P. Simpson of Bloomington, was an admirable presentation of the nature and office of the Christian Ministry. He pointed out with exquisite clearness and irresistible force, that if St. Paul's estimate of the Sacred Ministry be the true one, then it is utterly and helplessly irreconcilable with any theory than that the Priesthood is an office authorized to bring forth from the divine treasury blessings for mankind, which, so far as God's revelation gives, cannot otherwise be dispensed or procured. His text was from the Epistle for the Advent Ember Week, "Let a man so account of us etc." We all rejoiced for St. Matthew's, Bloomington, and for the Diocese, that so well furnished, able, genial and efficient a Presbyterian had come among us to help us. On the second evening, a series of stirring Addresses were made by the Rev. J. E. Martin of Lincoln, S. P. Simpson, Dean Easter and the Bishop. Perhaps it is worth while to summarize the Bishop's remarks, because they bring to the front his clergy. He catalogued the elements which made him unhappy and happy at the same time, and balanced the account as vastly in favor of his happiness. As causes for uneasiness and distress, he mentioned first his immense field, sixty counties with a million and a half of human souls. "The vastness of the territory will appear," said he, "when I tell you that I devoted two weeks to one county, last autumn, and were I to give the same amount of time to all my counties, I should be, without losing a day for rest, two years and four months in going over my Diocese." Secondly, he specified as a cause of anxiety, his want of means for aggressive work. Over forty counties of his sixty have no church services within their borders, and all the means he can raise within the Diocese for Missions, are absorbed in sustaining laborers now in the field. Thirdly, he referred to the apathy and indifference, which largely prevailed among the children of the Church, who on migrating to a western home often seemed to bring all else with them, save their Church principles. "These," said the Bishop, "are among the things, which make my nights sleepless and my days anxious; but then on the other hand, let me tell you some of the good reasons which I have for joy and confidence and hope. The people are responsive, they meet one half way, they return smile for smile, and give the hand freely to the stranger, who shows that he wishes to know them and be their friend. Such a people, so open hearted, generous and frank are a great source of comfort. Then, the soil is fruitful and the climate genial, and thus the face of nature educates the population to liberal giving.

First, not least, but best of all," said the Bishop

with enthusiasm, "my chief treasure is my clergy. I cannot tell you what they have been to me. A faithful, loyal Priest, who recognizes his true character as a minister of Christ and steward of the mysteries of God, who can estimate his worth? As I look upon the faces of those before me, and think of the absent Brethren whom I love in the Lord, I score an element of happiness which over-balances all grounds for discouragement, and I can say, with such a following I am a happy man!"

DANVILLE is the corner parish on the N. E. frontier of the diocese, but its isolated situation does not shut it out from the activities of the Church. The Feasts and Fasts of the Church are not allowed to pass by here without a hearty and sincere welcome. Christmas Day was ushered in by a Children's Evensong on Xmas Eve, with a number of carols very sweetly sung by the Sunday School.

On Christmas there were two Celebrations, the early one at 7 A. M. with twelve Communicants, and at 10 30 a Choral Celebration. At the second Celebration there were fifteen who received the Holy Communion. There are about thirty-three regular Communicants in this parish, although the list numbers 50 names; so that to record 27 Communion made upon Christmas Day alone, is certainly gratifying.

The parish church is beautifully decorated this year. Evergreens from Wisconsin, ground pine from Massachusetts, and ivy from Mississippi, are the materials used. Graceful festoons hang from the ceiling to the windows, which are wreathed with green. The font stands in its proper place by the entrance door, and is entirely covered with greens, and surmounted by a new cover of polished oak. The Altar is the most prominent feature in the church, and looks very beautiful in its white embroidered frontal, as it stands embowered in evergreen and ivy. Behind the Altar is a new dossal curtain, hung upon a brass rod.

The music for the Christmas services was hearty, joyful and well rendered, by a voluntary choir.

Holy Trinity Parish is a free Church, upon "the envelope system," and the whole parish is being worked upon the voluntary principle. The present rector has been in residence a year and three months, and in that short time the working of "the voluntary system" has been eminently satisfactory.

On Tuesday, the 30th inst, the Bishop of Springfield ordained to the Diaconate, Mr. Wright, of Sidorus. The Ordination was held at Decatur. Mr. Wright is to have charge of the Mission at Sadorus, and I will assist that hearty and sturdy pioneer, the Rev. W. O. Hopkins, in his mission work.

CENTRALIA.—We have had a delightful Christmas time; a white Christmas—as to weather, snow upon the ground and very cold, but sunshining and calm. Our church is prettily decorated. Our Sunday School exercises came off very pleasantly and successfully, on Wednesday evening, when over fifty pupils marched from the rectory to the church, up the aisle, to the inspiring strains of "Oward, Christian Soldier." Recitations, songs and carols filled up the time until the old fashioned Christmas tree, loaded with presents and good things, was lighted up.

For us older folks the Church services on Christmas Day afforded the greatest pleasure. The congregation was good, twenty persons partook of the Holy Communion, a large attendance for so small a mission. Among other pleasing incidents, I may mention that we used for the first time our new Communion service, purchased by the contributions of our own people.

The Chapter of the Middle Deanery is to meet here on Wednesday, Jan. 7th, and, provided the Bishop can make arrangements to be here, the Church is to be consecrated on Thursday, the 8th.

MATTOON.—This struggling Mission is showing signs of vigorous life. A building, capable of being made churchly, and a lot, have recently been bought from a Baptist society, now extinct. Several men of means and influence have just come to the missionary's aid, and obtained enough means to go on and make such necessary alterations and additions as will cause them justly to feel proud of their little church. Some persons have thought that the Church was but a feeble experiment in this town with already too many struggling religious societies. But now, it is admitted, that the Church means work and is determined to go on. Opposition and obstacles of course are met, but a number of the citizens have liberally aided the work. Regular services and a Sunday School are kept up by the Missionary, the Rev. W. H. Tomlins, who finds all he can do in this active city on the prairie. He is expecting to open a free night school soon, for the benefit of those who cannot attend the public schools.

CHAMPAIGN.—The Christmas music in Emmanuel Chapel was unusually fine, and included the chanting of the psalms for the Day. The Sunday School festival in the evening was a brilliant success and brought to a close a most enjoyable day. The offerings of the school for a new font, have doubled of late. Lund is offered for new church buildings in Condit, Thomasboro, Philo, and Sadorus. In two of these places money has also been

Continued on the 8th page.

Church Calendar.

1880.

Jan. 1.	Feast of the Circumcision
2.	Friday. Fast.
3.	2nd Sunday after Christmas.
4.	Epiphany.
5.	Friday. Fast.
6.	1st Sunday after Epiphany.
11.	Friday. Fast.
16.	2nd Sunday after Epiphany.
18.	Friday. Fast.
23.	Septuagesima Sunday.
25.	Conversion of St. Paul.
30.	Friday. Fast.

Feast of the Circumcision.

The Catholic Church does not observe the first day of January, because it is the beginning of the Civil Year, but because it is the Octave of Christmas; that is, the eighth day from the Feast of the Nativity of our Blessed Lord. This will appear the more evident, when we are made aware that, whereas its anniversary has been one of the Church's Festivals from the very earliest ages, it is not much more than a hundred years since New Year's Day fell—not on the 1st of January, but—on March 25th. Its observance as the Octave of the Feast is—as we have stated—of great antiquity; but, for more than twelve hundred years, it has also been turned to account as the Memorial-Day of the Circumcision of our Blessed Lord, which as we all know took place (according to the provisions of the Mosaic law) on the eighth day from the birth of the Holy Child. Blunt says that "from its coincidence with the Kalends of January, on which the riotous and immoral festival of the *Saturnalia* was kept by the Romans, it offered a great difficulty to the Church for some centuries; and there were places and periods, in which the *Saturnalia* were so mixed up with the Christian Feast, that the observance of the latter was altogether forbidden. The great practical lesson of the day is well set forth in the Proper Collect; viz. the duty of following the example of the Blessed Son of God, by obedience to His revealed Will, in all things; and especially in the mortification of our hearts and members from all worldly and carnal lusts.

The year begins with Thee,
And Thou beginn'st the woe,
To let the world of sinners see,
That blood for sin must flow.
Thine infant cries, O Lord!
Thy tears up in the breast
Are not enough; the legal sword
Must do its stern behest.

The Epiphany.

There came wise men from the East to Jerusalem, saying, 'Where is He that is born King of the Jews?'
- Faith lighted up the cave, when they entered into it, and let them not be scandalized with the Cross. They had faith in the warning that came to them by dream, and they obeyed. Faith is the quickest of all learners; for it soon loses itself in that love which sees and understands all things at a glance. So in this one visit to Bethlehem, the Kings learned the whole Gospel. F. W. FABER.

As with gladness men of old
Did the guiding star behold,
As with joy they hailed its light,
Leading onward, beaming bright;
So, most gracious Lord, may we
Evermore be led to Thee!
Holy Jesus! every day
Keep us in the narrow way;
And, when earthly things are past,
Bring our ransomed souls at last
Where they need no star to guide,
Where no clouds thy glory hide.

News from the Churches.

CALIFORNIA.—The *Pacific Churchman* quotes the letter of a private correspondent, writing from Southern California, as follows:—"Things are dull as they can be. I tell you that in Southern California, Church times are out of joint, and the parson must be a man of sanguine temperament who does not get the 'go' taken out of him by the indifference and secularity of the people." And the *Churchman* significantly adds, "This last difficulty is not peculiar alone to the lower latitudes."

VIRGINIA.—On the 5th ult., Bishop Whittle preached and confirmed eleven in St. James' Church, Leesburg. On Saturday, he preached to a large congregation, and confirmed six, at Herndon. On Sunday morning he preached at Chantilly and confirmed six, and at night he preached and confirmed two at Fairfax C. H. The ladies at Chantilly have just succeeded in getting a nice organ for their Church. There are now over two hundred and fifty communicants in a county where, fifteen years ago, there were scarcely fifty, and there is every prospect for a still greater increase. May God grant it.—*Southern Churchman*.

The ladies of St. James' parish, Richmond, have recently paid a debt amounting to \$2,200, contracted two years ago, in the repairing and beautifying of the parish Church.

The debt on the beautiful church in Harrisonburg has also been cancelled. So says the *Southern Churchman*.

MARYLAND.—From the *Baltimore Church News*, we learn that a meeting of the African Special Aid Association was held the week before last in the Church of Our Saviour, Baltimore, at which the Pastor, the Rev. Wm. F. Morrison, presided. The object of the Association was stated by the Rev. P. Wroth; namely: to send special aid to Bishop Penick, at Cape Palmas, Africa. Addresses were made by Bishop Peterkin, and the Rev. Wm. M. Dame.

From the same source we learn that Convocation services were held recently at St. Matthew's Church, Bank street, for the colored people, and the Rev. A. J. Rich, dean, presided, and there were full choral services. Revs. G. A. Leakin, J. S. Miller, and A. A. Roberts, rector of the Church, were present. The sermon was by Rev. A. G. Mortimer, missionary priest from England, on the subject of God's gifts to man and his accountability for them. The parochial school in connection with St. Matthew's Mission affords instruction to upwards of a hundred colored pupils.

Our Washington Letter.

To the Editor of the *Living Church*:
Church Work in our city is now in full progress. The semi-annual Convocation, of which I gave you a meagre account, deserved a fuller one. It was very largely attended, both by Rectors in the cities of Washington and Georgetown, and by the rural Rectors as well. Several matters of much local interest were discussed; and one, of very general interest,—the question of how to check extravagance at burials. The Rev. Dr. Addison made a warm speech in favor of some united action, but it was thought best that none should be taken. The beautiful simplicity of Bishop Whittingham's Burial is a solemn sermon on the subject, and a bitter rebuke of the extravagance and folly sometimes displayed on the occasion of burials.

The question of providing for the infirm and disabled clergy received careful attention at the hands of a Committee, of which Rev. Dr. J. V. Lewis was chairman, and made an excellent Report. The Diocese has already forestalled the Convocation; and the Diocesan plan is thought to be working so well, that no other was recommended by the Committee.

The tribute of Bishop Pinkney to the memory of the late Bishop Whittingham was received warmly; only one Presbyter raising any objection to the printing of the same.

A regular "Monday Meeting" of the district clergy is held at the Reading Room of the Epiphany Parish. Last Monday, twenty-two of the twenty-nine clergy of the District were in attendance. The object is social intercourse, interchange of views on Church topics, and—*smoking*. The chairman is the venerable Rev. J. A. Buck; and the secretary, Rev. C. H. Mead, lately from Delaware, now the Assistant Minister of the Epiphany Parish. A Committee was appointed at a recent meeting to consider the question of a series of united services at different churches for the season of Lent; to appoint the respective preachers and speakers, and to assign them topics that shall be suitable, and somewhat cognate to each other.

There is some talk of a joint effort on the part of the Parishes to resuscitate St. James' Parish, a Parish which has now merely a local habitation and a name; hardly that, for as to habitation, the congregation has been meeting in the private residence of the Deacon who was in charge; and now the Deacon has moved, and the Parish has not even a "habitation." Still, it has a "name," and a regular organization; and it is hoped that a combined effort will bring the work forward again in due time.

The Rev. Mr. Lindsay, of Warrenton, Virginia, has accepted old St. John's, Georgetown, and entered upon duty. He brings the reputation of being a man of more than average preaching ability, and a diligent workman in the Master's vineyard.

A new stained-glass window has been placed in the Church of the Incarnation, to the memory of one of the teachers of the Sunday School, now at rest in the Paradise of the saints. It is placed there by the memorial gifts of the teachers of the Sunday School and others, and is very beautiful. Another is in contemplation to the memory of the first Senior Warden of the Parish, Mr. Israel Dille. The Rev. Rector, Dr. I. L. Townsend, has returned from his recent trip to your (and his former) Diocese, greatly benefited, and cheered and strengthened for a continuance of his faithful and unremitting labors for the welfare of the Church. It may gratify his Illinois friends to hear that he stands high on the list of our District Clergy; a fact, of which, however, I am sure they need no assurance from me. Still, it gratifies my pen to say this, and so I have said it.

Why does not every city have its "Monday Meeting?" High and low, advanced and retarded, broad and narrow, may all meet together, and agree to smoke, if they can't agree on anything else.

I suppose every city has a Mother Parish. That of Chicago is, I presume, St. James; that of Baltimore, is St. Paul's; and that of Washington, "Christ Church, Washington Parish." The rest of the parishes of these cities respectively are all

children and grandchildren. One by one, some have gone off from the maternal apron-string; and in time, others from their side in turn. The Mother Parish in Washington was formed in 1794, and is, therefore, 85 years of age; but if you will visit, you will find it still in the vigor of youth, under the energetic management of the Rev. C. D. Andrews, the present Rector. He has been in charge since 1872. Though young in years, he is experienced, discreet, and ever active. Around the hearts of both old and young, and by no means the least, about those of the children of his fold, he has woven the spell of magic, and leads all his flock by the cords of love. The Parish has had ten Rectors; among them, the lamented Olds, and the lately departed and venerable Ethan Allen, D. D. But this will suffice for a mere note to you, to assure you that you are not forgotten. Truly,
POTOMAC.

To the Editor of the *Living Church*:

It is to be hoped that the suggestion of "A. W. S." that we revive the Harvest Home Festival will be unanimously adopted whatever becomes of Thanksgiving. It should be held late in September or early in October, of a week-day. Let there be "a feast" to which the children and the poor shall be specially invited; and over and above this, let there be offerings of something more than "fragments," for Home, Hospital, or for poor families in the neighborhood. The writer can testify that one need not be an "eminent preacher" to secure a full audience for the sermon as well as for the feast, on such an occasion. Try it! Who knows but that we may yet see Thanksgiving appointed early in October? thus giving us at the right season, a "legal holiday" for a Harvest Home Festival, or true THANKSGIVING.

Our Maryland Letter.

To the Editor of the *Living Church*:

The Rev. Mr. Gray is lecturing to small audiences, on the Apostolicity of the Church. It is proposed that the series be re-delivered during Lent in the various Churches.

The Rev. J. Stewart Smith, a graduate of the Bishop Seabury Seminary, at Fairbault, Minnesota, and late Rector of St. Marks, Evanston, Illinois, is to take charge of his new parish, Ascension Westminister, in this Diocese, early in January. We welcome him to the Diocese; and the people of his new charge have cause to be congratulated upon the acquisition of such a Rector.

A "Temperance Society" has been formed in the Parish of the Ascension, Baltimore. The Bishop of Maryland has become a member, and is actively advocating the "temperance cause" in pulpit and from chancel. On every Wednesday, in the Chapel of this Parish, temperance meetings are held, addresses made, and offerings and membership solicited.

In the columns of our Diocesan Paper—*The Church News*—the Rev. B. F. Brown has undertaken to criticise an editorial of THE LIVING CHURCH on the subject of The Assumption of the Blessed Virgin. In the same Paper, the Rev. J. B. Williams takes the ground, in an article contributed, that no parishioner has any right to choose his Rector; seeing that Providence, through the agency of "political residence" chooses it for him.

And, lo and behold, so soon as the LIVING CHURCH did swallow up *The Province*, there sprang up *The Guardian* and *The Church Monthly Magazine*! Thus there are four Church papers in New York city; wont somebody start another, if only to keep them in countenance?

The Standing Committee of this Diocese has consented to the election of Rev. Dr. Starkey, and to that of Rev. Dr. Galleher. Dr. Starkey stands very high in every way, in this Diocese, as indeed he does wherever he is known; and this may be said of him physically, as well as otherwise. He was at one time Rector of the Church of the Epiphany, Washington. Speaking of his height, reminds me of a clergyman once in Baltimore. He complained that the platform was too high. One of his vestry then moved that the "Rev. Mr. So and So's standing in the church be lowered a few inches." It was, accordingly, lowered.

While in the humor, let me tell you the following.

Bishop W— was once showing an illiterate man an old coin. "This," said the Bishop, "is the 'penny spoken of in Scripture.'"—"Is it possible?" replied his auditor, "Why, Bishop, who could doubt the truth of the Bible with that before him?" The Bishop tells the story to this day *con amore*.

Bishop Lee was once met by a former parishioner who did not recognize him. "You don't remember me," said the Bishop, "I've grown stouter; I'm Bishop Lee—you used to know me." "Yes, Bishop, I used to know a part of you; not all of you, sir." The corpulent Prelate was very fond of telling this at the expense of himself and his size, and enjoyed it as much as his listeners.

Bishop — on the contrary, is spare and almost a skeleton. He indiscreetly on one occasion stepped on a pair of scales at a station, where a little knot of

persons was gathered, waiting like himself for a train. The "heft" of the distinguished Right Reverend did not make very much impression on the scales; and as he stepped off, a loud-voiced woman who went by the nick-name of St. George and the Dragon, cried out—"Bones is light, Bishop's bones is very light;" much to the consternation of the Bishop, whose dignity was thus impinged, but greatly to the muffled amusement of those near by.

Bishop — once sent a young curate to preach at —. "Did they pay your expenses, sir?" asked he of the curate the next day. "Yes, sir." "What did they give you?" "Five dollars." "Let me see the sermon." After reading it, he turned and said to the curate; "I wouldn't have preached that sermon for fifty dollars." And now, another I have lately read.

Judge T. of Maryland, was of a plain family. But by diligence and honorable conduct, he reached the Maryland Legislature, and was elected the Presiding Officer of the Lower House. On taking his seat, he said "I thank you, Gentlemen, for this honor; I have but a brief speech to make. I am particularly proud to occupy this chair" (laying his hand on the Speaker's seat), "as I am not ashamed to own that my father made it thirty years ago with his own hands." The point was as telling, as it was well made.

Our Church Work, of Rochester, N. Y.,

under date of Dec. 13th, gives a beautiful extract from a sermon preached on the previous Sunday evening, by the Rev. Dr. Shaw, the venerable pastor of the "Brick Presbyterian Church" in that city. The sermon in question was preached on occasion of his entrance upon the fortieth year of his pastorate over that congregation; and his subject was "The Church of the Living God." Speaking of Liturgiology, he said:

"The Church, if she would fulfil her mission, must avail herself of the riches which her children during all these ages have been gathering for her. How rich the Church is in hallowed memories, how rich in good books, how rich in philanthropic institutions, how rich in great names; how rich in the blood of her martyrs, and especially how rich in those hymns and anthems and prayers which bring, as it were, the departed saints back to our assemblies, so that those who are here and those who are there can worship God once more in the same transporting strains. And that is the reason why I cling with a growing tenacity to those sublime bursts of praise which come echoing down to us through the ages. The litany, do you think I will ever consent to give that up? The "Gloria in Excelsis," do you think I will ever let any man or any church rob me of that? And the noblest of them all, the "Te Deum Laudamus."—Why, I cling to that as I cling to the blessing which my dying mother left me! No modern hymns, however beautiful or grand, can ever take the place of these. I want the hymns that cheered the pilgrimage of the saints in the olden times; I want the hymns that the martyrs sang on their way to the stake. When I sing I would have Polycarp and Chrysostom and Ambrose and Augustine, and all the worthies of the Apostolic age, sing with me. Dearly beloved, it is impossible for the Church in our day to make another "Te Deum." Before we can make such an anthem as that, we must reverse the wheels of time, we must have the shadow on the dial go backward, we must recall the dead, we must rekindle the fires of persecution, we must restore the martyr age—we must arouse the rushing mighty wind of Pentecost, and awaken the lingering echoes of the angelic song. We must go to the manger, as the wise men present their offerings; we must visit the sepulchre, while the angels still sit in their appointed places; we must reach the brow of Olivet before the cloud and the Master have passed quite out of sight. I hope the day is coming when the great and noble church to which I belong, the church of my father and my mother, will discover that she has unwittingly given up part of her dowry, and when she will consent to use those forms and symbols of Worship, which are the common birthright of all the saints. I have long thought that our Presbyterian worship is, for the most part, too bare and bald a thing. I think that at least we might have responsive reading, and that we ought, as little children, to gather around the feet of our Father and say the Lord's Prayer together. It would not hurt us one bit to have some liturgical forms, and thus secure that variety and that uniformity which are alike essential elements of true Worship. And if, dearly beloved, in saying this, you imagine that I am becoming an Episcopalian or a Romanist, or anything else but a Presbyterian, true, if not "blue," you miss the mark. It is just because my own church is so dear to me, that I want her to avail herself of those riches which her children in all ages, have been gathering for her. I have learned from experience, dear friends, that it is a very venturesome thing for a man to suggest any change in our forms of worship, and especially hazardous to intimate that every plank in the standard is not as sound as a cedar in Lebanon; and yet I can risk my orthodox standing, if I might only make my mother, the church, what she ought to be."

A Visit to the Pueblos.

Correspondence of the LIVING CHURCH.

Down in the lovely Taos valley of New Mexico, ten or a dozen miles from Plaza Taos—itselt a town of five or six thousand inhabitants—exists one of those interesting structures of what is believed to be the remnant of the Sun-Worshipping Aztecs—the Pueblos.

The writer of this article took half a day from his prospecting, during the past Summer, to visit this people.

"Pueblo," in their language, signifies "house-man;" housemen indeed they are as compared with the poor hut and wigwam-building Indians. This edifice is almost a perfect cylinder, covers about three quarters of an acre, is seven stories high, and is capable of accommodating eighteen hundred souls. It is built of hewn logs, adobe, and mud-plaster; the different stories being indicated by rows of little openings about six inches square, which serve for windows and ventilators. Of doors there were none in sight, the structure being entered by means of ladders leading up to the roof. Every thing that goes into it, is carried in this way on the shoulders, excepting the dogs, and they climb for themselves. A dog may appear to greater advantage than in the act of descending a ladder tail foremost. In time of siege, the ladders are taken up; thus, in the bow and arrow days, making the inhabitants invincible excepting by starvation.

Riding up to the bottom of one of a series of ladders, the writer made his lariat fast to it, and (mounting the seventy or eighty feet), on the roof at the head of this perpendicular stairway, surprised six or eight of what he took at first sight to be well-grown boys; but the wrinkled faces and grizzled hair of some showed him that he was talking to the men of the tribe, who jumping up, saluted him with their euphonious "Como! va? Como! va, Signor? Como! va, amigo," he answered, repeating, on his part, the same friendly enquiry, and then proceeded to explain that he wished to go through the establishment, see the people and be instructed in the domestic economy. A word of command from one of the number, and one of the younger men began to descend a ladder into the court, which looked not unlike an amphitheatre with seven tiers of gigantic bench seats.

The ten or twelve minutes of the messenger's absence were spent by his hosts in inspecting their guest's accoutrements, and smoking his cigarettes; which latter was done with evident relish. No doubt his tobacco was some-what better than their little native weed.

The messenger brought back with him the guide, who was a young man, among his fellows no doubt a "swell." His buckskin "doublet and hose" were more carefully made, and embroidered in colors and beads; and more time had evidently been spent on the dressing of his hair. This was braided to its length of about a dozen inches, and wound at the end with red worsted, which, again bound in a circle of eagle's feathers. This ornament continued up each braid in a line terminating in feathers of extra length, that from a front view looked not unlike horns.

His greeting was warm and friendly; he shook hands with the traveller, telling him that he was most welcome. The two then descended to the first bench, and entered that story, and afterwards one or two more. They were all about alike. Opening off from galleries or hall-ways, the rooms (which were rather small), were arranged in suites of two—being the allotment for a family. The ceilings were about ten feet high. Sometimes, a large shelf or sub-ceiling would divide this height; the upper part being employed as a store-room or granary. The furnishing was crude, and scanty; sometimes a few benches, but usually piles of skins. Invariably were to be seen the hollow stone mortar, which served as the family meal-mill, little open fire places, and rude cooking utensils of native pottery, and sometimes iron and tin ware.

The women are very small, clad in buckskin or calico; and sometimes a picturesque or grotesque combination of the two. The children were running about, playing their games in the dark passages, as innocent of clothing or its necessity, as the out side of the "house" was of doors.

At the age of eighteen, the boys are men, may marry, and have a couple of rooms set aside for the prospective family.

The other sex are children in the eyes of their race, until they are wives; and we should consider them so even after that time, as marriage occurs with them quite frequently at the age of eleven or twelve years.

In appearance these people resemble the Indians, but look more intelligent and better natured. They are very small and very slight; the writer is under six feet, yet he stood head and shoulders above most of them. They are kindly mannered and peaceful; cultivating their little garden patches, and tending their flocks of goats, and sheep.

They are also successful hunters, in which pursuit they use bows and arrows. Being a peaceful people, there is not the necessity of their Father at Washington purchasing their good, will with that which makes purchase the next time more expensive.

Before the writer was conducted from the house, he was presented to his guide's

wife, a matron of 15 or 16 years old, with a couple of children. She was very gentle, graceful and kind, and presented her guest with a tortilla. At leaving, he gave her a half dollar; she was not proud, she took it, and her "gracias" was very soft and musical.

From the house, the guide and visitor proceeded to the ground of the court, and then to the subterranean chambers, through dark galleries and rooms, to the chapel. This the writer was not permitted to enter, but has heard about it from former visitors.

The Pueblos are good Roman Catholics, supporting a little church and a priest. Being however a very prudent people, without doubting the power of their crucifixes and symbol-stamped medallions—which are worn by all of them, they keep "two strings" to their spiritual "bows." That is to say, they all endeavor to keep on the right side of the Sun, as did their ancestors! Six men are chosen annually as his priests, who descend into the bowels of the earth, and for a year look not on the face of day. Their duty it is to keep alight the perpetual fires which burn on the altar of the under-ground chapel. Whatever these subterranean rites may be, they are so much a part of this people's nature, that his Holiness's representatives simply can not extirpate the old Faith. The writer has seldom had his curiosity so excited, as by those dark curtains, the strange smoky odor, and the pigmy guard, who would be neither bribed nor persuaded. The thought suggested itself of tucking him under an arm, and going in "any how." Perhaps a certain prudence restrained him, or possibly, the recollection of an anecdote which tells of five or six whites saying or doing something—to themselves unimportant and unnoticed—which brought the little fellows about their ears. They tried to fight their way out, but only one succeeded; the others were killed.

The great holiday of the year occurs on the 28th of September—the feast of St. Rolomo. Eating and drinking—Masses and athletics—are in order.

One very singular exercise of these people consists in dividing the men of a "house" into two equal parties, and placing them in a long line drawn parallel to the line of men, at a distance of something over two hundred feet. On either reaching it, the next to the head—in his party—starts; and so on until all of one party shall have traversed the distance. The prize to the victorious half of the "house" is—free Christian religion for the ensuing year; the vanquished cheerfully paying all the church costs.

A little less than two years ago, this "house" was full, and about to send away a colony; but the small-pox, breaking out among them, made this unnecessary. Seven hundred fresh graves were made in a few weeks, leaving about eleven hundred mourners—the present population. The destroying visitor has left its foot-prints on the living, there being now scarcely an adult or child but is deeply pitted by the terrible disease.

On the roof, at parting, the guide asked the writer's permission to examine his arms. It was granted, and the fine repeating rifle and ivory-handled revolvers were greatly admired and quite feelingly praised, but—to a very handsome Sheffield dagger—there was nothing to be said. Long the little dark-skinned chief gazed at it; carefully he fitted it in his hand, murmuring "My. Pretty!" "Little one!" "Sweet one!" etc., almost tenderly. At length, looking up, he asked its owner if he cared for it. "Yes, Signor." Again he asked instinctively—the red-men are such terrible beggars—"Care for it much?" "Aye, a heap." That was final! He promptly returned it, saying, "Adios."

The writer left, mounted his horse and rode off. When almost a mile away, just before descending an incline, he looked back, and saw the slight erect figure of the young man standing motionless as he had left him. He thought of returning and giving the pretty knife, but it was late; so he "vowed it" to the young chief at their next meeting, and waved his hat. Looking through his field glass at "the last of his Azecs," the traveller saw his arms unfold and the signal answered. Then rode away.

To the Editor of the Living Church:

I am glad to see that your views of the union of Diocesan efforts around the Educational work are adopted by the editors of the Church News, of Baltimore. This paper proposes that Maryland and neighboring Dioceses shall unite in the support of some one college,—say St. James', near Baltimore. Why might not Maryland, Easton, and all the Dioceses of Pennsylvania unite, as the Western Dioceses have around Racine? A. B. C.

Oliver Wendell Holmes was breakfasted lately by the proprietors of the Atlantic Monthly. This is done when a contributor arrives at the age of seventy. Young men of twenty who are contributing to the Atlantic have a long time to wait for breakfast.—Express.

It is our duty to be happy, because happiness lies in contentment with all the divine will concerning us.—Bethune.

Mission Work in California.

Letters from the Bishop and a Missionary.

To the Editor of the Living Church: SAN FRANCISCO, Dec., 1789.

I wish to procure a clergyman for Martinez, which is less than two hours by rail or steamer from San Francisco, directly opposite, by ferry, to Benicia, the residence of Bishop Wingfield and the seat of St. Augustine's College and St. Mary's Hall, (for girls). It is, therefore, in one of the most central points of the State, with a climate unsurpassed in Italy.

There is a beautiful little church, entirely out of debt, and with the excellent nucleus of a congregation. They offer (to begin) 40 dollars a month, but I believe that in a few months the right kind of man would build up a congregation and have a competent support.

Is there no young man, without family, or married man with only a wife, who will volunteer to take this place? There is no missionary discomfort connected with it, except the necessity of beginning on a small salary. Its future will depend entirely upon the personal qualifications of the individual. For all the pleasant characteristics of a parish, it is as desirable as most of the country parishes in the Atlantic States. Please direct to me.

WM. INGRAHAM KIP, Bishop of California.

To the Editor of the Living Church:

BAKERSFIELD, KERN CO., CAL., Dec. 1879.

Kern County is usually considered as belonging to Southern California, but really a high range of mountains separates at least this part of the county from the famous land of oranges—Los Angeles, etc. Bakersfield, the county seat, is in the southern extremity of the great San Joaquin Valley, at a distance of over 300 miles from San Francisco. A little farther south the railroad to Los Angeles and Arizona leaves the valley through the Tehachape Pass. To the east is the highest part of the Sierra range of mountains, including Mt. Whitney. To the west the Coast Range. It is but quite recently that this region has been opened and developed as an agricultural and fruit raising country. Now, large tracts have been reclaimed from desert waste by means of irrigation, and at great expense are made to produce almost fabulous crops; though railroad transportation is so high that very little can as yet find a profitable market. It is very warm—hot—here in summer, and this, together with abundance of water, makes a district strikingly like the tropics in the character and luxuriant growth of vegetation. In time, with cheaper transportation, this vicinity will be very rich.

Bakersfield is a place of about one thousand inhabitants; and here the Services of the Church have this fall been regularly established for the first time, and a Mission organized by the name of St. Paul's. It is a portion of the district lately formed into the "San Joaquin Valley Mission," by the Bishop and Board of Missions of the Diocese of California. The Rev. D. O. Kelley, the missionary, resides at Fresno City, over a hundred miles north, and holds Divine Service here two Sundays in the month. For a wonder, other religious bodies had been nearly as negligent of this field as ourselves, and we are practically first on the ground. The truth is, our town and its vicinity have borne a rather hard name, for lawlessness, and possibly the preachers have hesitated about risking their necks here! But now this reproach is being fast wiped away, and a very gratifying interest is being manifested in the planting of the Church here. The congregations at the Services, held in the school house, are very good, and the music is excellent. About fifteen communicants have already been found, many of them living from three to twenty miles out in the country. If we have a "good season," we hope to build a church here next fall. Next to this place, I believe Fresno City, a town of about the same size, is the most important place in Mr. Kelley's large Missionary district. Other points are Visalia, Tulare, Le Moore, and Hanford, and even Merced, forty miles north of Fresno. In all these places, as well as here at Bakersfield, the Church Services are now being established for the first time, and with the most encouraging prospects. But the field is far too large for any one man. It is hoped that by another year, at least one more Missionary can be placed in it, to reside here. The Diocese of California has had so large an area of missionary ground to occupy, and has received so little aid from the East, that it has been impossible to extend its missionary operations as fast as would have been desirable. But it is a fact that as much money has been raised here for Missionary work, (chiefly in San Francisco), in proportion to the strength of the diocese, as in almost any of the old Eastern dioceses. But why is it that the General Board of Missions appropriates so little to this vast diocese? Only \$500 a year! This is no "land of gold," so far as the Church is concerned. Those who have made the most money out of our mines here have been Eastern capitalists; and the millionaires of San Francisco are, almost without exception, utterly irreligious men. Not one of them is a Churchman, I think. Bishop

Kip has worked on, most unselfishly and amid great difficulties, for twenty-six years. His clergy, for the most part, have been earnest, energetic men, and very much has been done; almost wholly from the resources of the diocese itself. I write as an old Californian, who has watched the work of the Church here with great interest, and shared in not a little of it. * * *

The Baptist Standard tells the following good story. A parson who wanted to change wrote to Dr. Dobbs, and at the same time the society, in which the parson ministered, wrote; and while one set forth the kind of church he wanted, the other described the kind of minister it wanted. They both aimed high. The shrewd Doctor replies to both by telling a story:

A minister, not much versed in worldly affairs, and least of all in horse-nature, wanted to buy a horse. He found a group of plain men, to whom he stated his case. He said: "I want a horse of a good deal of spirit, for my son is fond of such a horse. And he must be a very quiet horse, so that my wife can drive him. And he must be quite strong, and have a good deal of endurance, for I shall want to plow with him. He must not be a large eater, nor choice in his eating. I want a young horse, so that he shall be growing better all the time. And he must be well broken, for I haven't the time to break him. And he must not cost above fifty dollars, or at the outside seventy-five dollars."

When he had finished, one of the plain men said: "Why, you fool, there ain't no such hoss."

The advice given in conclusion is excellent: "I recommend you to worry along with each other, and neither of you to expect perfection in the other, till you can show an example of it in yourselves."

Bishop Doane, in his Sermon at the Consecration in Chicago, thus spoke of some of the secular dangers that threaten the Church:

"It is neither the episcopacy nor the cathedral which is on trial before this Church to-day, but the uncatholicized congregationalism, and the unconsecrated mammon worship of the perversion and prostitution of the legitimate parochial system. The parochial system must see to it that the tables not only, but the temper is scourged out of it, of the money changers; the seats not only, but the spirit of them that sold doves. By which I do not mean the pew-plan, which is a necessary evil sometimes. But I do mean, the temper and the spirit that assumes, or that submits to the control, by force of money over spiritualities, that holds as for sale the holy dove, who is the giver of all spiritual grace; or thinks the gift of God, the ministry, the sacraments, the Church, can be bought and controlled by money."

The Iowa Churchman has the following; A Congregational Minister of Anamosa, at the "Union" Thanksgiving service in that city last month, used the following extraordinary language in the course of a reference to the temperance movement:

"The Episcopal Church was the most popular in the land because, I presume, of the clause in its prayer book which reads, 'If any of the consecrated bread and wine remain after the communion, it shall not be carried out of the church, but the minister and other communicants shall immediately after the blessing, reverently eat and drink the same.'"

It is the exhibition of such ignorance, uncharitableness and blasphemy as this which makes the popular religion of the day distasteful to thinking men, and gives to infidels their vantage-ground.

Restoration of St. Mark's, Venice.

The English alarm about St. Mark's, in Venice, seems to have been a little premature, though if it has only put a stop to that mania for restoration, which threatens to make over every old building in Europe, it will have done good service. The Minister of Foreign Affairs in Italy has sent the following letter to the Interior Ambassador in London for publication.

The erroneous reports in England regarding the restoration of the Basilica of St. Mark's at Venice have given occasion to meetings held only after our Government had taken an active interest in these restorations, and, examining the question well, had decided to change the system followed. From what I am about to relate, your Excellency will perceive that those meetings had no raison d'être, inasmuch as the necessary instructions to secure the integrity of that Basilica had already been given some time ago. It is, indeed, too true that it was intended to rebuild the principal facade in the same way in which the northern front had been reconstructed under the Austrian Government and the southern under our Government. But it is also true that when the Ministry of Public Instruction became aware of the danger which thus threatened the magnificent facade of that monument, and perceived that if it did not claim to itself the administration it would not obtain the fulfillment of its intent of seeing it restored in a proper manner, it hastened to demand that the funds assigned to that monument should be transferred to its estimates.

Battle House, MOBILE, ALA.

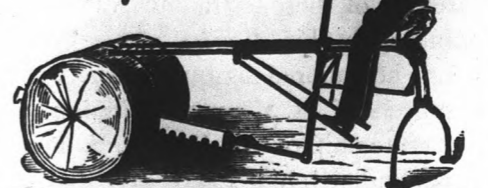
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The Living Church.

January 1, 1880.

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A Letter to the Children.

FROM THE EDITOR.

I want to wish you a Happy New Year, on behalf of the LIVING CHURCH, as well as for myself. A portion of the paper is for you, each week, and I hope you are in the habit of reading it. Don't think that nothing belongs to you except what is in the shape of stories. You ought to read a good many things beside stories, as you ought to eat a good many things beside sugar-plums. You ought to learn about the Church and about what is going on in the Church, as you learn at school about the world and its affairs. We need educated Churchmen as well as educated Statesmen and educated business men; and you cannot be such Churchmen without reading and thinking of what you read.

At the same time you must have plenty of play. All work and no play makes Jack a dull boy. You probably know that text by heart. It is one that I should like to preach upon, but that is hardly necessary at this holiday time. I hope you have had lots of presents and lots of sport, this season, and are ready to go back to school with cheerful hearts and clear heads. One little boy that I know, ate so much candy that his head is not very clear; another boy, flourishing on his new skates, fell down and nearly broke his crown, like Master Jack, of whom you have heard, who went with little Miss Jill to draw a pail of water,—and that boy's head is not very clear, on the outside at least! Another little boy, I fear, has had his head "turned," for I heard him say that he wished Christmas would come every Thursday. But I hope he will soon get straightened out, and the other boy's bumps will pass away, and the other boy's stomach will recover its tone, and that all the mishaps of the holidays may be forgotten, and only its sweet and pleasant things may be remembered. So may it be with life, to you all. In your old age, may you look back upon it as a blessed Christmas-time of three score years and ten.

If you do have such an old age, it will be because your life has been sanctified by the presence and power of Him who was born at Bethlehem, by whom each Christmas season is hallowed. All that has made your childhood so beautiful and blessed, has come from Him; all that makes your youth so joyous, comes from Him; all that shall make your manhood noble, must come from Him. You have already known the blessing of His love, in your hearts, and homes, and lives. Continue to abide in Him, as you were pledged in Baptism, and your old age shall be crowned with honor, and comforted by happy and holy memories.

Dear children of the Church! our hopes are all in you. Fathers and mothers live for you; pastors and teachers toil and pray for you; and the dear Saviour died for you. Out of all this sacrifice, may we not hope will be called forth a great army of brave soldiers of the Cross, to bear on the banner of Christ, when those who teach you now have passed away?

This number of the LIVING CHURCH is sent to all the subscribers of the late *Province*, with the compliments of the season, and a cordial invitation to renew. We hope that the three dioceses in Illinois will now come forward and give us at least two thousand new subscribers. In each diocese the Bishop is desirous of extending its circulation, and will aid us in giving news of the greatest interest in each locality. In each diocese the greater portion of the clergy and laity endorse the LIVING CHURCH, and rejoice at its success. Let us have these good wishes formulated now, in the form of subscriptions! The fact is, heretofore, the circulation of the paper has extended much faster abroad than at home. Now that the local paper has joined hands with us, we hope to carry all its friends and subscribers with us.

The Case of Mr. Mortimer.

The LIVING CHURCH announced last week, in its news from the East, that the Bishop of Maryland had inhibited the Rev. A. G. Mortimer. We publish a newspaper, and our readers are entitled to all the news we can get for them. We do not express any opinion on this case at present, as all the facts are not before us.

Mr. Mortimer is an English priest. He was ordained in England, by the Bishop of Bath and Wells, Lord Arthur Hervey. For six years he officiated, first as curate of Haselbury-Plucknett, and subsequently in the beautiful church of Froome-Selwood. He came to this country in 1876, with credentials from his Bishop to Bishop Stevens, together with a private letter of introduction, in which it was stated that he had served faithfully in the Diocese of Bath and Wells. The Bishop of Pennsylvania received Mr. Mortimer, on the strength of these testimonials, into regular standing in his diocese, where for three years he labored as one of the assistant ministers of St. Clement's Church, under the rectorship of the Rev. O. S. Prescott. The Philadelphia *Press* says that while there he was noted for the zeal, fidelity, and ability with which he discharged the arduous duties of his profession, as well as for his views in reference to the Eucharist and Confession.

In November last, he was invited by the Rev. Dr. Rankin, of St. Luke's Church, Baltimore, to become his assistant, and began his ministry in that parish on the first Sunday in Advent. This parish, as is known, is one of the largest and most flourishing in Baltimore, and famous for its many good works.

Previous to the third Sunday in Advent, the Rt. Rev. Dr. Pinkney, (late assistant bishop, and succeeding the late Bishop Whittingham,) took action under the following canon. (Title II., Canon 3, §ii.):

"If a clergyman shall come temporarily into any Diocese, under the imputation of having elsewhere been guilty of any crime or misdemeanor, by violation of the Canons, or otherwise, or if any Clergyman, while sojourning in any Diocese, shall misbehave in any of these respects, the Bishop, upon probable cause, may admonish such Clergyman and forbid him to officiate in said Diocese. And if, after such prohibition, the said Clergyman so officiate, the Bishop shall give notice to all the Clergy and Congregations in said Diocese, that the officiating of the said Clergyman is, under any and all circumstances, prohibited; and like notice shall be given to the Bishop, or if there be no Bishop, to the Standing Committee of the Diocese to which the said Clergyman belongs. And such prohibition shall continue in force until the Bishop of the first-named Diocese be satisfied of the innocence of the said Clergyman, or until he be acquitted on trial."

It will be remembered that the Rev. Mr. Prescott, of St. Clement's Church, Philadelphia, (in which Mr. Mortimer was assistant), is under charges for certain teachings and practices, and was to have been tried in October, had not the serious and protracted illness of the Bishop of Pennsylvania prevented.

On the 19th, at St. Luke's, Baltimore, Mr. Mortimer was to have conducted a Bible class, but instead, the Rev. Dr. Rankin ascended the pulpit, and in the course of his remarks, said:

"I will not trust myself at this time to say all that I think and feel at this strange action. I must, however, give expression to the profound grief I feel that a clergyman in good standing, of exalted character and unusual gifts, one, too, who came among us at my instance to relieve me somewhat of my heavy labors, should have been subjected to such an indignity. An inhibition is a most serious act. It should never be resorted to, except under the most stringent circumstances, and after the fullest investigation. In this instance I am entirely free to say I think it unwise, unkind, uncharitable, unjust. My grief is very great that a brother of unblemished character, one who, in the short time he has been among us, has endeared himself to so many hearts, should have this stigma inflicted upon him. Let us humbly trust that it is the impress of the cross. I must say that I mourn with you, my children, that for a time only—for a short time, I trust—you are to be deprived of his loving and faithful ministrations. I will only ask you to observe these rules: Do not talk; do not find fault; do not indulge in censorious remarks upon any one. If you complain, complain to God. Be very earnest and faithful in your private prayers, and especially in your intercessions at the Holy Eucharist, that the dear Lord will overrule this, as He has always overruled the sorrows of His church, for her greater good and His greater glory. These are my counsels."

There had been no suspicion of trouble, and this action fell like a thunderclap in a clear sky on the congregation. Many went at once to the sacristy to express sympathy with their rector and Mr. Mortimer.

The action of Bishop Pinkney in the case is final, as Mr. Mortimer has not been transferred from the Pennsylvania diocese. There can be no trial and no appeal. Strenuous efforts are being made to induce the Bishop to rescind his order, but it cannot be ascertained that he has any intention of doing so.

No Man Liveth Unto Himself.

No man liveth, no man dieth to himself. How truly is this illustrated in some facts that have attracted much attention of late, facts full of pathos and sorrow! Some two years ago, a man highly connected, and who, by his life, had commanded very general respect, was arrested on a charge of forgery. He waived a trial, and in a remarkable paper, which drew tears from nearly all who heard it, he confessed his guilt. It seemed, and without doubt was, a case of true and genuine repentance. It was so esteemed by all. But, as in the case of the Psalmist, while the penitence put away the sin, it did not remove its punishment; and the Judge, while tears rolled down his face, pronounced the dread sentence of the law. And he, who had been the peer of the noblest, was a convicted and sentenced felon! There was no delay, and he was soon within the walls of a prison, dressed in the garb of a convict. No high connections, no stores of wealth or of friends could save him; except for the sake of his wife and children, he had no desire to be saved. The disgrace, he felt, was in the sin, and not in its awful penalty. When the husband entered the prison walls, the heart of the wife was broken. For two years she lingered, with shattered health and a disordered mind. Her daughter shared the mother's shame and grief, and faded away in death; and during the present week, the wife and mother has followed her to the grave. Two sons survived, too young to know their loss. All hearts were moved; and, when the Governor of the State sent a pardon to the husband and father, that he might attend the funeral of his wife, and look after the welfare of his two desolate boys, there was no one to gainsay; the clement act met the approval of all hearts. The way of the transgressor is hard, and sin is its own punishment. Here is a happy home wrecked and ruined; a daughter in the grave; a wife dead with a broken heart; two boys with a heritage of woe; a humiliated and repentant man. They were all linked together in one chain; they all felt the dreadful shock. No man liveth, no man can live unto himself. What a pity it is that men will not realize this great truth, and that they will not allow the thought of the suffering wife and child, to save them from the sin that is fraught with such dreadful ruin!

OUR New York correspondent sends us, as an indication of the drift towards the Church and Churchly ways, a programme of the Thanksgiving Service at the Westminster Presbyterian church in Brooklyn, as found in the daily papers there. He remarks very justly that to our older readers it will be something of a curiosity, since they will remember the horror with which such a programme would have been regarded by our Presbyterian friends not many years ago. We have not space for the whole programme, but we shall sufficiently illustrate the point, by stating that it includes an Invocation, the Te Deum, Benedictus, Jubilate Deo, the Gloria Patri, the reading of two Lessons from Holy Scripture, and other Churchly features. The musical accompaniment was rendered by the "organ and instruments."

The Baptist brethren in Philadelphia have been discussing the question, whether it was right to celebrate Christmas and Easter. After a good deal of discussion, quite remarkable for what they did not know about these festivals, they were not able to come to any definite conclusion. The strongest defender of the observance was a converted Jew. We are sure, if the ministers had put the question to vote among their children, there would have been an easy decision, and they could have learned from the babes, lessons of wisdom.

God's Love of Complacency.

It is a noble thought that God loves us because we are His children and His creatures. The bloom of Eden's freshness may have departed, and the slime of the serpent may be over all, but the quality of his love is unchanged. Sunshine is essentially sunshine, although a cloud may intercept the rays of light and cast a shadow upon the world. But many a lovely trait of Eden is still left in our nature. God looks with complacent delight on these. You may call man a ruin, but he is a beautiful ruin. He is God's work,—marred work indeed,—but not unworthy the infinite affection of the Father. There is an optimism which paints the earth all in *couleur de rose*. We reject that view as partial and unsustainable. But the rose color is not all washed away by sin. For, as travellers mark a peculiar glory in the sun, as it floods with its beams the ruins of ancient cities and temples, so we believe we can discern the light of an infinite love illuminating the darkest abodes of human wretchedness. Divine benevolence illustrates itself in the very abyss of heathenism.

Imagine God fixing His eyes, in complacency, on the perfect form of a babe sleeping upon its mother's breast. No language can describe the intensity of that mother's love. Only mothers may know what it means; mothers themselves can not tell it. But it is only the shadow of the Divine affection. He sees the child in the light of eternity, in all its uses for His glory, as the possible germ of a full-winged saint that shall forever serve Him. He looks with the interest of a Creator, upon the wondrous mechanism of its body, its symmetry, beauty and grace, its marvellous capabilities, its glorious possibilities. He gazes upon it sleeping, as free from sin as one of the seraphim. The smile of a saint's face just ushered into Paradise could not be more heavenly than that which illuminates its features. It is the picture of innocence, and "of such is the Kingdom of Heaven."

There is something of the child in us all, surviving the waywardness of years; and it is this which the Father beholds with joy, and it is this which gives us the right to cry, "Abba," Father!

What They Say of Us.

The past and the future of our Communion in this great and growing country, is coming to be more and more recognized by the influential religious bodies, in the midst of whom our lot is cast. And we are happy to see, in the interests of Christian Peace and Love, that there is an increasing willingness on their part to acknowledge it. Witness the following, which we take from the *New York Christian Union*:

The commemoration of the twenty-fifth anniversary of Bishop Potter's consecration as Bishop of the diocese of New York is a notable event in the history of the Episcopal Church in this section. During this twenty-five years the advance of that Church in membership, wealth and influence has been uninterrupted, until now its beautiful church edifices, its large charities and its great mission work place it in the front rank of religious organizations. The city of New York especially has witnessed a growth in which all disinterested observers will rejoice. The work of the Episcopal Church among the poor of that city has attained a magnitude which would probably greatly surprise those who are not acquainted with the facts. Trinity church, with its ancient traditions and strong ecclesiastical feeling, Grace church, with its fashionable congregations, and St. George's church, with its earnest and tireless activities, have all contributed to a religious and practically helpful work which has left a permanent impress for good on our city. Bishop Potter's term of Episcopal administration has been marked also by a decided advance in freedom of opinion, and in fraternal feeling toward other religious bodies; and an advance which may be taken as prophetic of better things to come. The Episcopal Church in this country has a great future before it, if it continues to develop the spirit of intellectual freedom, Christian fellowship, and practical work, which the last few years have made noticeable. All Christians, whether inside or outside the Church in which he is an honored officer, will rejoice with Bishop Potter in the growth which has been contemporaneous with his long and faithful service.

To this we add that time will bring about similar results in all our great cities. The tokens of large growth are unmistakable. Thank God for the *Living Church*.

The Holiday Festival of St. James' Sunday School, Chicago, is to be held to-night, (Tuesday).

Brief Mention.

A HAPPY NEW YEAR to you all, good Readers, as you turn over a new leaf—of the LIVING CHURCH! We hope to call on you fifty two times this year, and shall invite you to leave your cards with two dollars each, at our office. Our list of calls is a large one, for this New Year's day, and if we don't reach the most distant of our friends before night, it will not be because we did not start early in the morning.—The *Kansas Churchman* complains that its editorials, "really good things," are sometimes copied without credit. Name the papers, brother! that will stop it. The fact is, editors sometimes become "saturated," as well as preachers, and a sharp exposure takes the juice out of them!—The LIVING CHURCH is making many friends at the East; in fact, its circulation is extending more rapidly there than in any other quarter. Our agent, Col. McIntosh, is meeting with grand success, and many of the clergy are sending us large lists. It has been suggested that the paper ought to be located in New York, but we still believe in Chicago. By and by the people here will wake up to the fact that they have got a live paper, and they will be likely to keep it here.—A dear brother, whose naturally kind temper has been mellowed by four score years of a lovely life, affectionately advises us to leave out all allusions to the short-comings of our contemporaries. How they would wax fat and kick, if they were not shaken up, now and then! Shall a poor drudge of an editor have no fun? Shall the only solace of his life be taken away? Not if we can help it!—The *Almanacs* for 1880 are hardly out, with their clergy lists, before they need revision. The clergy keep "moving on," and is there not a cause?—The *Advance* says that Dr. DeKoven while a high Churchman "was at the same time intensely evangelical in the true meaning of that term." It is just beginning to dawn on many minds that sound Churchmen are of all others "intensely evangelical in the true meaning of that term."—The University of the South, located at Sewanee, Tenn., is to be endowed with three memorial professorships to bear the names of Bishops Elliott, Polk and Otey.—We regret to learn that on Wednesday morning, December 17th, Trinity Church, Bergen Point, was destroyed by fire. Happily, it was fully insured.—During this week the Old Year will be "buried" by several thousand poets! We've attended that funeral so many times it has ceased to be solemn. The burial of some of these rhyming undertakers would be more impressive and (we almost said) more appropriate!—The ladies of St. James Church, Chicago, gave dinners to a large number of poor families, on Christmas Eve.—Memorial Tablets in memory of the late Edward Clark Porter and the late James DeKoven, are to be placed in St. Luke's Hospital, Racine. They were among the founders of the hospital.—Joseph Cook renders the old saw, "Sauce for goose, sauce for gander," as follows: Those culinary adornments which suffice for the anserine female are adequate to meet the wants of the masculine adult of the same species.—A new "reformed" church, out West, by a sweet sarcasm is called "Unity!"—Offerings of old silver ore are solicited for a Communion service for St. Mary's School, Knoxville, Ill.—Through the generosity of a layman in Chicago we have been enabled to send to several of our clerical brethren, copies of Sermons of the late Dr. DeKoven.—The large amount of Church news received compels us to print our first page in briefer type. We may conclude to continue this, thereby enlarging the paper by several thousand "ems."—St. Ansgarius, our Swedish church in Chicago, was illuminated, on Christmas morning, by candles, set in the arches of the evergreen decorations, from column to column, all along the nave. Four large candles were lighted on the pulpit, and two seven-branched candlesticks bore lighted tapers on the altar.—The *Province*, under the editorial management of the Rev. Geo. H. Higgins, and the business charge of Mr. S. W. Grubb, of Galesburg, has been a decided success, having paid its own way during the past year, and attained a large circulation throughout the three dioceses of Illinois.—People that write threatening letters to editors, generally have their labor for their pains.

Christmas in New York.

Sabbath vs. Sunday—A Tender Conscience.

From our New York Correspondent.

NEW YORK, Dec. 27.

We are having a green Christmas, and it is to be hoped the old saw will not come true, and bring us "a fat kirk-yard." Indeed, the whole Fall and Winter have been singularly mild. We have had but one really cold day, and the thermometer then only reached 14 deg. above. That is not much like your western weather, with its biting prairie winds added to an extreme low temperature. But rain and snow and slush are quite as little adapted to make one "merry;" and, we fear, for a few days of this week, much emphatic language has been used in this city. The truth was, people were compelled to be out, whether they would or no. Christmas was at hand, and Santa Claus was to be helped in his peregrinations. It is many years since such elaborate preparations have been made for the great festival in the way of present-giving, and the press is discussing the subject, and pointing to it as one of the evidences of revived prosperity. The shops of every kind are literally thronged, and around the doors of many of them crowds are standing for hours, waiting for a chance to enter. As we passed Stewart's, the other evening, we found Ninth Street filled with a long row of delivery wagons, waiting to take home the splendid gifts, that, on Christmas morning brought happiness to so many people, because they were the offerings of friendship and love. The costliest goods, jewels and plate, have been as freely purchased as the more moderate varieties, and our tradesmen are beaming with happiness. To go into our Church book-stores at the close of the day, in the confusion that reigns on every hand, you can form some idea of the extent of the trade, and it is almost exclusively a trade for cash. On Tuesday evening towards night, for more than three hours all travel for a half dozen blocks on Broadway was stopped by a jam of teams, omnibuses and wagons, carrying home goods. The side streets were equally crowded, and it was a work not only of time, but of difficulty, to set the mass in motion, so inextricably was it involved. Passengers in the omnibuses could not alight for the press, and were obliged to sit during all those hours, moving perhaps twenty feet every fifteen minutes. It was a sight to behold, and one might live long and not see it again. Broadway in the lower part is frequently blocked for a time, but very rarely indeed for so many hours. It did not look in that throng as if grass would ever grow in that great thoroughfare, which we are told has no equal in the world in the amount of travel through it.

Our Jewish friends are very much exercised about the desecration of the Sabbath, (that is of Saturday), among them; and a meeting was held this week to suggest measures of reform in this respect. They have not strength to resist the demands of commerce, and, with here and there an exception, their stores are open on Saturdays as on other days. Sinai has lost its terrors for them in the cities, where they buy and sell and get gain; yet they hope to make a double gain. On the score of conscience they continue their trade on Sunday, the Christian "Sabbath," and they have no scruples about the desecration of their own day. The Sabbath even as a tradition is being lost among them, and their own people, the better class of them, are becoming aroused to the magnitude of the evil and are studying the problem of how to stay it. The law might well give the Jews their option, to observe one day or the other by the closing of their stores, and then compel them to conform to their choice. But our law and our rulers are very considerate of tender consciences, if they belong to persons who have votes; and whatever the statutes say, full license is given to Mormons in the matter of polygamy, and to the Jews in Sabbath and Sunday violation. We shall look with interest to the measures of reform inaugurated by the Jews themselves. A distinguished Rabbi from your city has advocated the observance of Sunday by the Jews, with a mere formal observance of their own Sabbath. He would have their synagogues open on Sunday, as well as on Saturday, and does not doubt but the attendance on the first day of the week would largely outnumber that of the seventh day. Other-

wise the fears that many of the Jews will be lost to their Faith.

The Rev. Brockh 1st Morgan, at one time Rector of St. Mark's, Chicago, has been presented by his Sunday school with a gold-headed cane. He had just resigned the parish at Port Chester. He now becomes the assistant to Rev. Dr. Rylance of St. Mark's Church in the Bowery, in this city; a church which was built and largely endowed by Peter G. Stuyvesant, a sturdy old Knickerbocker. The church, though as high up as Stewart's store, is still down town, and will have to depend more and more upon the endowment. Many of the old families have burial vaults in its churchyard. It was there that A. T. Stewart was buried, and the late Mr. Goelet, who, with a fortune of some twenty millions, always pleaded that he could not afford to marry. Among the past rectors of St. Mark's was the Rev. Dr. Anthon, who was a prominent man in his day, and was much mixed up with the controversies that were then rife, and especially with those which grew out of the Carey Ordination in 1844. They caused the shedding of large quantities of printers' ink.

We sometime since spoke of the Worker, the publication of the Co-operative Society, and of some of its plans for towns and villages in the western country; and we rather objected that on them we found no place for a church. We are assured that it was by an oversight in the absence of the editor; and, in later numbers, we see the correction has been made. The object of the Society is to aid the emigration to the West, of our unemployed people; and connected with it are some of the worthiest of our clergy. It is worthy of sympathy and aid, and we think we shall have done a service in calling attention to a printed plan of one of its towns well advanced, but without any place for a church; for we thus drew out the explanation that it was an oversight.

Christmas was a rainy day, notwithstanding which, the churches were well filled with worshippers. We were particularly struck with the large number of men in the congregations. We need not describe the decorations. It is computed that upon them was expended no less a sum than \$85,000. Our evergreens come all the way from Maine; and the hot house flowers make a large part of the expense. Our papers were filled with descriptions of the churches and services. Very much is said of the music; it seems to have been a Service of Song, and not much space is given to prayers and sermons. The day, by general consent, seemed to be Choir and Organist Day; and they had everything their own way, as they do on many other days. Business was entirely suspended, except in the saloons. We know a man who went out in vain, to buy a lamp-chimney, having gone several squares. Even the Jews shut up their stores, and it might almost be said the world itself kept holiday. In our own peregrinations, the only shops of any kind we saw open were the saloons; the gates of hell are never closed. They are the curse of our great cities, and it is due to them that our Criminal Courts are never idle, and our poor-houses and State prisons never empty.

All Around the World.

Compiled for the LIVING CHURCH.

From ten to fifteen below zero on Christmas morning, and the coldest day of the season.—A London journal congratulates the country, that for the first time in the history of the Nation, a time of general business distress is not made worse by high priced bread.—P. T. Barnum has presented the city of Bridgeport, Conn., with a fine bronze fountain, designed and cast in Berlin, and costing \$7,500.—Indiana has a school fund of \$20,000,000; an average of \$75 for every child in the public schools. The Hoosiers ought to change their name, or else its accepted significance.—Australia is prepared to export 375,000 tons of wheat this coming year.—It is said that one quarter of the United States' army has been killed or wounded in the last twelve months.—The Philadelphia mint coined over 3,000,000 one-cent bronze pieces in November, and then did not meet the demand by 10,000,000.—At Cheyenne, Wyoming Territory, recently, a coroner's jury was composed exclusively of women.—Congress has adjourned for the holidays, and so far, nothing of any moment has been done.

The English are still having a hard time and very little success in Afghanistan.—Nine million copies, it is said, have been sold of Moody and Sankey's hymnals. The Chicago Alliance prays for "some new Moses to turn away the great plague."—While America is growing more lax in the keeping of Sunday, the Parisians are moving in the other direction. Most of the shops are now closed in Paris on the Lord's Day.—There was a destructive fire in the Sporza Cæsarina Palace at Rome, on the 21st inst. Some valuable works of art were totally ruined.—Two hundred and eighty emigrants have left Trevino and Undin, Italy, for the United States.—Heavy rains are reported along the Ohio river, and an overflow is feared.—The severest weather for years is reported from Minnesota on the 24th.—At St. Vincent, near the British line, the spirit thermometers registered 58 degrees below zero.—At last Edison has made an exhibition of his electric light. It was before the members of the New York Electric Light Company, on Dec. 23d. It is reported as being completely successful. A story is current that \$1,400 has been offered for every \$100 worth of stock to be had.—Reports from all quarters indicate that Christmas has not been attended with such festivities at any period since the war as at this last one.—On the night of Sunday, the 28th of Dec., there was a terrible fire in the business portion of Boston, involving the destruction of about \$2,000,000 worth of property. About 7 in the evening of the same day, ninety lives were lost by the blowing down, during a hurricane, of a portion of the railroad bridge which crosses the Firth of Tay, in Scotland, over which the train from Edinburgh to Dundee, happened to be passing at the time.—The British troops are reported to have achieved a material victory in Afghanistan, and have substantially regained possession of the city.—A new Government Ministry has been successfully organized in France, with M. De Freycinet at its head.—The coldest weather ever known in Nova Scotia was Sunday morning, when the thermometer sank to 35 degrees below zero.

The correspondent of the Baltimore Church News, in stating the fact that we declined to publish his critique on our article entitled The Assumption, should have added the reason we assigned, viz., that he seemed to have mistaken our meaning. His argument did not appear to apply to our article, and we could not publish it without going into an explanation, for which we had no space and of which our readers had no need.

Personal.

It is stated that Col. Alexander McClure, long connected with the press in Philadelphia, and a prominent politician, is about to study for Holy Orders in the Church.—Gladstone is not only one of the greatest living statesmen but one of the sturdiest of High Churchmen.—Bishop Harris is announced to be in attendance at a meeting of Bishops at Gambier, O., on Jan. 8 h, to consider the subject of theological education.—Rev. T. J. Mackay has accepted the rectory of St. George's Church, Leadville, Colorado.—Dr. H. C. Potter recently preached in St. Ignatius' Church, New York.—The Rev. A. J. Barrow has resigned the church of the Atonement, Brooklyn, and accepted a call to Central Pennsylvania.—Rev. George J. Magill, rector of Trinity Church, Newport R. I., has returned from Europe, and resumed his parochial duty.—The Rev. C. M. Wine, of Yonkers, N. Y., officiated last Sunday, in St. James' Church, Chicago.—At the late meeting of the trustees of Racine College the resignation of Prof. Converse, of the chair of Latin and Greek, was received, but not accepted. The trustees unanimously voted to request the gentleman to withdraw his resignation. Prof. Converse is a man of ripe scholarship and sound judgment, and there is probably no position at the college more ably filled than his.—Chicago Times.—Bishop Wells spent a part of Advent Ember week at Nashua Seminary.—The Hon. W. G. Ritch, Secretary of State, New Mexico, has our thanks for copies of the Rocky Mountain Sentinel containing an expose of the work of the Jesuits in that Territory.

NOTICE.

For the purpose of devoting more time to the manufacturing and repairing of fine Watches and the sale of Watches and Diamonds, we will sell our large stock of Fine Jewelry, Solid Silver and Plated Ware at less than wholesale prices. Remember it will pay you to call at Shury's, 55 South Clark Street, opposite Sherman House.

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Home and School.

Behold I Knock!

Behold I knock! 'Tis piercing cold and
This bitter winter-time;
The ice upon the dark pines has not thawed,
The earth is white with rime;

Behold I knock! The evening shadows lie
So peacefully near and far;
Earth sleeps, but in your cloudless sky
Glimmers the evening star;

Behold I knock! O soul, art thou at home?
For thy beloved's her;
Hast thou made ready flowers ere He should come?
Is thy lamp burning clear?

Behold I knock! Say not, "Tis zephyr mild
Which rustles the dead leaf,"
It is thy Saviour, 'tis thy God, my child,
Let not thine ear be deaf;

Behold I knock! As yet I am thy guest,
Waiting without for thee;
The time shall come when, homeless and distressed,
Thou, soul, shalt knock for me;

A Story for the Children.

The Christmas Scrapbook.

By Frances A. Conant.

Written for the LIVING CHURCH.

It was the Saturday before Christmas.
Two young girls in Chicago had met, to
discuss their plans for the approaching
festival. One of them was in trouble be-
cause her money was spent before she had
bought all the presents she wanted.

"I had no idea, Jennie, that ten dollars
would not buy everything I could possibly
want. Before this, mamma always went
with me, and planned for me, but this
year she said I must take the responsibility
on myself, because I am thirteen years old.
I have only twenty-five cents left, and I
want so much to get a nice large picture
book for that poor little girl at St. Luke's
Hospital."

"Why not make some pretty gift for
her?"

"There is not time. I am so sorry, too.
Every night before I go to sleep I can al-
most see her poor little face, looking so
pinched and old; and I know how it would
light up at the sight of a picture book."

"You can make one, and it will hardly
cost anything. Bessie Morris made one
for a little girl at the Mercy Hospital, out
of pictures cut from papers, and the pretty
chromo advertisements that are so com-
mon now. The cover is brown cardboard,
and the leaves are old cambric. Bright
colored cambrics are prettiest, for some of
the pictures are too small to cover a whole
page, and the margin left wants to be some
pretty color."

"I think such a book would be lovely,
if one could get pictures enough to make
it."

"Bessie said she was surprised to find it
so easy to get pictures. She found them
in railroad time tables, and flower seed
catalogues, some lovely colored ones.
After the pictures were pasted on the cam-
bric, she sewed the leaves firmly together
and tied them into the cover with a red
ribbon. She put some pretty pictures on
the cover and edged it with a band of gilt
paper. You have no idea how lovely the
book is."

"I hope that I can make a nice one, for
I am sure it would be a great deal of com-
pany for poor little Maggie. The doctor
told mamma that she would never be able
to walk again. As long as she lives, she
will have to lie in bed. Mamma says that
little girls who have nice homes and kind
parents, ought to do all they can for such
poor children."

"Well, Alice, get your pictures to-
gether, and I will come Monday and help
you."

Before Christmas day came, the girls
had made a pretty scrapbook for little
Maggie, with her name in bright letters on
the cover.

Jennie and Alice both went to the
Christmas festival at St. Luke's, and took
great pleasure in seeing the enjoyment of
the poor sick children.

Some ladies arranged a Christmas tree,
and had it covered and carried into the
children's ward. For awhile, at least,
after that wonderful tree was unveiled,
pain was forgotten by the little invalids.
Every one had fruit, flowers, and pictures,
and for each little girl there was a doll
that could be dressed and undressed at
pleasure. Little Maggie liked her scrap-
book best of all, and it gave her comfort
as long as her short, sad life lasted.

The night before New Years the hospi-
tal chaplain saw that Maggie had but a
few hours to live. Very gently he told
her of the beautiful home to which she

was going, where she would never be sick
or cry any more. After thinking a little
while Maggie said:

"You read me a story once, about a
little girl that was very sick, and thought
she was going to die. In the night she
called her papa, and told him what to do
with all her playthings. She was a rich
little girl and had ever so many things to
give away. Her papa was going to buy
her a piano, and she asked him to buy it
for a little cousin of hers who had no papa
to buy her nice things. Then she had one
of her golden curls cut off and gave that
to her papa, for she could not think of
anything else to give him. The story
made me cry, but the little girl got well
after all, and they had such a beautiful
Christmas. She had her piano and her
cousin had one too, and they had a lovely
Christmas tree. I shall not get well, like
that little girl, and I have nothing to give
away except my scrapbook. I want you,
if you please, to give that to the little girl
that lies here next after me, and I want it
to belong to all the little girls that come
here, after I am gone, as long as it lasts.
I hope it will make the days a little shorter
for them. The days are awful long to
little sick girls that are in pain all the
time. Will you please write on the book
'Maggie to all the little girls that lie here
after she is gone.' Now will you read to
me again about little Nell."

The chaplain read the touching poem,
'Little Nell,' and Maggie said:
'Thank you, I can remember all the
last verse now:

'Autumn came, the leaves were falling,
Pale and wan she grew and weakly,
Bearing all her pains so meekly;
That to me she seemed still dearer,
As the trial hour grew nearer,
But she left us hopeless, lonely,
Watching by her semblance only,
And a little grave they made her,
In the churchyard cold they laid her,
Laid her softly down to rest
With a white rose on her breast.
Poor little Nell!'

"She must have had somebody that loved
her very much and felt very sorry when
she died. There is nobody to feel sorry
about me, unless it's the little girl that
gave me the book. I wonder if she will
come and bring me a white rose and cry."

The last words were faintly uttered and
Maggie tried to sleep and never spoke
again. When the new year dawned she
was as the Scotch say, "awa." That day
Alice and her little friends brought roses
enough to cover Maggie's coffin, and she
was laid away to sleep, like the little girl
in the poem,

"With a white rose on her breast."

OUR NEW VICAR.

By the late Rev. J. S. B. MONSELL, LL. D.

Rector of St. Nicholas, Guildford, England.

V.

Well, the three months are over—the
Curate came and gone—and our Vicar at
last settled amongst us. His arrival has
been to me a great relief. I have had so
much thrown upon me during his absence,
by the constant reference made to me by
the Curate, whenever anything went wrong,
or caused alarm in the parish, that I am
glad the responsible person is now amongst
us, and that I am free.

I must do the Curate the justice of say-
ing that no man could have been more
earnest, pious, gentle, and unwearied in
his work. He has lived amongst us only
for the good of the people. Before he was
here a month, he knew the inside of every
cottage in the parish. Wherever sickness
or sorrow were found, there was he. Al-
ready he has become the personal friend of
many, and notwithstanding bitter preju-
dices, I am sure he has the respect of all.

But, somehow or other, he has succeeded
in leaving us all uneasy. His preaching,
which was very fervent and effective, has
been more alarming than comforting to
our hearts. He has raised a very high
standard—one too high, I fear, for any of
us to attain to. I have talked with some
of our simplest poor people, and have
found their feelings and my own, much
the same. "Have we been all wrong? Are
these things indeed necessary? Surely
such a measure of holiness it were impos-
sible for poor human nature to attain to."

What many complain of is, what I can-
not exactly agree with, and yet I thor-
oughly understand, and feel for them. They
say—taught so, I presume, in the Dissent-
ing Chapels, for at our own Church they
never heard, in old time, so much doctrine
in their lives—that the work of salvation
having been done for them by One all-
righteous and all-sufficient, they may make
their minds easy about their own shortcom-
ings, and need not weary themselves in
trying to attain a holiness which seems im-
possible for man.

This is what my wife, in some degree,
holds, and what she tries—though her
practice and preaching don't quite agree—
to make me understand; but I cannot do
so. I feel that unless religion make me a
new creature and holy, it is of no use;—
that it must be my life, my being, my new
being;—it will never do to be only my
garment. I feel I must rise to a standard,
though to reach the one great standard
seems an impossibility. I am not satisfied
with the doctrine that all is to be done for
me; and yet I am quite clear that I cannot

do all I ought to do myself. So I am in a
muddle; and less happy and satisfied than
I have ever been before.

Then our Curate was always alluding in
every sermon to what would no doubt
greatly help us, and what one day or other
he hoped we would have: namely, more
prayer, more frequent communion, and a
more solemn mode of worshipping God in
His House. He did this so often, that
some people asked me why, if he thought
all this would help us, he did not give it to
us? And when I put the question to him,
being unable to answer it myself, he replied
—"Because you are not ready for it; and
because it is the wish of him for whom I
act, that no change of any kind should be
made until the family of the old Incumbent
is gone." To this I could make no re-
joinder; so I shut up, as indeed I very
often had to do in the course of our inter-
course. For he was so calm and quiet, and
seemed always to know so thoroughly
where he was, and what he was doing, that
he never gave you the idea of one who
could make a mistake.

Our Vicar, however, has made it all a
good deal clearer to us by his sermon and
his conduct last Sunday.

In his sermon, which, by-the-by, he
preached in his surplice, he told us what
would be his future course—namely, as ac-
curately as he could, to conform to the
doctrine and rubric of the Book of Com-
mon Prayer.

That being the acknowledged law of the
Church of the land, no one can blame him,
and yet one feels as if doing so would raise
a great many new questions among us.
For, after all, we must confess that much
which the Book of Common Prayer teaches
and enjoins has never been brought before
the people; and is almost as new to them,
as if the Book had been set forth only last
Convocation or Parliament.

In keeping with this, he had given notice
of daily prayer for the future at eight
o'clock in the morning, and also the celebra-
tion of the Holy Communion the follow-
ing Sunday. And as for his dress in
the pulpit, he explained that, the sermon
being a part of the Communion Office, he
must remain in the surplice while preach-
ing; as no other dress was prescribed;
and also that he might the more readily
return at once to the chancel, to read the
Offertory Sentences, and finish the service
there.

No one could deny that it was a much
more convenient arrangement for both
clergy and people, involving no break in
the service, no unmeaning absence of the
officiating clergyman, and no dressing and
undressing almost in the presence of the
people. Yet it was so new and unlooked
for, and seemed, from certain pamphlets
we had been lately reading, to be so clearly
the badge of a party, that it evidently
alarmed many of the congregation; and I
do believe some would have left the church
as he went into the pulpit, had they anti-
cipated such a move on the part of the Vicar.

Such a course no one could have justified,
so I am very glad they had no time to
adopt it. And the sermon was so plain,
and tender-hearted, and thoughtful, that I
am certain at its close, few cared for the
dress of the preacher, all were so solemn-
ized and moved. But I want you to write
to me at once about one or two matters:
—First, about this frequent communion,
and then about the surplice. I confess to
being a little afraid of talking to the Vicar.
I see clearly I am not going to change him,
but I don't want to give in just at once,
without a struggle to maintain what I have
held so long. So I wish you to prime me
—and as I have known you longer and bet-
ter, and as we are not in the difficulties of
daily intercourse, and possible collision, I
can more easily bear to hear home truths
from you than from him.

So please write at once. First, about
the Holy Communion, what you think on
the subject; for he said some awfully
solemn things in his sermon, things which
made one tremble, and would have kept
me back from it last Sunday, only, it be-
ing our first Communion together, since he
had come to be our settled teacher, I could
not forego the wish that we should have
such a bond of union, and ask at that Holy
Ordinance for grace to help each other in
our common work. Tell me what you
think is the sound Church of England doc-
trine of the Holy Communion; and also
whether you think it useful for the ordinary
class of people: that it should be celebrated
so frequently. I fear it will make it com-
mon, and lessen, instead of increasing the
number of communicants.

And then tell me your mind about the
surplice. That, of course, is of minor im-
portance. Still, as a badge of a party,
which many call it, and as that which
catches the eye, and in so doing catches
the attention often more than the gravest
words,—and also as a thing which cannot
be of any real significance, and therefore
should not be needlessly used, just to
frighten folks out of their propriety,—I
should like to know whether you think it
was wise of your friend to take, the very
first Sunday, so decided a step, and per-
haps, by so doing, drive away or exasper-
ate those whom he might afterwards win
over by gentle persuasion.

I am not quite so cheerful and hopeful
about all these matters as I was when I wrote
to you first, and saw them only dimly in
the distance. I feel now we are in the
midst of it all, and that there will be, I fear,

some heartburnings before it is set right.
My fellow churchwarden has his back sadly
up, and looks mischief. And we have
lately had an importation into our village,
a doctor, who seems as learned in making
one kind of wounds, as I hope he may be
found skillful in healing others. He is
very full of the whole thing, having, in
the parish he has just left, got up a public
meeting, and made a speech, and moved a
resolution, and gone as one member of a
deputation to the Bishop with a remon-
strance against the rector; and, in fact,
done great things in the way of parochial
agitation. Already he is looked upon as a
high authority, and almost every evening
he takes tea with my brother churchwarden
and his wife. Hence all the latent danger
which is ever looming in his eye.

So really you would pity me, a quiet,
steady-going, stupid old fellow, who never
before bothered himself with parish mat-
ters, except to get the church-rate made
once a year—and attend the Easter vestry
—and sometimes see about a few parish
roads being kept in repair. Now the care
of all the Churches, or rather of one, is
upon me, and if they all were as heavy on
St. Paul as this one is on me, his life must
have been a burden. So write at once—
for your letters always cheer me—and I
shall count the days until I receive your
reply.

(To be Continued.)

"What Answer Shall I Give?"

By Rev. R. W. Lowrie.

A Series for the LIVING CHURCH.

XXXII.

"Is not your Church opposed to Revivals?"

The Church is not unfriendly to re-
vivals of the right sort. There are a great
many kinds of "revivals." Some do good;
others, harm. If by "revival," is meant
an increase of true interest in Religion,
the Church believes in it. What are her
week days' and Lord's days' services for?
What are her feasts and fasts, and her
Christian seasons for? What are her Bap-
tisms, Confirmations, and Holy Commu-
nions for? Why does she send out her
trained Evangelists, to hold their two and
three weeks of special instructions, and of
more than usually earnest preaching? Why
does she have her plain and careful in-
struction of her converts, in the things
pertaining to the kingdom of God, before
she receives them into formal connection
with the Visible Body? Why, all this, if
she do not believe in an increase of inter-
est in true Religion? Every act of her
life looks to a creation of religious interest
in those who have not experienced it; a
strengthening of it, in those who have; and
a Revival of it, in those in whom it may
have flickered and grown weak.

Revivals? Yes; with all her heart and
soul, does she pray, "O Lord! revive Thy
work!"

Mark, however, that she has her own
mode for conducting her Revivals.—Why
may she not have? The Church's holy
days; her quiet Lent; sober Advents; and
joyous Easters; these are our "revivals."
Coming annually; deepening our religious
life; always welcomed; full of blessing; they
are, indeed, with their special services,
more earnest preaching, and more frequent
prayers, "revivals" of zeal and love.

But as for seasons of excitement, the
Church has only cautious and conditional
approval. Her objections to them are,
among others, as follows:

1. Religion is not overwrought feeling.
There is too great a present tendency to
substitute feeling for faith in God and
love to man.

2. Many of these boisterous assem-
blages encourage a freedom of expression
not compatible with reverence. Particu-
larly is this noticeable in our Western
country. It would shock the ears of the
reverent, were I to repeat the expressions
to which many Western Revivalists resort,
to attract attention: And, not in one
quarter only, is this true.

3. Many "revivals" are "gotten up."
Long before the arrival of the Preacher,
men appointed to drum up an attendance;
local items in the newspapers are inserted;
the points of the coming Evangelist are
noted and complimented; and other mech-
anism is brought into play, to say nothing
of the chemistry of packed houses, and vi-
tiated air. Give well-ventilated rooms;
take away the mechanism; reduce the
speaker to reverence, and you take away
the occupation of four out of five of the
traveling Revivalists of the country.

4. Excitement may make a certain sort
of converts, but it cannot retain them. A
chill follows the fever, in thousands of
cases. Where are the millions whom Evan-
gelists boast that they have converted?
Of their numerous converts, what propor-
tion have adhered? Their own statistics
shall reply.

The transitoriness of the results of ex-
citing revivals must always cause excite-
ment as a means of grace to be regarded
with suspicion and disfavor.

5. And this leads me to another point,
the lack of a system of training and
Churchly education of those who have
been so attracted. They are babes in
Christ, and must be fed with milk. But
how are they fed? Is any provision made
for them in this respect? After a "Union
Revival," the spoils are divided, and each
congregation merges its share into its com-

mon membership, and the converts are
left to develop the Christian life under
the same atmosphere in which the elder
Christians are struggling to bring forth
graces and virtues. The results of proba-
tionship will be referred to.

If I have erred in my dislike of the ex-
citing measures that Revivals at times re-
sort to, I have the honor to have erred in
excellent company. And if the Church
have her decided views on the subject, she
is endorsed by thousands outside of her;
for there are good Christian people of ev-
ery denomination who think just as she
does abt. it.

I am prepared to speak for some of our
Methodist brethren, at any rate; and that
body of Christians is the one who have
given the revival system the longest trial.
Says the *Christian Advocate and Journal*:

"It can't be denied that the system of recruiting
our Church by revivals has been seriously abused,
and that the faith of our preachers and people in
the benefits of such religious excitements has been
very much shaken. The plan of forcing a periodical
excitement by the aid of professional agitators
or revivalists, has been fraught with consequences
most disastrous to the Church. Machine-Made
Converts are found to have a very ephemeral life."

Is our Church to be censured for not being
willing to try what one of the largest Bod-
ies of Christians in the land has tried and
—found wanting? Is it not the part of wis-
dom to learn from the experience of others?
In adhering strictly to our own quiet mode
of Church work, we mean to condemn no
other Christians. We only think that our
way is the best for us. If others think
theirs is the best for them, well and good.
If good come of their way, the Lord's
name be praised.

Says the same paper:

We fear that the religious tone given by many
of our revival meetings is not a healthful one for
converts. They take the character of praise-meet-
ings, rather than penitential meetings. There is very
much singing and little praying. There is not that
solemn reverential approach to the throne of grace,
in deep confession and solemn eulogy, and fearful
emotions for pardon, that should mark true
penitence. Then there is often given to these meet-
ings a light tone by singing and speaking. All
attempts at smartness, and witticisms, and drollery
are exceedingly out of taste and out of place in
such religious meetings. All flippancy is out of
place, and is utterly inconsistent with the rever-
ence, and purity, and earnestness of a new born
soul, and can never result in religious stability.

After the conversion and reception as probation-
ers, a system of strict training should begin. A
course of reading should be prescribed by the Pas-
tor, who, with the class-leader, should superintend
the same, inquiring from time to time of the young
convert how he or she is progressing therein. Such
a course would certainly lead to better results than
present statistics show."

A good story is current about the Arch-
bishop of York and a smart little Yorkshire
urchin. His Grace distributed the prizes
at a Leeds ragged school, the other day,
and subsequently, when riding in the vic-
inity, he came across a youngster collect-
ing road-dirt, whom he thought he recog-
nized. Thereupon the following conver-
sation ensued: Archbishop—"Boy, I know
your face: you were at the Leeds Ragged
School, and obtained a prize for drawing?"
Urchin—"Y'a, mon, I were." Archbishop
—"I hope you still keep up your studies in
that art? Urchin—"Y'a, mon, I do—look
ye yeere' (pointing to a model made of the
material he was collecting). Archbishop
(with astonishment)—"What do you call
that?" Urchin—"Ah, mon, that's a model
of a church: and them's the pews, and
there's the vestry, and that's the poolpit."
Archbishop (smiling)—"Very clever, I de-
clare; but where is the parson?" Urchin
—"A'ye, mon, it takes a deal o' muck to
make a pa'sen." His Grace rode on.

The *Interior* says: "Prof. Swing ami-
bly and generously proposes to 'swap
views.' He will tell us what he thinks of
Christ, if we will tell what Prof. Patton
thinks 'about the margin of a Presbyterian
in the books of Genesis and Exodus.' Some
of our readers were astonished when we
challenged Prof. Swing to tell us whether
he believed in the essential divinity of our
Lord Jesus Christ, and when we added
that he could not be induced to make an-
swer. They now see that we knew where-
of we affirmed. To those who see this
paragraph, who did not see the origin of
it, we will explain that Prof. Swing re-
opened the controversy by affirming that
the dispute with him six years ago was on
narrow Calvinistic issues. We met this
by affirming that the question was upon
the corner-stone doctrine of the Christian
religion, and to prove it affirmed that the
Professor would not then, and dare not
now, tell the public what he thought of
Jesus Christ. The above is his answer."

A lady writes an indignant note to a
contemporary, in which, with true rustic
innocence, she expresses a belief that edi-
tors never go to heaven. We thought
even country people knew that journalists
never went anywhere. They don't get the
chance. They just sit up nights thinking
how to do good, until the tops of their
heads wear holes through their hair.—Bing-
hamton *Democrat*.

A curious sign has been adopted by a
native baker in India, proud of his know-
ledge of English. "European loafer" is
printed in large letters over his door, and
the baker is evidently quite unaware of the
colloquial uncomplimentary meaning of
the word.

The Sunday School.

Teachers' Helps.

Second Sunday after Christmas.

LESSON, MARK x:13

Verse 13. Matthew xix:13. Luke xviii:15. This is the well known Scripture to which the Church appeals in the Baptismal office. Christ's blessing was asked for, Matt. xix:13, and obtained. This may have arisen naturally from his expressed commendation in Matt. xxiii:2-5.

Verse 14. This seems quite natural, as we recall St. Mark ix:36,37, where publicly He addressed His disciples in those memorable words, which have dignified childhood, and enriched poverty, and ennobled meekness for evermore. There is something very solemn in the assurance that to receive one of such children on Christ's account, in Christ's name, and because we believe in Christ, is to receive both the Father and the Son. John xiv:23.

To such belongs the Kingdom of God. This is related in the same words by Sts. Matthew, Mark, and Luke, on which, Isaac Williams says: "They are memorable words, and we may observe when the Evangelists come to mention any important Evangelical axiom (as of taking up the Cross), or sacred institution (such as that of the Eucharist), they adhere without variation to the exact words." He says, writes St. Jerome, not of these but of such is the Kingdom of God, showing it is not the age but the disposition which obtains the kingdom, and that to such as have the like simplicity the reward is promised. 1 Cor. xiv:18. 1 Peter ii:2.

Verse 15. This is in reference to the whole Gospel; in reference to what is to be believed, what is to be done, and what to be renounced; it has in its purview faith, obedience and renunciation; it declares that unless men receive the offer of admission unto Christ's Kingdom on earth, and the doctrines of that Gospel, with the confident humility of childhood, participation in them is beyond revelation and has no assurance.

Verse 16. See Baptismal Office. "Ye perceive how by His outward gesture and deed, etc.," the best comment possible. Truly does He take them into His arms, reconciling Himself to them who by the Fall were separated from Him.

To understand the objection of the disciples, we must take notice of the Talmudic gloss upon the covenant relation of children under the law. We notice first the words little children. All children under twelve years of age were called "katan" (little), and were said to possess only the "nephech" or animal life. At twelve years the child became a "son of the Law," and was then said to begin to acquire the "ruach" or spiritual life. We may see in this tradition the reason of the disciples' objection, little children being in their estimation incapable of spiritual blessing. In this light our Lord's reproof of His disciples has additional weight. Observe that the children obtain this inestimable blessing through no merit, nor even through any faith or choice of their own. They are blessed through the faith of those who brought them unto Christ. "To these things must we give earnest attention, that from no fancied estimate of superior wisdom and advancement, as though we had become great, we should despise the little ones in the Church; but remembering that "of such is the Kingdom of Heaven," we become such: that by our means children may be saved. Not only in permitting and not forbidding little children to be brought to Jesus, but also ourselves with children becoming children, shall we do the will of our Savior, that thus humbling ourselves we may be exalted of God." *Origen.*

St. Mark records with one of his vivid touches, that Jesus was indignant, a fact never forgotten by the Apostle at whose dictation St. Mark wrote. For this interference on the part of the disciples was worse than a want of intelligence and faith. It was a hindrance to His work, a contradiction to His invitation. If any might be permitted to approach him, if any had a right to come, and come freely, these little ones stood first, pure as yet from stain of willful sin. Their parents' faith had brought them. There was no impediment in them. Let them come. Forbid them not. They have a right. And He called the little ones to Him. For the Kingdom is of such as these. It is not wisdom, or power, or age, but the pure and gentle and child-like heart that is worthy to enter into His Kingdom. "And He took them up in His arms, laid His hands on them and blessed them;" doing more than was asked; not praying for a blessing but giving it, as One having authority. Who, reading this, can doubt the Lord's love for the tenderest lamb of the flock? Who, in the pride of his own knowledge and striving, would think of a child as too ignorant, too young to be brought to Jesus? Yet such there are, not discerning, what manner of spirit He is of.

These words of the lesson are sufficient to allow, (if indeed they do not require), that infants as well as grown men and women should be baptised. Their need is the same, for all are born in sin; and, none can enter the Kingdom of God except he be born of water and of the Spirit. They are included in the command, "Go ye into

all the world"—baptising "all nations," "every creature." (Matt. xxviii:19). There is no willful resistance in them to hinder the free entrance and operation of the Holy Ghost. Not a word is said in the New Testament to show that Baptism ought to be refused, or ever was refused to children. He who showed mercy to so many sick, Who showed so much love to those little ones in reward of the faith of those who brought them, will He not receive and bless our little ones now? Will he not count our charitable work (that is, our work of love) when we bring them to Him, steadfastly believing the promises that He makes to us in that sacrament? A thousand times, yes! The promise is, to us and to our children; to them even more than to us. "For of such is the Kingdom of Heaven."

The American Prayer Book.

To the Editor of the Living Church:

In No. XXIX. of "What Answer Shall I Give," occurs an inaccuracy which is worthy of correction. The assertion is made, that it was at the "Triennial Convention of July 18, 1789," that "Bishops White and Provoost entered on a review of the Liturgy, and the result of their discussion was the Book of Common Prayer as now used." The Convention, which met on the 28th of July, 1789, did not enter upon a review of the Liturgy at all. Its time was occupied in preparing for the union of the Churches which had received Bishop Seabury, and those whose Bishops were consecrated in England. At the second Convention of 1789, (which met on the 29th of September, and continued in session till the 16th of October), the union was effected; and then the review of the Liturgy was undertaken. The Bishop of New York—Dr. Provoost—was not present at either of these Conventions. The Bishops alone, (as your article would seem to imply), did not review the Liturgy. It was the work of the two houses; the House of Bishops consisting of Bishops Seabury (presiding), and White. Bishop Seabury's influence in securing the present form of our Eucharistic Office is well known. No effort was made for the acceptance of the "Proposed Book;" although a large edition had issued. Dr. Parker, (afterwards second Bishop of Massachusetts), representing as he did the general sentiment at the Northward, urged that the English Prayer Book should be made the ground of the proceedings, without any reference to the Book tentatively set forth in 1785; and although this course was not formally pursued, the Resolutions were so worded as to imply that there was no authoritative Book in existence.

One other point in this article should be noticed. The meeting of the clergy of Connecticut in the spring (March) of 1783, at which the first Bishop of our American line was elected, should have been referred to in connection with the allusion to the re-organization of the American Church. It is safe to assert that, but for the action of these ten clergymen of Connecticut, and the happy result of their efforts in the consecration of their choice to the Episcopate, there would have been no American Church as we see it to-day. P.

Swedish Explorers in Japan.

Prof. Nordenskjöld, whose daring and successful voyage has won him the admiration of every admirer of that brave nature which has gained for the world so many splendid domains, has just published a most vivid account of his travels. In connection with this narrative, we subjoin an account of a reception given him in Japan, interesting not only in itself, but as showing the immense progress Japan has made, in being able to appreciate so fully the services of a Scandinavian writer.

"The party arrived at the station, where they were met by the Minister for Sweden, and, accompanied by him, drove in carriages sent by the Imperial Household, to the palace at Akasaka. Here the party were received by the Imperial Household, who introduced them into the audience hall, where the Emperor was standing, dressed in uniform. The visitors ranged themselves to the left of the Emperor, and the Minister for Sweden then proceeded to introduce them individually by name to his Majesty. The presentation finished, the Emperor read from a paper a brief speech of welcome, in which he expressed his pleasure at seeing the Professor and his brave companions in his realm, graciously adding that the pleasure was enhanced by the fact that they had arrived by a route that had never been traversed before. The Imperial speech was translated by an interpreter into French, and Professor Nordenskjöld replied in the same language. He concluded by tendering his wishes for the health of the Emperor and the prosperity of his empire. The Emperor exchanged a few compliments with the Minister for Sweden, and then the party withdrew to an adjoining room, where refreshments were served, and where the two Princes came to bid them farewell.

It is the irony of life that our purest bliss frightens us, so weak are we in joy, so distrustful of God, while sorrow arms us with sharp weapons and drives us into the lists. —Good Company.

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NASAL BRONCHIAL CATARRH

EFFECTS OF CATARRH ON THE SYSTEM.

Catarrh, in ordinary circumstances, whether brought on by climate or accidental causes, is not by any means difficult to cure in healthy persons, provided proper treatment is commenced before the disease has obtained a firm hold. But in cases where the patient has, either from hereditary predisposition or direct irregularity, a tainted diathesis, Catarrh appears in its worst form and assumes a phase of the most dangerous character, requiring the most careful and scientific management. In these cases the disease is not confined to the linings of the interior of the Nose, but extends to the Ethmoid bones, which, forming the Nose, are like flagree in their delicate construction, and as thin as an egg-shell. The decomposition of these bones, and consequent falling in of the nose, is one of the most painful and hideous pictures that humanity can show as the result of neglecting this repulsive disease. The membrane lining of the Nose lies close to the Ethmoid bones with all their network of nerves and blood-vessels, and when inflamed such is the vitality that the circulation of blood is increased to three times its normal condition, the inflammation extending to the Ethmoid bones, ulcers are formed that penetrate through the entire cartilages, the bone becoming necrosed, the acrid discharges assume a frightful fetid character, and in scrofulous cases, almost unbearable, the patient often, from injury of his own sense of smell, being unable to comprehend the terrible extent of this effluvia in its loathsomeness to others. The membrane then becomes thickened by continuous inflammation, albuminous deposits become mixed with the discharge, resulting in destruction and absorption of the Nasal Bones.

BRONCHITIS, OR INFLAMMATION OF THE BRONCHIAL TUBES.

This disease is so closely connected with Catarrh that it may be truly described as a branch of that disease. Only modified and changed by the nature and organization of the parts affected, Catarrh being confined to the interior of the Nose, while Bronchitis affects the small pipes entering into the lungs, known as the Bronchial Tubes. Where this disease obtains its worst character, tumors grow up like mushrooms, creating inflammatory adhesions and discharge of offensive matter from the throat, extending through the Eustachian Tube to the ear, which becomes affected. The absorption of the tuberculous matter is very dangerous, and frequent results in Pulmonary Consumption and Death.

TO THE READER.

Can you comprehend in its terrible significance that this disease is more fatal to mankind than all the fevers and other ailments we know of or the millions of people that labor under it? Many often are unconscious of its ravages until the discharge from the nose and throat bring it painfully home to them, in the ineffective efforts to cough and expectorate the offensive matter. Can anything be more disgusting to the on-looker than this spectacle! Yet none are so frequent. You will find it in every street-car, in every public conveyance. This is only the beginning of the disease. It requires instant treatment. From the delicate organization of the parts affected, there is no time to lose; a thing but the most decided measures will arrest the silent progress of this cruel malady. There must be no neglect.

CATARRH AND AMERICANS

There are few among Americans who do not know by experience some of the symptoms of this disease, and upon many it has fastened itself with a tenacity which defies the skill of the ordinary physician. The "hawking" and spitting for which Americans are sometimes ridiculed by foreigners, are due to this disease, produced by the peculiarly changeable nature of our climate or account of which contracted, and settle in the head, and pass thence to the throat and lungs.

Advice That Should Be Heeded. Do Not Use Nostrums.

Rev. Wm. Anderson, Fordham, New York, writing to a friend in Andover, Mass. says of Child's Catarrh Treatment: "I would advise you to write to Rev. T. P. Childs, Troy, Ohio. His remedy you can rely on; and, if you can be relieved by medication, his remedy will afford you certain relief. It is the only reliable treatment for catarrh I have known. Do not use those nostrums advertised unless your physician can recommend them. They seriously injure the healthy parts." Rev. T. P. Childs' remedy is indorsed by three physicians in his town.

THE ENTIRE FAMILY OF A MISSIONARY CURED.

Rev. Thomas Allen, now residing in Dayton, Ohio, after twenty years' service in India, accepted the position of District Secretary of the American Baptist Missionary Union for Ohio and West Virginia. The entire family contracted catarrh in its worst form while in India. Their wonderful cure Mr. Allen relates himself. Mr. Allen has a wide reputation, and the cure of such prominent men is worthy of the attention of all the afflicted.

Rev. Thomas Allen, District Secretary of the American Baptist Missionary Union, sends us the following: "Dr. Childs—Dear Brother: This is to certify that I have used your Catarrh Specific and Cold Air Inhaling Balm in my family with the most beneficial results. My son, now in Madison University, New York, was so badly afflicted with Catarrh I feared for a time that he was incurable, and, when I applied to you for medicine my hope was faint. It acted speedily and efficiently, and I believe saved him from an early grave. He is now perfectly cured. My wife, who had become very much reduced by a residence in Farther India, as a missionary, has derived great benefit from your Inhaling Balm. I can most heartily commend these medicines to the afflicted, believing they are all-thy-probably to be. Truly your brother, THOMAS ALLEN."

The Chancellor of the University of Nebraska Cured.

Too much stress can not be laid upon the following testimonial. Dr. Fairfield is well known all over the United States as a man of high standing, learning, and great eloquence in the pulpit. He is at present the Chancellor of the University of Nebraska, Lincoln, Neb. Prior to the use of Childs' Catarrh Specific he had entirely lost the use of his voice, and was compelled to suspend his daily lectures. The fact that Childs' Catarrh Specific restored so prominent a man to usefulness and health, should convince the most skeptical that their cases are not hopeless.

CAN LECTURE DAILY. CHILD'S CATARRH TREATMENT THE TRUE THEORY.

Rev. T. P. Childs—Dear Sir: I think you have the true theory and practice for cure of Nasal Catarrh, and also for the treatment of the respiratory organs. My throat is now so well restored that I lecture daily without any difficulty, and find no difficulty whatever in preaching. You are at full liberty to use my name for the benefit of others.

A LEADING OHIO JUDGE CURED. A THOUSAND THANKS FOR CHILD'S TREATMENT.

Judge J. Collett, of Lima, O., writes: "You will remember how terribly Catarrh had taken hold upon me. Now I am cured; head free, air passages all open, and breathing natural. I express to you again what I said in a recent letter, 'A thousand thanks for so sure a remedy and so very cheap.'" E. H. FAIRFIELD, D.D., L.L.D.

Childs' Catarrh Treatment HAS STOOD THE TEST OF YEARS.

In twelve years' practice 45,000 Catarrh Sufferers have applied for relief, and thousands of testimonials have been received from all parts of the country.

My Experience with Catarrh.

Eighteen years of terrible headache, disgusting nasal discharges, dryness of the throat, acute bronchitis, coughing, soreness of the lungs, raising bloody mucus, and even night sweats, incapacitating me for my professional duties, and bringing me to the verge of the grave—all were caused by, and the results of NASAL CATARRH. After spending hundreds of dollars and obtaining no relief, I compounded my CATARRH SPECIFIC and COLD AIR INHALING BALM and wrought upon myself a wonderful cure. Now I can breathe freely in any atmosphere. At the calls of numerous friends, I have given my cure to the public, and have now thousands of patients in all parts of the country, and there are thousands of happy men and women whose sufferings I have relieved. My cure is certain, thorough and perfect, and is endorsed by EVERY PHYSICIAN who has examined it. If I can relieve my fellow-beings as I have been relieved of this loathsome disease, which makes the possessor at once disgusting to himself and others, I shall be satisfied, and feel that I have done my little towards relieving the ill of mankind. T. P. CHILDS.

A Lady in Massachusetts Cured.

REV. T. P. CHILDS—Dear Sir: I have suffered from a severe cough most of the time for the past four or five years. Physicians have told me it was caused by chronic inflammation of the bronchial tubes. I procured some of your Cold Air Inhaling Balm, with other medicines, about the middle of last January, and have used it since with most satisfactory results. I have not been so nearly free from a cough during the past four years as I am at the present time, and the result is wholly due to the use of your balm, which I heartily recommend to that large class of invalids who have consumptive tendencies. Very respectfully yours, MRS. J. H. BULLARD, Springfield, Mass.

HORRIBLE SUFFERING OF A RESIDENT OF TEXAS.

One of the most terrible cases of Catarrh we have had in our practice was that of W. F. Sandel, of Willis, Montgomery County, Texas. He says: "In 1877 I was attacked with Catarrh, slight at first, but it gradually grew worse and worse. In the spring of 1877 the disease assumed a new form; my mouth and throat were attacked, ulcers were formed, and soon the ulcers had all eaten away, and large sores on the posterior nares. My condition was now not only deplorable, but apparently hopeless. Large quantities of the offensive matter were discharged from the nostrils and throat; and for days together I could take no food but spoon victuals. I knew of no remedy, and the doctors could give me no relief or advice. My sufferings were intense, and dissection of mind was added to my physical sufferings. After three months' use of our treatment he returned a radical change for the better, and again in a recent letter he says: 'I AM ENTIRELY CURED; all the horrible disease entirely removed.'"

A Lady in Defiance, Ohio.

More than a year ago I used your Catarrh remedies with almost untold benefit to myself. I prize your remedies more than I can tell you, and can with all my heart indorse your treatment. I would not for worlds go back to the discomfort and misery and dismal prospects for the future with which I was surrounded before I tried your treatment. Respectfully yours, MRS. E. P. HOOKER, Defiance, Ohio.

Pastor in New Jersey Does Not Regret the Cost.

I do not regret the money it cost in using your medicine. I can heartily recommend your treatment. Yours, E. J. LIPPINCOTT, Clarksville, Gloucester County, N. J.

Pastor of Methodist Church Cured.

Your treatment cured me; your inhalers are excellent. This is the only radical cure I have ever found. E. P. MARTIN, Pastor M. E. Church, Port Carbon, Pa.

WOMEN THE MOST GRATEFUL.

I have several thousand letters from grateful women all over the country. Their sedentary habits and close confinement in our heated houses make them very susceptible to this disease. Foul breath in a woman is dreadful, and it almost always arises from Catarrh or its baneful attendants. But pure, sweet breath can be obtained by the cure of the Catarrh that causes it.

MINISTERS, LAWYERS, TEACHERS,

Who are constantly using their voice, should be watchful of the first approaches of Catarrh. After the dreadful suffering through which I passed, I can not too strongly urge upon my brother speakers the necessity of care. If Catarrh has obtained a hold, tend at once and obtain my CATARRH SPECIFIC, and commence the treatment at once. You may save yourself years of agony.

HOMETREATMENT

Unlike a patent medicine, or the many so-called Catarrh cures advertised, CHILD'S CATARRH TREATMENT must be adapted to the wants and constitutional needs of each individual patient. A knowledge of this is of the first importance, and of this we make a special study. We use in our treatment the best instruments, nicely adapted to the skillful treatment of this disease, and yet so simple that the patient can use them with perfect safety and without pain.

Childs' Treatment for Catarrh, or for the diseases of the Bronchial Tubes, can be taken at home with perfect ease and safety by the patient. No expense need be entailed beyond the cost of the medicine. J. H. Green, M. D., a physician of twenty years' general and special practice is now associated in the business, and will pay special attention to all diseases of the Upper Respiratory Passages and to Affections of the Ears, and will prescribe where constitutional treatment is necessary.

Send a three-cent stamp and obtain the facts and expense of this treatment. Say you saw this in the Living Church. Address

T. P. CHILDS & CO., Proprietors, Troy, Ohio.

Continued from the 1st page.

pledged, and we hope within a year to be able to build two new churches. Mr. T. G. Wright, teacher in Sadorus, is to be ordained Deacon in Decatur, on the 30th of December.

Christmas-tide at St. Paul's Springfield, has thus far been, if not all that one could desire, still a great source of comfort and joy to all true Christian souls. The priest in charge has been gradually and steadily winning his way to the hearts of his parishioners; the children love him, no one despises his youth, all reverence him for his loveliness of character and manifest holiness of life. He and the Bishop lie together in primitive simplicity, alone in the Rectory. He must be a great solace to the Bishop, since he was not long ago his loved pupil in the seminary in New York. The chancel of the church has been, as a sort of Christmas present of the parishioners, remodeled, the altar elevated, the stalls for the surpliced choir placed at the foot of the chancel steps, and, (it is a secret now, but it will soon be made known) a beautiful reredos is being prepared and will be given by a faithful layman of the parish, as a memorial of his father and mother. The daily prayers morning and night, with a cordial pastoral from the Priest and Bishop, led up to Christmas Day. The morning of the Nativity dawned intensely cold, but 7 o'clock saw the church aglow with lights, reminding one of St. Paul in the upper chamber; and full forty Communicants waited to receive the Bread of Life, making their Church, on Christmas morn, their "House of Bread," their Bethlehem. The second service at eleven saw the church fairly filled, and over sixty Communicants worshipping with the shepherds at the manger. The Bishop preached from the appropriate words, "The Lord is my Shepherd." Standing on the foot-pace of the Altar; he said he did so because he wished the holy place from which he spoke to add its sanctity to the wish with which he greeted his children on that morning, "Merry Christmas." He uttered this greeting to them, he said, in the name and in behalf of Christ, because the Saviour for their sakes had humbled Himself so low, that He could not speak for Himself. He whose voice was in all the world, Who was the Word, was an infant in His Blessed Mother's arms. The preacher dwelt on the meaning of the word, "merry," how it fitly represented the joy which Christ gives, the joy of children, a joy unminged with anxiety, unalloyed with grief, unclouded by sin. This joy belongs to children as their right, Christ gives it to sinners through penitence, when He makes them "as little children," fit for the kingdom of heaven. The point of the sermon was that each hearer should make the Infant Who was on that day born at Bethlehem his shepherd in a sense of personal ownership, more really and truly than could be said of anything else, which he possessed. The Bishop concluded by emphasizing the two words Shepherd and Lord as giving us just the elements which we yearn for in our Saviour, love and power; love is much, but love is not enough; the mother has love for her darling child, but why does it languish and die? because she has not the power to save it. Christmas gives us infinite love in the manger of Bethlehem; and Thursday, the weekly memorial of the Ascension, gives us infinite power, since it sets the Babe on the throne of God. Christmas gives us the Good Shepherd; Ascension crowns that Good Shepherd, Who giveth His life for the sheep, as "Lord of All."

At night, the children gathered into the rectory, after a short service in the Church, and filled its many rooms to their utmost capacity. The ladies had worked like busy bees, and all was bright and cheerful. Liberty was the rule of the occasion, and all obeyed its behests. Let us wish you, dear LIVING CHURCH, and all Readers, a Merry Christmas! E. N. R.

LINCOLN.—Trinity Church, was beautifully decorated for Christmas. On the eve of the Festival, the Sunday School, 158 strong, met for the usual celebration. Last July, two good Churchmen of the parish, opened a Mission School in the First Ward, which now numbers 48 scholars, of whom —thanks to the religious teaching that has been prevalent among the people outside of the church—32 have not been baptized.

The Sunday School has presented the church with a handsome stone font, with Gothic cover. It was dedicated very appropriately on Holy Innocent's Day, when 10 children and two adults were baptised making in all, 70 Baptisms in something less than 3 years. That condition of things which is sometimes euphemistically termed "quiet conservation," (which is equivalent to nil), does not seem to be much appreciated by the Churchmen of Lincoln. They endeavour to take as their guide, the Prayer-Book and Catholic usage. At one of the Meeting Houses in this place, a Christmas Festival was held; and with a keen sense of the fitness of things, the good people sang:—"Christ is risen from the dead!"

DECATUR.—The congregations at St. John are large and the attendance at the weekly Celebrations and at week day services, is increasing. The opening of the House of Prayer in the eastern portion of the city, was a happy event, full of promise for the future. The congregations are larger, and though composed for the most part of persons unacquainted with the church's paths, show much interest in the services, and a decided purpose to sustain them. The Sunday School receives accessions at every session. The Christmas festival was joyfully observed by a Sunday School festival on Christmas eve, and full services on Christmas morning. The Blessed Sacrament was celebrated at 9 a. m., and the Sunday School festival was held at night. The pastor was presented with an elegant copy of the Holy Scriptures.

Leading men of every denomination publicly state that Child's treatment has cured them or their families of Catarrh or of Throat difficulties, not obscure, unknown men, but men whose reputation is national, men widely known for their services in the pulpit or the missionary field. Editors and publishers of our leading periodicals, among them the

Notices.

The Audiphone.

The wonder is that the world has been so long, with deaf people wanting to hear and without any AUDIPHONES! It is the simplest contrivance imaginable, no more trouble to carry than a fan, can't get out of order or break down just when most needed. Messrs. Rhodes and McCure, of Chicago, are entitled to the gratitude of mankind and they will have it. They are also entitled to a large patronage and they are getting it. Deaf people in all directions are sending in orders and testimonials. The Audiphone works wonders. People who never heard a sound are transported with delight as strains of music are borne in upon the brain by the vibrations of this delicate but durable instrument. It is being used with great success in the Institutes for Deaf Mutes at Washington Heights, New York, at Philadelphia, at St. Josephs, Fordham, N. Y., at Hartford, Conn., at the Clarke Institute, Northampton, Mass. Some of these deaf mutes are learning to talk! They have to go through the process of vocal training like little children, for of course the sounds which they get for the first time by means of the audiphone, mean nothing to them. Parlors have been opened in all the principal cities, where the audiphone may be tested.

One benefit from the use of the Audiphone which is being more and more experienced, is the toning up of the auditory nerve by means of the activity imparted to it, so that the natural hearing improves all the time.

The following letter from the Hon. George W. Carter, Judge of the Supreme Court of the District of Columbia, under date of Nov. 28, 1879, has been received by Messrs. Rhodes & McCure:

GENTLEMEN:—Some days ago my wife ordered for me your new invention, "The Audiphone," and the same was sent by express to me at this place, care of J. McKee Borden, 915 E. St. My deafness is of long standing, having originated from an attack of Scarlet Fever, more than thirty years ago. The hearing in each ear is defective, and in one almost completely impaired. The Audiphone forwarded has been tested in ordinary conversation, and also by attendance upon the Opera, and perfectly subserves the purpose for which it was intended. My hearing, when using the instrument is as accurate as though no infirmity existed; and the effect of the use of the instrument has appreciably toned up and improved the auditory organs, so much so, as to have attracted the attention of my family. I have exhibited the instrument to several friends afflicted with deafness; and they will order the invention for their own use. Among the parties who have determined to use your invention, are Judge McCorkle, of California; Gen'l Boynton, of the Cincinnati Gazette; and Gen. Markem, of this city. All these gentlemen are afflicted with defective hearing.

I propose to test the instrument upon the inmates of the Deaf and Dumb Asylum of this city, and will give you the result of the experience. If you will send me a few of your descriptive circulars, I will take great pleasure in distributing them, and may serve both you and afflicted parties thereby. Grateful for the benefits received through you, I make this statement of facts, for such uses as you may be pleased to make of it.

GEO. W. CARTER.

A Bed for Incubable.

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

Reed's Temple of Music.

The firm of Reed & Sons, on State street, next door to the Palmer House, who were lately in such serious financial trouble, have surmounted their difficulties in handsome shape, having already paid off over \$100,000 of their indebtedness, \$70,000 of which was realized from the sale of real estate. The firm have plenty of means with which to pay off every dollar it now owes, and will continue its business as heretofore. To accomplish this, however, the firm during the past few days has been selling out its entire stock of pianos and organs for cash at whatever prices they would bring above cost. The sale will continue for a few days, at the end of which time it is expected enough will be realized to save the necessity of further sacrifice. See their advertisement in another column.

So We Go.

The managers of the Chicago, Burlington and Quincy railway are stretching out their antennae toward the far west, and the far west is stretching out a feeling hand toward the far east. The future possibilities of the Burlington road are suggested in the following item from the Denver Tribune:

The building of the High Line canal, so long talked of, is the public enterprise which will next be undertaken in Denver's interest. With this canal once in operation, hundreds of thousands of rich lands would be thrown open, and our progress would receive an impetus which could not be checked. With this enterprise completed, with the Atchison, Topeka and Santa Fe, the Burlington and Missouri and the Central branch added to our present list of railroads, with the South Park and the Rio Grande extending into the Gunnison and San Juan countries, with the Indians gone and the remaining part of the state prospering in every corner, what may we not look forward to?

Nasal and Bronchial Catarrh. A STRONG RECORD.

REV. T. P. CHILDS, of Troy, Ohio, whose advertisement of his Catarrh Treatment appears in this issue of the LIVING CHURCH has addressed our subscribers and readers before. It is not surprising when we consider the facts, that Mr. Childs should be constrained to urge the attention of people to this matter, and mention his ability to treat successfully this scourge of the human race.

Leading men of every denomination publicly state that Child's treatment has cured them or their families of Catarrh or of Throat difficulties, not obscure, unknown men, but men whose reputation is national, men widely known for their services in the pulpit or the missionary field. Editors and publishers of our leading periodicals, among them the

Congregationalist and Watchman, of Boston; the Illustrated Christian Weekly and the Examiner and Chronicle, of New York; the Journal and Messenger and Daily Gazette, of Cincinnati, and many others, have personally investigated the facts, and they are satisfied that, while Mr. Childs is not—as he does not claim to be—a regularly educated physician, but, on the other hand, a highly-esteemed minister of the gospel, who has spent thirty years as a pastor in the State of Ohio, yet he has made such a study of the disease known as Catarrh, as to have enabled him to treat it with most extraordinary success. His own affliction, suffered for years, until he was finally compelled to leave the pulpit expecting to die, is well known to all his brethren throughout the State; and his present robustness of health and prospect of long life are also well known, and can be ascribed to nothing else than the treatment devised by himself, and now so confidently recommended to others. If any record could inspire confidence, surely this of Mr. Childs' should make every sufferer feel that he may make trial of this treatment with every hope of success.

Nor is his remedy a novelty. It has now been before the public for twelve years, though it is only three years since he began to so extensively advertise it, and the result now is that thousands have been cured by him, and his business has constantly increased, until he has been obliged to erect new and commodious buildings in Troy, Ohio, for the special purpose of affording facilities for compounding, packing and shipping his remedies and apparatus, and for the entertainment of those who call upon him for personal consultation. The addition to his firm of Dr. J. H. Green, a well-known physician of twenty years' practice, assures patients that if they have any constitutional troubles growing out of Catarrh, Dr. Green will add such treatment as will remove them. We would advise our readers to present this treatment to their friends with the fullest assurance of its success.

A Brain and Nerve Food.

"Our little boy has been severely troubled with nervous prostration, he ate but little, slept badly, and had no desire for play, he was very cross. We have given him 2 bottles of your Vitalized Phosphates and he is now perfectly well and healthy. I have tested (chemically) your Vitalized Phosphates and they are all that you claim them to be."

Druggist, Owego, N. Y. F. CROSBY, 666 Sixth Ave., N. Y. For Sale by Druggists.

Just as Represented.

Steele & Price put Flavoring Extracts in the market just as represented; their bottles are full measure, hold one-half more, and are three times the strength of those ordinarily sold. We endorse their claims for purity and strength.

Joel Benton Esq., the distinguished literateur and poet, says of "Bonivume Cigarettes": "It affords me much pleasure to say a word in favor of your 'Bonivume.' Being acquainted with its composition, I know it is not only harmless, but affords a pleasant smoke, and is decidedly beneficial in Hoarseness and all irritations of the throat." They are for sale by Rev. Dr. Shears, New Haven, Conn.

Dr. Price's Cream Baking Powder.

Has been the leading Baking Powder for years. It has gained its popularity from its being the most perfect Baking Powder made. It is prepared from pure, refined materials, contains no alum or other impurities.

My Nose!

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

Consumption Cured.

An old physician, retired from practice, having had placed in his hands by an East India missionary, the formula of a simple vegetable remedy for the cure of Consumption, Bronchitis, Catarrh, Asthma, and all Throat and Lung Affections, also a positive and radical cure for Nervous Debility, and all Nervous Complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellows. Actuated by this motive and a desire to relieve human suffering, I will send free of charge to all who desire it, this recipe, in German, French, or English, with full directions for preparing and using. Sent by mail by addressing with stamp, naming this paper, W. W. Sherar, 149 Powers' Block, Rochester, N. Y.

For ALLAYING HOARSENESS and Irritation of the Throat it is daily proved that the "Brown's Bronchial Troches" are a mild remedy yet very efficacious.

WEDDING

AND HOLIDAY GIFTS A SPECIALTY.

NEW DESIGNS AND STYLES OPENING CONSTANTLY.

IN China Ornamental & Table Pieces AND AN IMMENSE LINE OF

FANCY GOODS,

Prices the Lowest. Stock the Best.

Ovington Brothers & Ovington. 146 State Street,

A COMPETENT MAN OR WOMAN

Wanted in every county to canvass for NEW PUBLICATIONS, just issued and selling very rapidly. Extra terms to experienced agents. Address A. G. NETTLETON & CO., 69 Dearborn Street, Chicago, Ills.

St. Agnes' School,

Chicago. Will re-open, at 717 West Monroe St., on Monday, Jan. 5, 1880. The Right Reverend, the Bishop of the Diocese, is Visitor and Patron. MRS. M. REYNOLDS, Principal.

SPECIAL OFFER FOR THIRTY DAYS. The Best Luxurious and Perfect Bed Spring in the world for only \$3. The patent Self-Feathering and Adjustable DOUBLE SPIRAL BED SPRING. Can be easily applied to any bedstead. No holes required. No ends on top to touch the mattress. No harbor for bugs. Springs firm on both sides of the bed. They are easily cleaned and polished. Can be changed or removed at any time, and are guaranteed in every respect money refunded. Our Springs have been thoroughly tested during the past two years by thousands of delighted purchasers, and the unanimous verdict of all is, "Your Springs have given perfect satisfaction, and proved to be the best Springs in use." It is a well-known fact that spiral spring is the only true method of making a Durable, Soft and Elastic bed, and with our improvements of a Double Steel Wire (one coil inside of the other), and will retain their elasticity and strength longer than any spring bed made. A fair and impartial trial is all that is asked to prove their perfect success. Give them a trial and be convinced. SPECIAL OFFER.—Wishing to further introduce our Springs, we will for the next 30 days send one full set (4 dozen Springs) on receipt of the nominal price of \$3. Do not pay more for an inferior article, but buy one that your own judgment will tell you is correct in principle and perfect in application. One set weighs only 15 lbs., and are put up in a package about one foot square. NOTICE.—We will send six sets (3 dozen Springs) for \$15. They are actually worth \$30 at regular price. RETURN MONEY.—The above offers are good for only 30 days, and it will be for your interest to order without delay, as the full price will be charged thereafter. Cut this out and send with your order, to W. W. WARREN, THE NATIONAL WIRE WORKS, CHICAGO, ILL. National Wire Works, 13 South Canal St., CHICAGO, ILL.

DR. PRICE'S CREAM BAKING POWDER. SPECIAL FLAVORING EXTRACTS. Eminent Chemists and Physicians certify that these goods are free from adulteration, richer, more effective, produce better results than any others, and that they use them in their own families. DR. PRICE'S UNIQUE PERFUMES are the Gems of all Odors. TOOTHENIE. An agreeable, healthful Liquid Dentifrice. LEMON SUGAR. A substitute for Lemons. EXTRACT JAMAICA GINGER. From the pure root. STEELE & PRICE'S LUPULIN YEAST GEMS. The Best Dry Hop Yeast in the World. STEELE & PRICE, Manfrs., Chicago, St. Louis & Cincinnati.

CASH! A Rosewood Piano for \$165. A Rosewood Piano for \$175. A Rosewood Piano for \$185. A Rosewood Piano for \$200. A Rosewood Piano for \$225. A Rosewood Piano for \$250. A Rosewood Piano for \$325. A Rosewood Piano for \$500.

The above Upright and Square Pianos are on exhibition and sale TO-DAY at our ware rooms, and are worth double the money. They are NEW and warranted to give perfect satisfaction. We are selling First-Class Church and Parlor Organs at half-price. No such chance as this for the purchase of a RELIABLE instrument has ever occurred before. We are receiving no new shipments from the East, and those buyers who call first have the selection of our stock. Old Pianos taken in exchange at their CASH value.

A. REED & SONS, Temple of Music, 191 & 193 STATE STREET.

Racine College AND Grammar School, FOR Boys ten years old and upward. Next term begins Jan. 15, 1880. Dr. STEVENS PARKER, Warden.

Kemper Hall. Under the trusteeship of the Bishops of Wisconsin, Illinois, Fond du Lac and others, and in charge of the Sisters of St. Mary. Next term opens Jan. 5, 1880. Address SISTER MARGARET, Kenosha, Wis.

ESTEY ORGAN THE WORLD OVER IS THE BEST. J. ESTEY & CO. BRATTLEBORO, VT. Send for Illustrated Catalogue.

CHRISTMAS and NEW YEAR CARDS. Prayer Books, Bibles, Gift Books, Etc. The best stock in the city. American Sunday School Union, 73 Randolph St., Chicago, Ill.

J. & R. LAMB, 59 Carmine St., NEW YORK. Designs in APPLIQUE for Pulpits, Lecterns Altars and Reading Dress.

Mitchell, Vance & Co. 836 & 838 Broadway, N. Y. Designers and Manufacturers of Ecclesiastical Gas Fixtures & Metal Work. Clocks and Brasses, Metal and Porcelain Lamps, and Artistic Gas Fixtures for Dwellings.

EVERGREEN DECORATION. CHURCHES, HALLS. Residences and all Parties. Desiring Evergreen and Floral DECORATIONS for CHRISTMAS, or any season, should procure the Patent Foundation. For the QUICK FORMATION of Garlands or Festoons. LETTERS, EMBLEMS and DESIGNS. Catalogues and Price List sent free—the same list as last year, and besides the large discounts in the catalogue, a further discount of 10 per cent. will be given this season on all lists where CASH or its equivalent accompanies the order. If your catalogue is lost or mislaid, write for another. It is economy to order in season, to receive by freight at half the cost of express charges. Dealers should apply for terms to the manufacturer.

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